

JOHN FINLAY,

Corps of R. Engineers.









THE  
CRITICAL REVIEW

Annals of Literature ;

EXTENDED AND IMPROVED

A SOCIETY OF GENTLEMEN

BY JOHN AINSWORTH

AND JOHN AINSWORTH

1793. 2 VOLS.

PRINTED BY J. JOHNSON, ST. PAULS CHURCH-YARD.

AND BY J. JOHNSON, ST. PAULS CHURCH-YARD.

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LONDON.

Printed by J. JOHNSON, ST. PAULS CHURCH-YARD.





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A NEW ARRANGEMENT.

Set. 2

VOLUME the SEVENTH.

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## CRITICAL REVIEW.

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For JANUARY, 1793.

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*A Commentary illustrating the Poetic of Aristotle, by Examples taken chiefly from the modern Poets. To which is prefixed, A new and corrected Edition of the Translation of the Poetic. By Henry James Pye, Esq. 4to. 1l. 1s. Boards. Stockdale. 1792.*

TWO translations of the Poetic of Aristotle were published about three years since, at a time when the English reader had only the mutilated inaccurate version from Dacier's translation; and another, if less unfaithful, more inelegant and unpleasing. The contending rivals, Mr. Twining and Mr. Pye, we brought together in our sixty-eighth volume, and pointed out their respective merits. We perceived faults in each; and, in the corrected version, prefixed to the Commentary before us, we find that Mr. Pye is aware of some of his errors, and has republished his translation more accurately. The object of the Commentary is to render the 'Poetic' more familiar to the English reader, and to enable him to judge how far the rules of the Stagyrte are really consonant to truth and nature. With this view, the illustrations are chiefly from modern authors; and the notes, which could not be inserted, from their length, in the margin of the Commentary, are added at the end: they chiefly contain defences of our author's translation, where he differs from Mr. Twining, and some disquisitions on the more difficult and disputed passages.

It is justly remarked by Mr. Pye, that those who looked on Aristotle through the medium of the French critics have been misled. His object is to show what truth and nature dictate, illustrating these precepts from the excellencies and defects of the best authors in each department. The circle of the ancient dramatists was limited, and their arrangements confined within a narrow scale; so that his precepts are by no means coextensive with the improvements of the modern stage. Yet they do not inculcate the indispensable observation of the unity, the bloodless action, and unimpassioned declamation of the French theatre; but, though limited in his views, his vast comprehensive knowledge, his logical precision, and acute pe-

netration, have enabled him to suggest more than could possibly be expected in his situation. Our author's illustrations are chiefly from the best writers; and, when we add, that, in music and painting, he has been enabled to avail himself of the opinions of Mr. Jackson and Mr. Hodges, in their respective professions, we can scarcely doubt of the propriety and ingenuity of the remarks on these subjects.

Of the notes themselves, it is not easy to give a connected account. We shall again look over the volume, and select some passages which appear peculiarly interesting and pleasing. The remarks on that passage of Aristotle, where he observes that we love to see things, in themselves disgusting, accurately represented, are just, ingenious, and frequently original. We shall extract some parts of it. Metastasio observes, that to render imitation pleasing, it is necessary that it should be clearly seen to be an imitation.

‘ This appears in painting from the greater excellence allowed to a good picture, compared with those representations of letters, newspapers and deal boards, which sometimes really deceive the eye; and in sculpture, from the great superiority of a fine statue, to a piece of coloured wax-work. Even in personal mimicry, it seems that the resemblance may be too striking, as in the story of the person who was hissed for not imitating the squeaking of a pig, so naturally as his competitor, though it proved to be the animal itself, which he had concealed under his coat. The same circumstance will be found in theatrical imitation. An actor who has really a defect, will never represent such a defect well on the stage. In Hill's Actor there is a very just observation on this ‘ There are some characters in which a representation of old age is necessary, but even in these it is better that it should be a pretended than a real age we see.’ The stage is a scene of representation, not realities. Mr. Foote pleases more in Fondlewife than an old man possibly could: and the reason is evident: we wish to see the representation of a ridiculous, not of a pitiable old fellow. We expect to be entertained with the follies of age, not disgusted with its infirmities. The poet can separate these perfectly in the character that he draws; and when a person of real judgment is to represent it, he also can separate all that is contemptible, from what is the object ‘ of compassion, and shew it singly.’ I remember an instance of a French gentleman, who spoke English with the accent of his country, performing the Frenchman in Lethe, on a private theatre, with very indifferent effect. Irish and Scotch characters, it is true, are often well represented by persons of those countries, but such actors are all able to speak good English in other parts, and know how far to carry the imitation. I conceive a Scotchman, or an Irishman, whose conversation was always  
strongly



strongly marked by their respective dialects, would succeed no better than the French gentleman I have mentioned.

‘ To apply this to the illustration of Aristotle. Certainly the picture of a dead body will in general give no disgust, or excite no painful horror, however well executed : but a dead body might be so formed in wax-work, as absolutely for a moment to deceive the eye, and then, even if the deception were declared before its exhibition, I doubt if the spectator would receive any other pleasure than what might arise from the accuracy of the workmanship. But even in a picture, if circumstances in themselves really disgusting are added, horror will rather be excited than pleasure, as in the print of a robber entering a vault to plunder it, and some engravings from Holben’s celebrated picture of Death’s Dance, which I have seen. The same thing is incident also to poetry, as in a little poem on the death of a lady, which begins,

‘ In yonder grave my Helen lies.’

In dramatic representation, it is truly observed, that the imitation may be too exact. From scenes of domestic distress, particularly from the representation of the Gamester, a feeling mind must rise with the most exquisite pain ; and, while we feel the distress of Mrs. Siddons in *Isabella*, no accuracy of imitation can compensate for the uneasiness. In the artificial style, however, of acting, in which she excels, the delusion cannot be long kept up. The extravagant gestures, the studied preparation for an incident, or a stage-effect, seldom fails to show in the moment that all is imitation.—In another note, our author resumes the subject, how far the mind can be deceived by dramatic representation. It is where he speaks of the unities, and endeavours to prove that the words of Aristotle must be tortured, to bring him among the advocates of this cold insipid mode of conducting a dramatic fable. The precept of Aristotle, which has given occasion to modern critics to assert the necessity of the unity of time, is, that ‘ tragedy endeavours as much as possible to confine itself to one revolution of the sun, or only to exceed it a little.’ On this it is properly remarked that we are as much disgusted when, during six minutes, six hours are supposed to have elapsed, as we are when incidents are confined to a definite space of time, which could not possibly have happened in it.

‘ In the ancient drama, where the action was never interrupted, and the stage continually occupied by the chorus, I must think that probability is really in some measure violated when the supposed time of action is at all extended beyond the actual time of representation. Of this the suppliants of Euripides afford us a striking instance. Theseus marches from Athens to Thebes, gains a com-

plete victory, and a messenger returns to give an account of the battle, during a short lyric dialogue between his mother Æthra and the chorus. I appeal to any unprejudiced judge if the conduct of Shakespear, who most likely would have transported us to Thebes, and made us spectators of the battle, has any thing so really contrary to probability as this, or if any thing can be more unreasonable than the rules of those critics, who, because Aristotle allowed the period of twenty-four hours, or a little longer, to a drama without intervals, would, on that very authority, confine a drama within intervals to three hours.

But though the modern drama, from the breaks in the representation, by the division of acts and change of scene, has not its duration marked out by the nature of its composition, yet if the period of time is defined by any circumstance whatever, and events are supposed to happen in that period, which it is either physically or morally impossible could have happened, the error is against truth and nature, and not only against the arbitrary or the reasonable laws of the drama; and it must be confessed, we sometimes find our own inimitable dramatic bard erring in this respect. The tragedy of King Lear will furnish an instance of this kind of error. In the second act, Lear comes in, with all his train, to Regan at Gloucester's castle, having been recently affronted by Goneril. From the circumstance of the storm continuing, it is obvious that the interval between the second and third act, does not comprehend a period of time, much exceeding that which really passes, and the eyes of Gloucester are put out on the same night, just as he had relieved the old king on the heath; yet in this time we hear, 'there is part of a power already footed to revenge the injuries the king now bears;' and Cornwall says, 'the army of France is now landed.' This rule of natural unity is equally essential to the drama, the epopee, the fable, and the tale; it has nothing to do with the most striking flights of improbability. If a writer puts his hero on a magic courser that can

' Put a girdle round about the earth  
In forty minutes,'

it is no offence against this rule; but it would be a great one to make an army march from London to Edinburgh in one night.'

The fact is, that the drama is not a representation of what happens in real life, exactly in the way it does happen. The facts are concentrated, the leading ones chosen, and the whole connected by narrative. Distance and time are proportionably shortened; and, if the real events be supposed to resemble a scene delineated on paper, the drama is that picture concentrated by a convex mirror. Real time is not considered even in the ancient dramas, nor can an event be easily conceived, where the incidents

dents are so close as fix the attention, and, at the same time, so interesting as to excite the passions. How then is the drama a representation of nature? It is so in its outline, for the events may have happened: it is more accurately so, in each distinct scene, where the narrative or the appropriated sentiments engage the mind by the resemblance and interest of reality. To succeeding scenes we carry little more than the tone of mind and the knowledge of the characters; and, to succeeding acts, we carry these, less vivid, and an interest weakened in proportion to the interval. Cato, it is observed, might have been confined with very little alteration to the limits of twenty-four hours: it would on this account have been neither better nor worse; and, if the time exceeds that of the representation, twenty-four hours or twenty-four months will make little difference. The unity of place the ancients often preserved, but it was from necessity, and the inconveniences to which they were subjected in preserving it should teach us to rejoice that we have escaped from the trammels. Our author does not materially differ from the opinion, that we have thus given, and his concluding paragraph is too just and too well expressed to be omitted.

‘The false reasoning of the French critics, and their followers in this country, has arisen from the mistaken notion that dramatic imitation ever was, or ever could be a real deception. We are affected by the general probability of the incidents arranged by the poet, in such a manner as to render the impression of those he intends should work on the passions, most forcible, by softening, or suppressing, every circumstance which might at all interfere with the passions he wishes to excite; and this, when accompanied by the recitation and action of a good player, must have the strongest effect on the spectator; but as to real deception, in the most impassioned scene of Lear, acted by Garrick, it never for an instant existed. The means of imitation were always apparent, or, to speak in the language of a late commentator, “It is false that any representation is mistaken for reality; that any dramatic fable, in its materiality, was ever credible, or, for a single moment, was ever credited.”

Of the Margites, a comic poem of antiquity, a species of writing which the ancients scarcely ever attempted, our author gives some account. The hero, Mr. Pye remarks, must have been an absolute idiot; and, therefore, unfit even for the grossest farce: yet, from one passage, which our author quotes from the second Alcibiades of Plato, he seems to think that there was a semblance of comic character, *πολλὰ ἤπισατο ἐγὼ κακῶς δ’ ἠπισατο πάντα*, ‘much had he learned, but all had learned amiss.’ It should have been observed, however, that the in-



terpretation given of this line by Socrates, in the dialogue, is very different; and, if we consider the humorous characters in the *Iliad* or the *Odyssey*, we shall find that the ancients had little idea of blending follies with excellencies, of shading faults so as to render them less disgusting, and giving them occasionally that happy mixture of humour which would render them pleasing for a time.

Thersites, in the *Iliad*, is wicked and disgusting; Elpenor, in the *Odyssey*, is far from entertaining; and it must be at least allowed, that they did not injure the cause of morality by gilding vice, or making the representative of the contemptible coward, for a moment, pleasing. Margites, if we can trust the representation of Socrates, and, indeed, of Eustathius and Suidas, was a stupid and a vicious blockhead.

In a note, which follows very nearly, Mr. Pye defends Aristotle against the accusations of Mr. Cumberland, who observes that Aristotle had not given a proper idea of comedy in his time, when he styles it 'a picture of nature worse or more deformed than the original.'

'It seems, he says, to arise from a mistake as to the idea intended to be conveyed by the word *worse*, considered in a poetical light. As Aristotle does not require the persons of tragedy to be better in a moral view, but only in the sense explained in note 1. on chap. 11. so the characters in comedy, on which its poetical distinction depends, are not, according to the observation at the beginning of this chapter, to be worse than those of the present time, as to depravity in general, but only to be more uniformly charged with those qualities calculated to excite laughter than is usually, or indeed ever met with in real life. That Achilles never said an absurd thing, or Thersites never acted wisely, or seriously, is out of common probability; but the poet who introduces these persons, or characters resembling them, on the tragic, or comic scene, would frustrate his own purpose if he shewed an instance of ridiculous absurdity in Achilles, or serious reasoning in Thersites; and in this sense, one is drawn better, and the other worse than human nature in general. I believe this rule is observed by every tolerable dramatic poet, without any notion of acting according to the precepts of the Stagirite. But though this is the general distinction of the two provinces of the drama, it does not follow but there may be some characters in comedy not destitute of tragic dignity, as there were evidently parts of the Greek tragedy which had not only a comic but even a burlesque cast. Shakspeare has not only blended tragedy and comedy in the same piece, but he often introduces a stroke of humour in a grave, though never I believe in a pathetic scene; and a trait of dignity in a ridiculous scene. But he always preserves

the propriety of character. In the field at Shrewsbury, when Worcester and Vernon come to the king's camp just before the battle, he introduces a ridiculous sarcasm on Worcester's excusing his rebellion as involuntary, but he puts it in the mouth of Falstaff. And in the tavern at Eastcheap the prince of Wales recollects the impropriety of his conduct, at so critical a period, and blames himself with great spirit and dignity; but no such reflection is uttered by any other of the party. Yet though Shakspeare has avoided this confusion of character, it would be the absurdest partiality to deny, that the mixing the serious and the comic, in one piece, tends to destroy the efficacy of both, and is, therefore, a fault. That the necessity of committing this fault was imposed on him by the taste of the public, is apparent, from the practice of all the cotemporary writers, and if he has contrived to do it with less impropriety than others, it surely is no small degree of merit.

Perhaps the defence, though ingenious, is not perfectly just. Aristotle seems rather to refer to the comic characters; and, as lately alledged, those of the grossest stupidity and wickedness were the personages designed to excite mirth. They were overcharged so much, as to be worse than any which nature presented; and the mirth was excited by the black eyes and numerous bruises with which they were punished. The beating of Sannio, in Terence, seems to have been designed as highly humorous, even in a more refined period: and we have an instance, on our own stage, in the beating of alderman Smuggler, by sir Harry Wildair, that merited chastisement may excite mirth. The humour of a pantomime is of the same kind; and the clown suffers in many different ways, to the great entertainment of the galleries.

The disquisition how far dramatic representations, including fictitious stories in the closet, influence the mind and morals, is too extensive for a particular examination, and the conclusion, we suspect, not just. With a few exceptions, dramatic representations begin and end in amusement only, though Macheath has, we fear, led some enterprising youths to the gallows; and the former part of *George Barnwell* had a greater influence than the latter, as the play generally acted. That we feel less for the misfortunes of humbler life, from seeing people in exalted stations unhappy, is a refinement which we fear experience will not support. People acquire rather the affectation of sensibility, and sometimes probably even sensibility is increased, as terror is increased by danger having previously occurred. The latent faculties of the mind are excited by moderate exercise, though deadened by its frequent repetition. We suggest, however, these opinions with some diffidence; for



the subject requires a more attentive examination than we have been able to afford it, and a more extensive experience than we can, in our situation, attain. The following observations we shall transcribe from our author, on the equitable principle of 'audi alteram partem.'

'My opinion of the idea of Aristotle receives the strongest corroboration from the fragment of Timocles, an Athenian comic poet, quoted by Mr. Cumberland, in the Observer, No. 106.

'Yet hear me speak. Man is, of living beings,  
By nature most unhappy. Life to him  
Brings many a bitter pang. Then for your woes  
This consolation seek. He finds oblivion  
Of his own griefs, whose susceptible heart  
Is gently drawn to feel another's sufferings,  
And finds instruction mingled with delight.  
Turn to the tragic muse, and meet relief  
In every scene. If "sleep'd in poverty  
"Up to the lips;" there Telephus shall shew  
A monarch poorer, and console your want.  
Say, are you mad? Behold Alcmaeon's frenzy.  
Are your eyes dim? Lo the Phineidæ blind!  
Is your son dead? The loss of Niobe  
Shall lighten yours. Or, are you old and wretched?  
Learn from Cœneus. If unnumber'd ills  
Worse than all these should press you, he who turns  
His thoughts on other's miseries, will know  
With patience more resign'd, to bear his own \*.'

'On the same principle with this mode of reasoning, (and I see no cause to question the justness of it) may not the young woman, who is for ever weeping over the distresses of a Clarissa, or a Sydney Biddulph, and tracing the affecting scenes, and wonderful revolutions, to be found in the adventures of a Cicilia, or an Emmeline, have her feelings something deadened to the less interesting distresses of ordinary life; or, to use the words of Aristotle, with some paraphrase, may not the passion of pity be purged of some of its more violent effects in reality, from being frequently

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\* I ought, perhaps, to apologise to the reader for substituting a version of my own, for the elegant translation of Mr. Cumberland. But my purpose required a closer copy of the original; especially in the 4th, 5th, 6th and 7th lines, which correspond so exactly with the opinion of Aristotle.

Παραφυχὰς ἐν φρόντιδι ἀνθρώπων  
Τούτας οὐ γὰρ τοῖς τῶν ἰδίων λήθων ἡρώων  
Πιὸς ἀλλοτριῶ τε ψυχαραγῶν τοῖς πάθεσι  
ΜΕΙΟ' ΑΔΟΝΗΣ ἀπῆλθε, παίδευθε γὰρ μα.'

excited for amusement by fictitious tales † of woe. Much has been said of the tear of sensibility, and I own I should have little opinion of the head or heart of any person, and especially of a woman, that could laugh over *Clariſſa*, or sit with dry eyes, while Mrs. Siddons was acting *Isabella* or *Belvidera*. But these tears are the means, and not the end; or, to pursue the medical metaphor of Aristotle, they are the operation of the medicine, and not its final effect; neither are these feelings always a test of real humanity. Rousseau observes somewhere, that “the tears which we shed for fictitious sorrow, are admirably adapted to make us proud of all the virtues we do not possess.” Some very humane and benevolent men are fond of being present at executions; and others will feel for distress on the stage, without having, in reality, any humanity at all. Plutarch, in his *Life of Pelopidas*, and in his treatise on the *Fortune of Alexander*, relates an anecdote of Alexander, king of Phærea, one of the most cruel tyrants of antiquity, who, on being moved to tears by the representation of a tragedy of Euripides, left the theatre with confusion, ashamed to discover, that he who was insensible to the sufferings of his people, should be so strongly affected by the distresses of *Hecuba* and *Andromache*.\*

The arguments, in opposition to the opinion of Metastasio, that the whole of the ancient drama was musical or modulated, are very ingenious, and though not unexceptionally just, are, on the whole, accurate and conclusive. The Commentary on Aristotle's remark of the necessity of a fable, contains some observations of singular beauty and propriety. After remarking, that we are strongly affected by a tale of private distress when we are insensible to the devastations of war, or any instrument of general destruction, he adds:

‘An error of the opposite side, but arising from the same cause,

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† May I be allowed to quote a former attempt of my own, to support this opinion?

‘Awake to each fictitious feeling grown,  
And moved by ill to real life unknown;  
The mind, with scenes of fabled woe possess'd,  
Will shut to homely grief the senseless breast,  
And turn from want and pain the offended ear,  
To pour for feign'd distress the barren tear.

PROGRESS OF REFINEMENT.

‘Perhaps the effect of comic imitation may, in some measure, illustrate this subject. Does not the representation of ridiculous characters and incidents, heightened beyond what we ever find in reality, blunt in some degree the force of ridicule on characters in life, which are never so truly laughable as the fictitious ones: for as Longinus observes, laughter is a passion, though a pleasing one. καὶ γὰρ ἡ γέλας πάθος ἐστὶν ἰδιὸν. Long. sect. xxviii. See also note xiv. on chap. xxv.

appears

appears in the last book of the *English Garden*. By making an affecting tale the principal object, the subject of the poem is thrown entirely into the back ground. The mind is so much more influenced by the imitation of human actions and manners, than by any the most beautiful description of inanimate nature, that when they coincide, if the former is not very much kept down, it will entirely destroy all our interest in the latter. The story of Eurydice, in the fourth *Georgic*, is like the sketch of a mythological incident, such as Niobe, for instance, introduced into a landscape. But the pathetic tale of Nerina, and especially in the peculiar form in which Mr. Mason has introduced it, takes up our whole attention, and the embellishment of the *English Garden* becomes the mere scenery of the action. Who will regard the ornament of a temple who is looking at the slaughter of the innocents, or examine the perspective of an apartment, which contains a Beaufort expiring in the agonies of guilt and despair.'

The whole of the following note is too excellent to be mutilated or abridged.

\* Perhaps there is not a stronger instance of the difference between manners introduced as secondary to the action, though arising immediately, and necessarily, from it; and their holding the first place, than the novel of *Tom Jones* compared with *Tristram Shandy*. The masterly contrivance of the fable in the former, at once astonishes and delights us; but though we may be struck with the high colouring of the other, we soon perceive it is laid on promiscuously; we are amused, but we are not interested, except in those parts where our passions are engaged by incident, as well as awakened by quality; such as the admirable story of *Le Fevre*.

\* I have often thought the censure passed by Longinus on the *Odyssey*, when compared with the *Iliad*, arose from his misapprehension of this and another passage of Aristotle; for one of the reasons he gives for introducing his unfavourable criticism on the *Odyssey*, he himself tell us, is to shew, 'how the greatest writers and poets, when their genius wants strength for the pathetic, naturally fall into description of manners. Now it is true, Aristotle does characterise the *Iliad* as being simple and pathetic, the *Odyssey* as complicated and descriptive of manners. (*Poetic*, chap. xxiv.) But he obviously uses pathetic, as applied to the *Iliad* in the same sense with his definition of tragic pathos in the eleventh chapter; 'the exhibition of deaths, tortures, and wounds;' and not of that pathos which Longinus considers as a species of the sublime. And to consider the two poems with regard to the passage before us, surely the *Odyssey* strictly fulfils the idea of Aristotle, in painting the manners through the fable. And though the *Iliad*, to use the language of the drama, may be fuller of bustle, I cannot think the fable either so well constructed, or so interesting, as that



of the *Odyssey*; and surely if there is only equal excellence in the first requisite, it can, at least, be no fault, to have superior excellence in that which is allowed to hold the second place.'

In comedy, observes Aristotle, the poet first forms the fable, and then adds casual names. This occasions a very entertaining disquisition from our author on the influence of names, and the premature information they afford. It is true that, in our modern comedies, we have not Horner, Fondlewife, Dapperwit, and Wildair; but what is equally wrong, the hero is never called Villars, nor the unfaithful friend Clerimont. I knew, says a young lady, speaking we believe of Betsy Thoughtless, that Betsy would be a widow, for the author would never leave her with the odious appellation of Mrs. Munden. Our Reviewer of novels informs us, that he can always anticipate the conclusion from the names. In comedies, the actors, as well as the names, inform us, who is to be the happy man, who the hero and who the villain. It were to be wished, that this could be avoided; for it destroys expectation, and eager curiosity is too soon gratified. In some late plays, indeed, where the event is not too obviously anticipated, the very slender design is often invisible from its insignificance.

Events must, indeed, be foreseen in historical plays; for the poet, who cannot change the catastrophe, cannot conceal it. This part of the subject Aristotle clears up with great propriety. There are few events not connected, or which may not be supposed to be connected, with other circumstances of interest and importance. These may contribute to form the plot, and add to the play that intricacy of fable necessary to its interest, while the mind is agreeably entertained, and the uncertainty transferred from the event, to the connection of the situations with the event. Many plays on our stages owe much of their merit to this circumstance, though the authors probably never read the *Poetic*. Real situations are also to be heightened by artificial arrangement, for it must be remembered, that dramatic performances as well as the representations, are always on a larger scale than real life; and, like a picture designed to strike from an exalted situation, the strokes are broader and more coarse, the colouring more glaring.

The observations on the *Peripetia* and the *Disguise* are judicious; in many tragedies, it is well observed, that there is little change of fortune, for they begin with tears, and the alteration consists only in occasional gleams of good fortune. But the modern fashion, which admits of tragedies ending happily, has this among other advantages. The distress, in which the mind is left after the representation of the *Gamester*, *Venice*

nice Preserved, Isabella, and a few tragedies of a less modern date, is intolerable.

But we have been wandering too heedlessly in our author's pleasing parterre, and culled flowers while we should have pursued our journey. We trust, however, that the reader will find the flowers pleasing, and regret the time employed in the talk as little as we have done. *The remainder we must defer.*

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*Paradise Lost. A Poem in Twelve Books. The Author John Milton. Printed from the first and second Editions collated. The original Orthography restored; the Punctuation corrected and extended. With various Readings: and Notes; chiefly Rhythmical. By Capel Loft. 4to. 2s. sewed. Stockdale. 1792.*

OF Milton's greatest work no manuscript remains; yet the two first editions, printed while the author was living, appear to have been corrected with particular care, and now Bentley is no longer supposed infallible, to these we may trust for the genuine text of Milton. While typography and engraving contend which shall most adorn the only English Epic, Mr. Capel Loft thinks the simple form of the original Edition more attractive, and he purposes to publish '*Paradise Lost*,' in the same stile, and nearly in the same form. Of this form the first book now appears as a specimen, and may probably delight the antiquary: to us it is not equally attractive; however, if he preserves the genuine text, with only the various readings of the second edition, as in the book before us, his copy must be valuable. We could wish that he had done no more; but he seems to inherit the genius of his late uncle, and has prefixed different marks to facilitate the reading, and assist the understanding. Mr. Capel was equally solicitous to convey his own sense of the beauties of Shakspeare to readers of a dull capacity. The best that we can say of the present attempt is, that the marks do not greatly deform the page.

If enthusiasm be an useful quality for an editor, Mr. Capel Loft possesses it in an ample degree. Common admirers think the object of their adoration will attract till the language is forgotten: some eager ones will prolong the period to the end of the world; but that a work can be admired *beyond the end* of time is a little incomprehensible.

Of these editions both are become mine, from a family, of which I shall ever think with affectionate esteem, and whom it well became to lay the foundations of the best and only adequate structure to the honour of Milton, by supplying these materials, indif-

indispensable to the design of editing this transcendent poem, with that accuracy which its merits. *To the end of time*,—and the thought seems not presumptuous, to add *beyond*,—such a work as THE PARADISE LOST, must remain a glorious and imperishable monument of the application of the noblest powers to the highest and most excellent purpose.\*

The orthography of Milton is a subject of some curiosity: we shall select a few observations on it from the present editor.

\* In *Orthography*, he seems to have been governed rarely by etymology in his own, and more rarely in words derivative from the ancient languages; and not at all by the unsettled custom of his own age: but chiefly to have endeavoured so to spell, as should either mark the usual pronunciation with more certainty and consistency than the common mode: or suggest such an utterance as he thought preferable to the ear;—more dignified, or more impressively solemn.—Where words admit of being spelt in two ways, as those compounded with the preposition *in* generally do, he seems usually to have preferred the *i* to *e*; and in such words, if we spell *e*, we most generally, even now, pronounce *i*.—Sometimes, however, he appears to have preferred the *e*, as better timed to the quantity required, more melodious, and better cadenced; with a view to its relative effect in particular passages. One leading circumstance pervades his whole plan, and characterises his method of *Orthography* in both Editions:—the spelling of the personal pronouns with a double *e* where *emphatic*, and with a single where non-emphatic. One of these instances, where the emphasis had not been expressed by the observation of this mode of spelling, constitutes an article in the *errata*, which were added the year subsequent to the publication of the poem.

\* Another personal pronoun in the plural happens to be frequent in *this* author, and (particularly in the poem before us), more, perhaps, than in any of our English poets; the pronoun *their*:—unless where it is *emphatic*, which it very rarely is, he spells it *thir*; to mark it by the short *i*, a vowel of the quickest and lightest pronunciation.\*

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\* In general, where the accent falls, with no more than its usual force, in such words as *supreme*, the old English spelling, by the *ea* diphthong, prevails: otherwise when the accent is enforced by a more solemn and peculiar pronunciation. The difference will be found in *voluble* and *volubil*: where, with the different position in the verse, the orthography, and the place itself of the accent changes.

\* The *doubled* consonant having the effect of indicating a *short* vowel, Milton spells *solid*, *metal*, &c. with the first consonant doubled.



doubled. He doubtless thought it of less importance to point out a Latin derivation, insignificant to those who were not otherwise likely to be acquainted with it, than to mark and ascertain the pronunciation, which seems the prime duty of *orthography*, whether in verse or prose; and in verse particularly, and such verse as Milton's, to mark the most accurately timed, most graceful, and advantageous pronunciation.

The *r* is particularly circumstanced: and Milton doubles this very peculiar consonant, as the Greeks do, to mark a more forcible and animated utterance. The *s* resembles it in this effect of doubling the letter, as may be easily observed in the difference between *was* and *glass*. *r*, in termination, is very similar to the short *i*; when the voice rests a little longer upon it, *ie* will express its power better. Milton spells in both ways, *glory*, *majesty*, and other words of that kind. I have endeavoured to preserve the analogy, so as best to indicate the time and cadence, when the last syllable is short, as, by following a strongly accented syllable, I have preferred *y*: where less short, *ie* has seemed preferable. It would be an affront, however, to any who are inclined to read Milton—an affront, of which they are very undeserving, to inform them, that I do not mean it as equivalent to the long *e*; the double *e* in our language, *eta* in the *Greek*, according to the obsolete and now childish or burlesque pronunciation, of which we have abundant instances in our old English ballads; and of which Shakspeare seems to have intended a ludicrous example in his prologue to that startling interlude in *Hamlet*. I mean only an indefinite and surd difference of time\*.

The *e* final is often in use by Milton: sometimes as the *e* feminine of the French; giving an insensible prolongation; sometimes, seemingly, merely as distinguishing a substantive in the plural from the third person singular, contracted, of its verb.

Mr. Loft means to add a copious index, a table illustrative of Milton's use and application of scripture, Dr. Johnson's and Mr. Addison's criticisms, with the most remarkable modern testimonies. A table of the different editions, with a description of some of the most scarce copies is subjoined. From this account, our readers must judge of the value of our editor's new publication. In this age of refinement, we cannot be displeased with an attempt to make simplicity fashionable: we fear, however, the taste is too much corrupted by the glare of splendour to render the present Edition very successful. Perhaps too, what some may style simple, to others will appear awkward and uncouth.

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\* \* *Ἡμεῖς ἀλλοτρὶς διαφωγὰς*, as the Greek musicians and grammarians (with them grammar was a part of music) would have considered it.

For us, and for our tragedie,  
Here stooping to your clemencie,  
We beg your hearing patientlie.

See Cibber's admirable Apology.

*A brief Examination of Lord Sheffield's Observations on the Commerce of the United States. In seven Numbers. With two supplementary Notes on American Manufactures. 8vo. 2s. Phillips. 1792.*

**L**ORD Sheffield's Observations on the Commerce of the United States were written at an early period of that government, when there could not be sufficient *data* for ascertaining with certainty the facts and conclusions which he adduced, and when the infancy of those States rendered their commercial prosperity an object of distant expectation. The observations, however, which his lordship then made, have ever since been regarded as the result of great political discernment, and seem to have hitherto regulated the public opinion respecting the commerce of the United States. Some remarks, indeed, on lord Sheffield's production were published, we believe in America, a few years ago ; but they appeared to be the offspring rather of national enthusiasm than of positive enquiry, and, therefore, made little or no impression unfavourable to the establishment of the principles maintained by his lordship. Of a very different nature is the explicit Examination now before us, which rests on the public authority of the federal government of the United States of America. The author, by his department in the treasury of those States, has had the means of the best information, and we cannot suppose that, in submitting his statement of facts to the public, he could have any rational motive to deviate from official fidelity. On this account, the Examination seems fully entitled to the credit attached to authenticity ; and, however much it may tend to diminish the extensive prospect of British commerce, delineated perhaps with some partiality by lord Sheffield, we shall faithfully detail the present author's remarks, as the means of correcting errors, which, while they mislead, can never be productive of advantage.

This Examination was commenced in the American Museum for March 1791, and continued in the months following, as circumstances permitted, till July last. The author begins with the carrying-trade, which, in the opinion of lord Sheffield, is lost to the people inhabiting the American States, by their choice of independence. His lordship's seventh table states the inward tonnage of all the British provinces in North America, in 1770, to have been 365,100 tons. From this amount are to be deducted the entries in Newfoundland, Canada, Nova-Scotia, the two Floridas, the Bahamas, and Bermuda, being 33,458 tons, which leaves the entries in those provinces that are now the United States, at 331,642 tons.

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The ships owned by British subjects, not resident in those thirteen provinces, are also to be deducted from the computation of lord Sheffield. Champion considers these to have been nearly the whole in the European trade; but though this supposition is believed to be erroneous, the amount of them, doubtless, must have been very considerable. We are informed, however, that the return of entries of American vessels for the last year, rendered by the treasury to the house of the representatives, though known to have been incomplete from inevitable causes, amounts to upwards of 363,000 tons, exclusive of fishing vessels. From this statement the author infers, that the carrying-trade, which results almost entirely from an agriculture that fully lades 650,000 tons of vessels to foreign ports, is considerably greater than what the American States enjoyed as British provinces. A very beneficial coasting-trade (employing above 100,000 tons) he affirms has likewise grown up, partly from the variety of productions and mutual wants, and partly from the introduction of manufactures, which it was believed the United States could never attain, and with which Great Britain alone used to supply that country.

Beef and pork, according to lord Sheffield, are not likely to become considerable articles of export, so as to interfere with Ireland for some time. The medium annual quantity exported from the provinces, before the late revolution, he states at 23,635 barrels. The examiner, however, informs us, that their treasury-return, for the last year, exhibits 66,000 barrels, besides 2,500 barrels of bacon, 5,200 head of horned cattle, and an equal number of hogs. Besides this exportation, we are told that 263,000 tons of vessels were victualled from the American markets. The medium price of the pork was thirty-seven shillings sterling, and that of beef twenty-eight shillings. The author thence affirms, that in the course of a few years, the American States will offer to all foreign nations such quantities of salt provisions, especially of beef, as must seriously affect Ireland, where that article is sold at almost a third of additional price.

With respect to teas, lord Sheffield's opinion was, that as the English East India company can afford to sell them on equal, if not on better terms, than the Dutch, or any other nation in Europe, there is no danger of losing the American market. But, according to the examiner, the teas imported by the American merchants directly from China, in the last year, were two millions six hundred and one thousand eight hundred and fifty-two pounds, which is fully equal to the consumption of the United States.

The writer of the Observations had pronounced it to be his opinion, that salt would be taken indiscriminately from Europe:



thereby misleading (says the examiner) the government and people of England into a belief, that they will have a chance of supplying a considerable proportion.' The British salt, we are told, is what is called *fine* in America, from the small size of the crystals. Of this kind the price is greater than that of the coarse, and not a twentieth bushel was imported before the present year, it being little used but at the table, and inconvenient to export to the interior country; but the new duty, near the eighth of a Mexican dollar, will render its importation very unprofitable in future. A bushel of rock or alum salt, as it is termed, from the size of the crystals, will go as far in use, as a bushel and a half, or two bushels of the finer kind; and the duty is equal. We are informed besides, that the American grain and lumber ships to Portugal, their tobacco ships to France, their corn, flour and lumber ships to Spain, their vessels to the Cape-de-Verd and West India Islands, are accommodated with ballasts of salt, which is cheap and plentiful in those places, and beneficial to the timbers of a vessel. The author adds, that the liberation of this article in France will occasion it to be better made there in future, and the French will consequently supply the American States with larger quantities than formerly. The approximation of their settlements to the salt springs, and the increase of white population on the southern coasts, will, it is likewise said, occasion great additions to the quantity made at home.

Shoes, lord Sheffield had observed, were, and must continue to be imported in considerable quantities, and principally from Britain. The present author says, it is probable that not less than eight millions of pairs of shoes, boots, half boots, gaiters, slippers, clogs, and goloshoes, are annually consumed in or exported from the United States. Their population proves to be near four millions; and if each person wears a quantity of those manufactures, equivalent to two pairs of shoes per annum, the number will be made up. Of this quantity, only 70,450 pairs of shoes, boots, &c. were imported into the United States in the last year. Tanned leather, weighing 22,698 pounds, was exported within the same time, and 5700 pair of boots and shoes. Of unmanufactured hides, only 230 were shipped abroad. The leather branch, the examiner says, is the *second* in England, and it is equal to one-fifth of her staple manufactures. In the United States, we are told, that the shoemaker's wares alone appear to be more in value than one-fourth of their exports: and as New England is their greatest cattle country, it is plain, says the author, that its inhabitants must be in a considerable degree indemnified for the effects of those regulations which operate towards a diminution of their fisheries.

Paper, it was alledged by lord Sheffield, would continue to be sent in considerable quantities from England; and that though some coarse paper for newspapers is made in America, it is not equal to the demand. In contradiction to this, we are told, that, from a return made to the manufacturing society at Philadelphia, it appears, that there are forty-eight paper mills in Pennsylvania alone. Five more are building in one county of that State. Others exist in Delaware, Maryland, New-Jersey, New-York, and New-England; and factories of paper-hangings are said to be carried on with great spirit in Boston, New-Jersey, and Philadelphia.

In the opinion of lord Sheffield, the whole quantity of the West India rum used in America, except a small quantity from Demarara, and some from St. Croix, may be supplied by the British islands. The examiner gives the following scale, as what may be relied on, respecting the present state of this commodity in the United States. If, says he, the whole quantity of melasses, of distilled spirits imported, and of distilled spirits made at home, of fruit and grain, should be divided into 132 parts, it would stand thus:

	Parts.
Melasses imported would be	60
British Danish, and other rum, taffia, brandy, geneva, arrack, cordials, and other distilled spirits imported, would be	37
Spirits distilled from the native fruits and grain of the United States would be at least	35
Total	132

It is ascertained, the author adds, that the British spirits are not more than 21 parts of the second item of 37; and it appears that the West India rum, supplied by all nations, is reduced to one-fourth of the American consumption and sale of distilled spirits to foreign nations.

In Number 2. of the Examination, the author proceeds to remark upon timber, scantling, boards, shingles, flaves, heading, and hoops, under the general denomination of lumber. These articles are mentioned as being of the greatest importance to the Irish provision trade, to British commerce and manufactures in general, and particularly to the profitable management of West India estates. Lord Sheffield is of opinion, that most of them may be imported from Canada and Nova Scotia, and on as good, if not better terms, than from the United States; and that Nova Scotia would, at least for some time, have

have little else to depend on, but her fisheries, provisions, and cutting of lumber. But, according to the examiner, there were shipped, in the year 1790, from the United States to Nova Scotia alone, 540,000 of staves and heading, 924,980 feet of boards, 285,000 shingles, and 16,000 hoops.

Linseed and painter's colours, the author maintains, are now very little supplied by Great Britain; and he informs us, that the Irish demand for the linseed of the United States, is about 42,000 hogheads. Of coaches and other carriages, which appear to be numerous, in the United States, lord Sheffield, the author observes, seems to have expected a considerable importation from Great Britain; but the examiner affirms, that though they might be obtained on credit from England, no more than five thousand pounds sterling in carriages or parts of carriages, were imported in the year following August 1789, including those of numerous travellers and emigrators: and 220 carriages were exported to foreign countries, within the same year. It is said, that all the wood and iron work, and harness and other leathern materials, frequently the brass work, fringe, lace, and lately the plated work, are made in America. Lord Sheffield, the author adds, seems to have expected a considerable importation of these articles; but he did not advert to the possibility that the manufacturers themselves would emigrate to America; an event which is every day taking place.

Respecting medicines and drugs, the author observes that Great Britain possesses, from nature, less of these commodities than the United States. He admits that there is, at present, a considerable importation of these commodities from Great Britain; but hesitates not to affirm, that, from the enterprising spirit of his countrymen, the natural productions of the different states, and chemical skill, it must decrease every year.

Nails, spikes, and their manufactures of iron, and those of steel, are placed second in the list of articles, in which it is alledged Great Britain will sustain little competition. But the iron branch, we are told, is extremely prosperous in the United States. In Massachusetts there were seventy-six iron works, many of them small, in 1784. The Virginia works make above 5,300, tons of iron. The slitting and rolling mills of Pennsylvania are ascertained to cut and roll 1500 tons, or 3,360,000 lbs. per annum: and so completely, says the author, do they resist the objection of manual labour, which is constantly urged against American manufactures, that they employ only twenty-five hands. In the state last mentioned, there are said to be also sixteen furnaces, and thirty-seven large forges. In New-Jersey alone, in the year 1789, the number of forges was seventy-nine, and of furnaces eight. Though the details are not so well known, it is said they are very nu-



merous in Maryland, and most of the states; and are annually increasing, particularly in interior situations.

Flour and wheat are not, in the opinion of lord Sheffield, the best staples for the United States to depend on; because, as he observes, in general, the demand in Europe is uncertain. The examiner, however, seems to invalidate sufficiently his lordship's ideas on this subject, from a report of the British privy-council, of March 1790, and some other observations.

Gunpowder, it has been affirmed, would be imported cheaper than it can be manufactured in America. The price of this article has been reduced in the Philadelphia market, to sixteen dollars, or 3l. 12s. sterling per 100 wt. by the free importation of brimstone and salt-petre from India and other countries. The American merchants usually pay for it in England at the rate of 75 or 76 shillings sterling, after deducting the drawback on exportation. Twenty-one powder-mills, it seems, have been erected in Pennsylvania alone, since the year 1768, or 1770. Four new ones are now building in that state; and the author adds, it is certain they will be multiplied in proportion to the demand, whether it be for home consumption or exportation.

The subject next considered by the examiner, is the ability of Great Britain to make her ships the carriers for the United States. This proposition has been maintained in the affirmative by lord Sheffield, but it is warmly contested by the present author. He observes, on this subject, that, by a return which is incomplete, the American ships are so numerous, as to have amounted to 360,000 tons of vessels laden in their ports, while those of Great Britain and her dominions were 225,000 tons.

Number 3. of the Examination sets out with fine and coarse hats. The author of the Observations had remarked, that the high price of wool and labour must induce the Americans to import the felt and common hats. In answer to this remark, the examiner adduces a statement, shewing how prosperous the hatting business is in each of the American provinces; and that no less than 12,340 hats are annually made in the four counties beyond the Allegany mountains.

All school-books and common books, in the opinion of lord Sheffield, might be sent cheaper from Britain, than they can be printed in America. But the examiner proceeds to shew, that the great and constant increase of paper-mills in the United States, the extension of those longest erected, the establishment of type-foundries, and the introduction of engravers and book-binders, have made a greater change in regard to the business of book-printing, than has happened with respect to any other equally valuable branch of manual art.

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The author afterwards examines some general propositions, advanced by lord Sheffield, which he likewise endeavours to invalidate ; but our limits will not permit us to detail the observations on those subjects.

Number 4. contains the articles of naval stores, pot and pearl ashes, and horses. Lord Sheffield was of opinion, that Russia would interfere much with the American States in the supply of naval stores. The author of the Examination, however, adduces a table to evince that the United States have not suffered from the competition of Russia, or any other country ; but that in this article, like most others, they experience the advantage of being an open market, free from the British monopoly, which existed before the Revolution.

Pot and pearl ashes, lord Sheffield ventures to affirm, can be made to greater advantage in Canada and Nova-Scotia, than elsewhere in America, on account of the plenty of wood. In reply to this remark, the examiner observes, that the number of people in the whole of the northern British colonies, is, perhaps, 160,000, or 180,000, while the United States have more than twenty times their number ; of whom two-thirds inhabit countries much more abundant in wood and timber than Canada and Nova-Scotia. Though lord Sheffield supposes that the United States would yield less of pot and pearl ashes than they had formerly done, the examiner affirms, that the return of the American treasury has exhibited the large quantity of 8,568 tons, though the export, on the medium of 1768, 1769, and 1770, was only 2008 tons, and 5 cwt.

Lord Sheffield, the author observes, treats the article of horses with great ingenuity. His lordship raises expectations in the government and people of Great Britain, that the West Indies may draw supplies of these useful animals from Canada, and considers Nova Scotia as having greatly the advantage of Canada and the United States, in her capacity for the exportation of them. This author, however, affirms, that there is, perhaps, no article, in proportion to the value, in which the British islands suffer more deeply, at present, by their intercourse with the States, than in that of horses. The country of the United States, he observes, is particularly adapted to the raising of horses, and affords them in great numbers. The exportation of them in the year 1770, which was entirely to the West India islands, was, by lord Sheffield's tables, 6,692 ; and the exportation of them, by the treasury return, was 8,628, besides 237 mules.

The author again investigates some other general propositions, for which we must refer to the pamphlet.

Number 5. treats of the population of America, and other

general subjects. Lord Sheffield is of opinion, that the American population is not likely to increase as it has done on the coasts; that the inhabitants had fell off in numbers 1784; and that the emigration from the United States would be very considerable. The examiner, however, says, that there seems, from the returns already received, to be no doubt that the number of the Americans will prove more than 3,900,000, by the census taken from August 1790, to April 1791, inclusive.

Numbers 6 and 7, with the additional notes, treat entirely of general subjects, which we must, likewise, leave undetailed.

We have extended the account of this production beyond the limits usually allotted to a pamphlet; but such a detail seemed necessary, not only considering the general credit given to lord Sheffield's Observations, but the importance of the subject both to Great Britain and the United States. So far as the author of the Examination has appealed to facts, we shall not contest either the fidelity or accuracy of his statements. His conjectures, however, concerning the future progress of those States in the career of prosperity, may be liable to the same illusion which he ascribes to the expectations of lord Sheffield. In both cases it is possible that the parties may not be entirely exempt from the influence of national partiality. From the evidence adduced by the present author, many of his lordship's conclusions are doubtless strongly invalidated; but it argues no defect of sagacity, to have received imperfect information; and there is reason to think that lord Sheffield's conjectures have been obviated chiefly by that extraordinary spirit of enterprise, which commonly, at first, distinguishes a people that have successfully asserted their own independence; by the general fervor, likewise, of promoting internal improvements, which might render them equal in political importance to the nations of Europe; and perhaps by a mutual emulation in the different States; than which nothing is found to be more productive of vigorous exertions among mankind.

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*Tithes indefensible: or, Observations on the Origin and Effects of Tithes. Addressed to Country Gentlemen. 8vo. 2s. Cadell. 1792.*

THE payment of tithes has long been considered as a public grievance in this country, and the complaint against them seems continually to increase, in proportion to the spirit of agricultural improvement which now eminently actuates the nation. The author of the pamphlet before us affirms them to be not only most pernicious in their effects, but clearly inconsistent with the genuine principles of the constitution. He readily acknowledges, that under the Jewish government, tithes were of divine appointment, but observes that they ceased

with



with the theocracy; and that the clergy have at length so far relinquished the plea of divine right, that they now claim tithes under no other authority than that of the existing laws of their country.

In the New Testament, as our author remarks, we find no prescribed mode of maintenance for the Christian priesthood. During the first two or three centuries, weekly or monthly offerings were made by the Christians, according to their ability, and the collection was appropriated to the support of the clergy and of the poor. But those offerings were voluntary, and not exacted by any canon or legal authority. Before the time of Constantine, the first Christian emperor, ecclesiastical endowments were little known. But in the year 322, he published an edict, permitting his subjects to grant to the clergy as much of their property as they pleased; and, in respect of himself, he was distinguished for his munificence towards them.

In the fourth century, the author observes, tenths were offered in some parts of Italy for sacred uses, and the regular payment of them was urged by the clergy with great zeal. In several places, they received the tenths as treasurers for the poor, and promised to distribute them for their relief. Ambrose, the bishop of Milan, says he, about this time, insisted much on the payment of tithes, and threatened, that if the people would not give a tenth, God would take away from them the other nine parts, and reduce them to a tenth. Augustine, the bishop of Hippo, denounced the same punishment on those who would not pay tithes, but he urged the expedient for the purpose only of relieving the wants of the poor.

About the year 597, Austin, a monk of St. Andrew's at Rome, was sent into England by pope Gregory the First, to spread the knowledge of Christianity amongst the Anglo-Saxons, and introduce a system of church-government. After a short time, the king of Kent gave Austin some lands for the maintenance of himself and those ecclesiastics whom he had brought with him; and donations being likely to increase, he desired the advice of pope Gregory with regard to the manner in which he should dispose of the gifts and offerings of Christians. Gregory answered, that it was the custom of the church to divide them into four parts; to give one to the bishop, another to the clergy, a third to the poor, and to appropriate a fourth to the repairs of the church. It was not until a much later period, the author observes, that the clergy claimed as their own property, those effects which were entrusted to them as stewards, and a large proportion of which they were obliged to allot to the maintenance of the poor, and the support of places of public worship.

The author, arguing from these principles, observes that the clergy of modern times, who speak of all deductions from tithes in kind as frauds on the church, should remember that their conduct in appropriating the whole revenues of the church to their own use, is a manifest deviation from the practice of the primitive ministers of Christianity: that tithes were not originally given to the clergy as their exclusive property: that an ancient canon, ascribed to Egbert archbishop of York, who lived in the eighth century, directs, that tithes shall be divided into three parts; one for the repairs of the church, one for the poor, and the third for the clergy; and that distribution shall be made of them ‘*coram testibus*,’ before witnesses.

In corroboration of the canon of Egbert, Selden mentions, that in the collection of canons, known by the title of ‘*Statuta Synodorum*,’ found in the abbey of St Augustine in Canterbury, there is a chapter ‘*De Divisione Decimarum*,’ in which are given directions for the division of tithes into three parts, *before witnesses*. The author adds, that from the laws of Ethelred, and several others, there cannot be any doubt that it was long the custom to divide tithes into three parts, after the more ancient practice of dividing them into four parts had ceased.

It appears, that about the middle of the seventh century, the diocese of Canterbury was divided into parishes, and a clergyman was appointed to reside in each of those divisions. Before this time, the clergy lived in the houses of bishops, or in houses of their own, and travelled into distant parts of the country for the purpose of preaching the gospel and administering the sacraments. But a regular provision was now made for the clergy in all the kingdoms of the heptarchy, by the imposition of a tax, or kirkshot, upon every village. Rich men likewise were encouraged to build churches in their own demesnes, and they and their successors were declared the patrons of them.

In the eighth century superstition made greater progress than in any former period. Many monasteries were built in several parts of England, and people of all sorts flocked into them. With the abject credulity of the laity, increased the knavery and rapacity of the clergy: and it appears from the canons of a general council, held under the pope’s legates, it was now boldly affirmed, that a tenth of all the possessions of the laity were due to the clergy ‘*jure divino*.’

Before the eighth century, no law for the payment of tithes is to be found. According to Blackstone, the first mention of any written English law for this purpose, is in a synodical decree, or canon, of the year 786; which, though it strongly enjoined

enjoined the payment of tithes in general, was not obligatory on the laity.

About the year 794, Offa, king of Mercia, treacherously murdered Ethelbert, king of the East Angles, and seized his kingdom, at a time when Ethelbert was on a visit to Offa, with intent to ask his daughter Elfrida in marriage. But the conscience of Offa accusing him of this heinous crime, he made a journey to Rome, to obtain the pope's pardon; which the latter granted him, on condition that he would be liberal to the clergy. Offa, therefore, gave to the church the tithes of his whole kingdom; exclusive of the tax called Peter-pence, consisting of one penny yearly on every family in his dominions, as a donation to the church of Rome.

In the year 854, Ethelwolf, a weak and superstitious prince, who had been designed for the church, and it is said by some was actually in holy orders, made a grant of the tenth part of the lands throughout his kingdom, to the church and ministers of religion, to be enjoyed by them with all the privileges of a free tenure, and discharged from all services to the crown, and all other incumbrances incident to lay-fees.

In the year 928, a grand council was held by king Athelstan, the first canon of which respects the payments of tithes. He, there, by the advice of his archbishop and other bishops, strictly enjoins all his reeves, in the name of God and all his saints, to pay the just and due tithes, both of the cattle and corn out of all his lands; and he likewise ordains that all his bishops and aldermen shall pay the tithes of their lands; concluding with the following sentence, 'and let us remember it is threatened in the Gospel, that if we will not pay our tithes, the tenth part shall only be left us, and the other nine shall be taken from us.'

With respect to the above denunciation, our author justly observes, that it is a gross falsity, and nothing like it is to be found in the gospels.

He further remarks, that, from the canon last mentioned, it may be supposed the former laws for the payment of tithes had not been effectual; and that it was now understood the grant of king Ethelwolf did not mean the tenth part of the lands of the crown, but only a tenth part of the produce of those lands.

Canute, the Dane, became king of England in the beginning of the eleventh century. He had been guilty of various enormities in the former part of his reign; and in the latter part of it, he betook himself to such religious exercises as were directed by the monks, who were now the keepers of his conscience. He bestowed large revenues on the ecclesiastics; and, in a letter dated from Rome, whither he had gone upon a pil-



grimage, he desired that the payment of tithes might be regularly made.

William the Conqueror, about the beginning of the year 1070, directed that the tithes which Augustine had preached, and which had been formerly granted, should still be paid. He nevertheless subjected ecclesiastical tenures to military services, and obliged the clergy to maintain soldiers for the public benefit. Our author observes, that in this century, before William took from the church many considerable estates, it is generally believed, the clergy were in possession of more than one third of the land in the kingdom, and that exempt from all taxes. For it had been declared by the constitutions of Odo, archbishop of Canterbury, published in the year 943, that the clergy were the sons of God, and the sons of God ought to be free from all taxes in every kingdom.

Until the tenth century every man paid his own tithes to what church he pleased; but by a law of king Edgar, it was directed, that the tithes should be paid to the church of the parish to which the lands respectively belonged. This law, however, proved ineffectual in many places; and arbitrary consecrations of tithes continued till the time of king John. About the year 1200, pope Innocent the Third, in a decretal epistle sent to the archbishop of Canterbury, enjoined the payment of tithes in the manner directed by king Edgar; but the papal epistle was not obligatory upon the lay subjects of this realm. Pope Innocent declared it to be a grievous sin to give the tithes and first-fruits to the poor, and not to the priests. From this, the author observes, we may conclude, that a proportion of the tithes and first-fruits was, at the above period, appropriated to the support of the poor; and that the ancient custom was not totally fallen into disuse.

By an act of Richard the Second it is directed, that in all appropriations of churches, the diocesan bishop shall ordain, in proportion to the value of the living, a competent sum to be distributed among the poor parishioners annually. 'It seems, says Blackstone, in observing on this act, the people were frequently sufferers by the with-holding of those alms for which, among other purposes, the payment of tithes was originally imposed.'

Henry the Eighth directed the payment of tithes to be continued. By a statute of Edward the Sixth, every person is directed to pay all manner of predial tithes in kind as they happen, under the penalty of treble the value of the tithes.

The author of the Observations, after delivering a historical account of the origin and progress of tithes, proceeds to shew, from the state of agriculture in England, in the different ages  
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of Christianity, that the imposition could not by any means at any time be so grievous as at the present; as the burden must always be according to the ratio of improvement. He observes, that from the state of agriculture in England, when predial tithes were at first claimed, very little more than the spontaneous fruits of the earth could be included in them. But the difference between paying a tenth part of what the ground produces, without labour or expence, and what it may be made to produce by the expensive improvements in husbandry, is sufficiently obvious; and, says he, the tithe of the land, which has grown out of the edicts of weak or wicked kings, under the influence of Romish councils, is become the engine of cruelty and extortion.

We shall lay before our readers a part of the arguments advanced in the prosecution of this subject.

‘ As the law now stands, the landholder is laid under the necessity of expending his money for the profit of the tithe-owner; or, in other words, he is compelled to pay the tithe of his labour: For one tenth part of his labour is actually taken from him. Out of ten pounds expended in labour, one pound goes to the tithe-owner, inasmuch as he engrosses all the beneficial effects arising from it. And the farmer never pays his day-labourer a single half-crown for working in his field, but he has to reflect that the tithe-owner has taken three-pence from him,—as no more than two shillings and three-pence of the half-crown, are expended for his own benefit. Thus tithes are a tax on all the money disbursed by the farmer in cultivating his lands, or on all the labour of the country. But surely a law, which involves in it such consequences, not only detracts from the wisdom of the legislature which made it, but is a reproach on the government which still supports it.’

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‘ But as the labour in fertilising these sorts of ground is frequently so very great, that it cannot be repaid in many years, a tax upon this labour must appear very unreasonable. Whatever, money, however, is expended in embanking, draining, fencing, manuring, or in improving, in any way, a titheable estate, is, in fact, all taxed by the tithe-owner, who takes one-tenth part of the money so expended. Through the extraordinary industry of the farmer—“ the barren wilderness may become a fruitful field,”—but for this industry he is compelled to pay such a tax to the tithe-owner, as greatly represses his exertions, and as is proportionably oppressive with the greatness of the labour necessary to overcome the difficulties in his way.

‘ It may, however, be urged, the landholder is improving his own property at the time when he is improving that of the tithe-owner.

‘ This is not always true. The land-holder may suffer great loss, and at the same time the tithe-owner may receive profit. If the rent, seed, and labour of a farm amount to one hundred pounds, and the value of the crop be one hundred and ten pounds, the tithe-owner takes eleven pounds profit, and the land-holder does not get the money which he expended. But if through unfavourable weather, or any inevitable misfortune, the value of the crop of the farm is not more than sixty pounds, the tithe-owner takes six pounds profit, and the land-holder suffers an absolute loss of forty-five pounds.

‘ But admitting that the property of the land-holder is improved in proportion to that of the tithe-owner,—is it equitable, that whenever I work for myself I should be compelled to work for another person also? Let it be conceived, that, by an unjust law, I were laid under the necessity of providing the means of support for an indolent, useless family in the town in which I live, and that whatever gain might arise from the improvement of my property, that family should have one third or one half of it: and let it be urged, in vindication of the law, that I am labouring for myself at the time when I am labouring for this family—Would this make me less sensible of the oppression? And to be under the necessity of working for this family as long as I work for my own, and with the certainty that one third or one half of my gains would be taken from me, would not be an inducement to any extraordinary exertions on my part. On the contrary, it would be extraordinary if I did more than would just support a miserable existence. The tithe-laws, however, operate exactly in the same way. This is clear from the following instance:

‘ If, after expending *fifty pounds* in rent, seed, and labour, the crop of my ploughed land should be worth *seventy pounds*, of these seventy pounds the tithe-owner takes seven pounds, leaving me sixty-three pounds:—and thus from the effects of my labour he has received seven pounds profit, and I have received thirteen pounds. But if my crop be worth only sixty pounds, the tithe-owner then takes six pounds for his share of the profit, and leaves me only four pounds more than the money which I have expended.

‘ And should the landholder attempt to improve his land beyond the usual practice of farmers, the marauding dæmon of tithes still pursues him with equal rapacity.

‘ If an acre of land, by the common mode of management, will produce twenty bushels of wheat, but, by an additional expence of forty shillings in labour and manure, is made to produce thirty bushels of wheat, the landholder is laying out four shillings per acre, (one tenth part of the additional expence) from which he derives no benefit, as the tithe-owner comes and takes away an additional bushel of wheat (a tenth part of the extraordinary produce) in consequence of the improvement which the landholder



has made : so that if the whole improved produce of ten bushels of wheat be valued at fifty shillings,—five shillings per bushel,—the landholder gains only five shillings, by expending forty shillings,—and the tithe-owner gains five shillings, without any expence whatever ; and thus takes away just one half of the profit arising from the extraordinary labour and expence of the land-holder.’

The author afterwards observes, that where the land is bad, and requires more than the usual expence of labour previous to the production of a crop, the tithes in kind are often fully equal to the whole profit of the farmer, and equal to the full annual value, or the whole rent of the land paid to the landlord.

The following observations are adduced in confirmation of the pernicious effects which the payment of tithes has on agriculture.

‘ In predial tithes, the hay and the straw are taken away, which are so essentially necessary to the production of manure. And by manure alone the farmer can renovate his land. But he is deprived both of the fruit of his land, and of that which can alone make his land fruitful ; and yet if he do not obtain manure by some means, he may not be able to raise as much grain as will enable him to pay the rent and expences of tilling his land. Of such value is manure in the estimation of the most sensible farmers, that they are glad to fetch it in their waggons from a distance of twenty or thirty miles, after having bought it at a very high price. In the way therefore in which the farmer is deprived of his produce this year, he is also deprived of the means of obtaining future produce. With the tithes in kind this year, are lost the means of producing manure for the purpose of raising grain the next year. Hence the evil effects of tithes are not immediate only, or such as end with the year, but they extend into futurity in an accumulated degree.

‘ Thus he who deserves the most of his country, in consequence of the improvements he has made, is the most severely burthened. The most valuable class of men in the nation,—on whose labours we depend for our very existence,—are deprived of the fruit of their labour, and are compelled to labour, with the dire certainty, that in proportion to their exertions and expences, in proportion will be the exactions of the tithe-owner.

‘ But it is asserted, that when estates, subject to tithe in kind, are sold, the purchasers give proportionably lower prices for them. This may be true, in some instances,—but it by no means disproves, that tithes are an impediment to agriculture. For if I buy a titheable estate at a lower price than that which is tithe free, I am debarred from improving it, by the odious tax on all the labour and money expended upon it. If I had given a higher price

for it exempt from tithes, I should have had the satisfaction to reflect, that I was to reap all the profit of my own labour, and that all my expences were for my own advantage; and therefore I should have adopted any mode of cultivation which might have been the most suitable to the quality of the land. But in cultivating titheable land, the previous consideration by every prudent man is,—how much will the tithe-owner take from me in this case; and, after all my labour and expence, will he not take half my profit from me, or more.'

The author next proceeds to adduce the opinion of some eminent political writers, respecting the prejudicial operation of tithes on improvements in agriculture; but as we have already extended the present article beyond its due limits, we shall conclude with the following short extract.

'In the year 1649, various petitions, from different parts of England, were presented to the house of commons against tithes, and parliament voted they should be abolished, as soon as another mode of maintaining the clergy could be agreed upon. But through the turbulence of the times, and some difficulty in settling with the lay impropiators, the business was dropped.

'Since that period, parliament has, at different times, had just apprehensions of the pernicious operation of tithes. And in order that the land-holders might not be prevented, by the dread of tithes, from cultivating hemp, flax, and madder, which are articles of great consequence to manufactures, acts have been passed in different reigns to limit the tithes of these products to five shillings per acre.

'Those acts gives the reasons of the legislature for this limitation; and the same reason might, with equal propriety, be given in justification of fixing a money-payment, in lieu of the tithe, in kind of many other articles. But whether a certain sum of money, or a certain quantity of corn, or a certain proportion of the rent of the land, be given to the clergy, instead of tithes, the credit of the clerical character, and the good of the nation, require, that an exchange should be made in some way.'

After detailing the powerful arguments advanced by this writer against the continuance of tithes, we may, without the imputation of any partiality, express a desire, that a mode of parochial assessments, less liable to objection, may be devised by the legislature; and that the decent support of the clergy may be rendered more compatible with the interests of the farmer; an event which would tend to extinguish unchristian animosity, and promote the happiness of both parties.

*A Journal of Transactions and Events, during a Residence of nearly sixteen Years on the Coast of Labrador; Containing many interesting Particulars, both of the Country and its Inhabitants, not hitherto known. Illustrated with proper Charts. By G. Cartwright, Esq. 3 vols. 4to. 2l. 12s. 6d. Boards. Robinsons. 1792.*

**T**HIS Journal, as appears from the Preface, was originally written for the author's private use, and never intended for publication, until he was urged to that step by a person whose influence he could not resist. By way of excuse for the defects which the narrative may contain, we are presented with a short sketch of his life, delineated with such apparent ingenuoufness as reflects the most satisfactory credit on the veracity of the Journal.

Mr. Cartwright was born on the 12th of February, 1739, of an ancient family at Marnham, in the county of Nottingham. Being a younger son, and his father having only a moderate estate, with nine other children, it was not in his power to do much for the object of the biographical memoirs. The latter received part of his education at Newark, and during a few of the last years, attended the Latin school. He was one year at Randall's academy, at Heath in Yorkshire; whence he returned and continued another year at Newark. On the first of February, 1753, he was appointed a gentleman cadet, in the cadet company at Woolwich; where he had the opportunity of improving himself, at the Royal Academy in that place, for one year. He acknowledges, however, with regret, that either the want of genius or of application (most probably the latter) rendered of little use to him the instructions of those excellent masters with which that institution was then furnished. On the 6th of March, in the following year, he embarked for the East-Indies; being the seventh of twelve cadets, who were sent to fill up the commissions which might become vacant, either in a detachment of artillery, commanded by captain-lieutenant William Heslop, or in the thirty-ninth regiment of foot, which was sent thither under the command of colonel John Aldercron, who was appointed commander in chief of all the forces employed, or to be employed, in the East-Indies.

Mr. Cartwright, in little more than a year after his arrival in India, obtained an ensigncy in colonel Aldercron's regiment, by the death of captain Lyon; but he had not the good fortune to be one of a detachment which went on board admiral Watson's squadron to Bengal, where they were landed under the command of lieutenant-colonel Clive (afterwards lord



lord Clive), and assisted in the retaking of Fort William, the taking of Chandernagore from the French, and in obtaining the signal victory over the nabob of Bengal, at Plassy; an event which laid the foundation of the British power in India, and filled the purses of all who were employed on that service.

In the year 1757 colonel Aldercron and his regiment were recalled. At the end of the next year Mr. Cartwright was one of six officers who landed at Limerick; and soon afterwards he was promoted to a lieutenancy.

Early in the year 1760, on the application of the late marquis of Granby, the young lieutenant was ordered to Germany; where he had the honour to serve his lordship in the capacity of aid-de-camp, during the remainder of the German war. An aid-de-camp to a commander in chief, he observes, is always supposed to be in the line of certain promotion; but it was his ill-luck to obtain nothing better than the brevet rank of captain. He still remained a lieutenant in the thirty-ninth regiment: but after his return to England, at the express desire of the marquis, to save him the mortification of serving under two junior officers, who had been permitted to purchase companies over his head, without their being ever offered to him, he exchanged to half-pay, and received two hundred and fifty pounds, for the difference between that and his full pay. The greater part of this sum was appropriated to the payment of the debts which he had contracted in Germany, by being obliged to keep a number of horses and servants, to enable him to attend the English commander on all occasions.

In the spring of 1765, Mr. Cartwright made an excursion to Scotland, to indulge his insatiable propensity for shooting: but he soon found, 'that two shillings and fourpence a day, was too small an income to enable him to live in a baronet's country seat, and to keep a female companion, two servants, a couple of horses, and three brace of dogs.' What idea Mr. Cartwright had formed of living in Scotland, we know not; but on this occasion, he could not have the former plea of *necessity* for the extent of his retinue. He informs us, that as his pocket would not permit him to have any dealings with the butcher, himself and family were compelled to fast, when neither his gun nor fishing-rod would supply them with provisions. No sooner did his resources fail, by the scarcity of fish and game at the approach of winter, than he made an auction of all his furniture, and returned to London by sea with the lady and dogs.

London being no place for a man in his scanty circumstan-

ces to remain in, he soon went down to Plymouth, where his brother John then commanded the Sherborne cutter, and cruised with him against the smugglers, until he was discharged from that vessel, and appointed first lieutenant of the *Guernsey*, of fifty guns, then lying at Spithead, and bound for Newfoundland; on board which ship Sir Hugh Palliser, then governor of that island, had his broad pendant. Our author having no particular engagement, and hearing that bears and deer were plentiful in that country, felt so strong an inclination to be among them, that he accompanied his brother on that voyage.

On their arrival at St. John's, the command of a small schooner was conferred on his brother, and he was sent on some service to one of the northern harbours, whither he was accompanied by the writer of the narrative, who then first obtained his knowledge of the Red or Wild Indians.

On the return of the ship to Portsmouth, he found, that his good friend the marquis, who had lately been appointed commander in chief of the army, had obtained for him a company in the thirty-ninth regiment of foot. The regiment was then at Minorea, where Mr. Cartwright joined it the following summer. He very soon caught the inveterate ague of that island, and in six months was so greatly reduced, that he must shortly have died, had not lieutenant-governor Johnstone been so kind as to permit him to return to England. He had a tedious passage home, but was perfectly free from his complaint while at sea, though it always returned the instant the ship entered a harbour. It was the end of April 1768, when he arrived at Spithead, where the *Guernsey* man of war was then lying, under sailing orders for Newfoundland. Finding that he could not live on shore, he obtained leave from the marquis of Granby, and made a second voyage to Newfoundland in that ship; by which means his health was perfectly restored.

During the *Guernsey's* stay at St. John's, he went upon an expedition against the Wild Indians: and it was this which gave rise to the voyages he afterwards made to Labrador. His design being laid before the king, his majesty was graciously pleased to permit him to retire on half-pay, early in the year 1770; and he soon after sailed for that country.

The conclusion of the Preface is particularly expressive of a candid and ingenuous mind.

The reader may naturally conclude from the life I have led since my leaving the academy at Woolwich, that it was not probable that I should have improved the slight education which I received in my youth; and indeed such a conclusion is very just, as

I had seldom, during that time, attempted to read any thing but a newspaper. On my arrival in Labrador, being secluded from society, I had time to gain acquaintance with myself: and I could not help blushing when I perceived how shamefully I had misemployed my time. The little improvement I have since made, has been entirely owing to writing my Journal, and to reading a small collection of books which I took out with me; but it was too late in life for me to receive much benefit from those helps.

It was suggested to me, that I ought to have put the manuscript into abler hands, who would render it less unworthy of the public eye; but as it appeared to me, that by so doing I should arrogate to myself an honour to which I was not entitled; and also pay such a price as would swallow up the greater part, if not the whole, of the profit arising from the sale of my books, I did not approve of the one, nor could I afford the other.

The only merit to which I have any pretensions, is that of a faithful journalist, who prefers the simplicity of plain language and downright truth, to all the specious ornaments of modern style and description. I humbly trust that this apology will satisfy my friends, and serve to extenuate those errors, which must be too obvious to be overlooked by critical examination.

After this apology from the author of it, it is incumbent upon us to observe, that his style is by no means such as might be imagined from the modesty with which he disclaims all pretensions to literary merit. The Journal, which appears to be equally faithful and minute, is written with care and perspicuity; and we have scarcely remarked any expressions for which there are not authorities in compositions of different kinds.

Mr. Cartwright sailed on his first voyage on the 25th of May, 1770. His suite was the same in number with that of the attendants whom he had formerly taken with him to Scotland. It consisted of Mrs. Selby, his housekeeper, and two men servants; with three couple of fox-hounds, one couple of blood-hounds, a greyhound, a pointer, a spaniel, and a couple of tame rabbits. On the 11th of July they proceeded to Comsit Island, where they landed, in hopes of killing plenty of hares; but they saw none. After shooting a brace of grouse, and a pair of young saddlebacks, they re-embarked, and sailed about three miles further to the north north-east, where they came to an anchor during the night, in the mouth of a small cove in the main land. As the weather was fine, and Mr. Cartwright had formed a plan for surprising the Indians, he determined to continue at this place, since he did not know a better situation in the neighbourhood. At midnight he proposed going off in the wherry with all  
the



the men; but he found that his English captain and Irish cooper did not choose to venture their lives on an expedition which threatened some danger, with no prospect of profit. One of his own servants was eager to go, but the other wished to be excused. Mr. Cartwright therefore gave up the scheme, as he foresaw that it would be impossible to succeed, without shedding innocent blood. Besides, he did not think that he was very likely to gain the friendship of a man, whose father or son he had murdered before his face, by way of introduction to his acquaintance.

These Indians, the journalist observes, are the original inhabitants of the island of Newfoundland; and though undoubtedly descended from some of the tribes upon the continent of America, and most probably from the mountaineers of Labrador, yet it will be very difficult to trace their origin. They have been so long separated from their ancient stock, as well as from all mankind, that they differ widely in many particulars from all other nations. In our author's opinion, they are the most forlorn of any of the human species which have yet come to his knowledge, the Indians of Terra del Fuego excepted.

As far as he can learn, there were many Indians on the island when it was first discovered by the Europeans, and there are still fishermen living, who remember them to have been in much greater numbers than at present, and even to have frequented most parts of the island. They are now much diminished, and confine themselves chiefly to the parts between Cape Freelo and Cape John. The reason, our author presumes, of their preferring that district to any other is, because, within it are several deep, winding bays, with many islands in them, where they can more easily procure subsistence, and with greater security hide themselves from our fishermen. 'I am sorry to add, says he, that the latter are much greater savages than the Indians themselves; for they seldom fail to shoot the poor creatures whenever they can, and afterwards boast of it as a very meritorious action. With horror I have heard several declare, they would rather kill an Indian than a deer!'

These Indians, we are informed, are called *Red*, from their custom of painting themselves and every thing belonging to them, with red ochre, which they find in great plenty in various parts of the island; and *Wild*, because they secrete themselves in the woods, keep an unremitting watch, and are seldom seen; a conduct, our author observes, which their defenceless condition, and the inhuman treatment which they have always experienced from strangers, whether Europeans

or other tribes of Indians from the continent, have compelled them to adopt.

On the 14th of July, as soon as Mr. Cartwright and his attendants had dispatched some plentiful dishes of bear steaks in the morning, they took a walk to a pond which lies not far from the mouth of the brook, to look at a new beaver-house, in which the salmoniers had killed four beavers. The appearance on the outside resembled a heap of earth, stones, and sticks; it was built adjoining to the bank, and the top of it was about four feet above the level of the water. Our author examined it very strictly, to see if he could discover those marks of sagacity and contrivance which are related by the writers of natural history; 'but, says he, for want of a particular knowledge in architecture, I presume, I could perceive only the *order of confusion*. As to the inside, I can say nothing, for we did not open it; but that, I am told, is in the form of an oven.'

On the 19th of November, the journalist informs us, that upon a small island in Island Brook, he had the satisfaction of finding a large new beaver-house, which appeared to be inhabited by a numerous crew. There was a magazine of provisions deposited in the water, a few yards before the front of it, sufficient to have loaded a waggon; and the tops of the sticks appeared a foot above the ice. On each side of the house he observed they had kept a hole open through the ice, for some days after the pond was frozen over, that they might work upon it. The sight of this house convinced him, that all those which he had hitherto seen were old ones, and uninhabited by the beavers.

The following extract contains an instance of the ingenuity of the Indians in those parts:

\* As the construction of an Esquiman sled differs so widely, and is, I think, so much superior to all others which have yet come to my knowledge, a particular description may not be unworthy of notice; it is made of two spruce planks, each twenty-one feet long, fourteen inches broad, and two inches thick, which are hewn out of separate trees (because they are not acquainted with the use of the pit-saw.) They are placed collaterally, with their upper edges at the distance of about a foot asunder; but the under edges are somewhat more, and secured in that position by a batten, two inches square, which is placed close under the upper edges. The fore-ends are sloped off from the bottom upwards, that they may rise over any inequalities upon the road. Boards of eighteen inches long are set across the upper edges of the sled, three inches asunder, to place the goods upon, and to accommodate the driver and others with a seat. The under edges

are shod with the jaw-bone of a whale, cut into lengths of two or three feet, half an inch thick, and are fastened on with pegs of the same. This shoeing is durable, and makes them slide very glibly. The wood work is sewed together with split whalebone; a couple of holes are bored through the fore-ends of each plank, in which are inserted the two ends of a strong short thong, made out of the hide of a sea-cow, and secured by a knot; and to the middle part of the thong a separate one is fastened, from each dog. They make use of any number of dogs, as occasion may require; and their thongs are of different lengths; always minding that the dog which is best trained, has the longest. The driver sits foremost of the company, with a very long thoughted whip in his hand; but the handle is short in proportion to the whip, being not more than a foot. The motion of the sled is very easy, and half a dozen people may travel forty miles a day without difficulty, if they have fourteen or fifteen dogs yoked.'

After an absence of almost two years and a half, the various occurrences during which time are regularly detailed in the Journal, Mr. Cartwright arrived in London on the 14th of December, 1772, bringing in his train some Esquimaux Indians of both sexes. He informs us, that in proceeding up the Thames, the Indians were greatly astonished at the number of shipping which they saw in the river; for they did not suppose that there had been so many in the whole world; but he was exceedingly disappointed to observe them pass through London-bridge, without taking much notice of it. He soon discovered that they took it for a natural rock which extended across the river. They laughed at him when he told them that it was the work of men; nor could he make them believe it, till they came to Blackfriars-bridge, which he caused them to examine with more attention; shewing them the joints, and pointing out the marks of the chizzels upon the stones. They no sooner comprehended by what means such a structure could be erected, than they expressed their wonder with astonishing significancy of countenance.

For the gratification of our readers, we shall lay before them a part of the Narrative, exhibiting a farther account of the natural simplicity of those Indians, and the sentiments they discovered at the sight of objects of which they had before no idea.

'About a fortnight after our arrival in town, having provided great coats, boots, hats, and hats for the men, in order that they might pass through the streets unobserved, I took Attuiock with me, and walked beyond the Tower. We there took boat, rowed up the river, and landed at Westminster-bridge, from whence we walked to Hyde Park-corner, and then home again.



I was in great expectation that he would begin to relate the wonders which he had seen, the instant he entered the room; but I found myself greatly disappointed. He immediately sat down by the fire-side, placed both his hands on his knees, leaned his head forward, fixed his eyes on the ground in a stupid stare; and continued in that posture for a considerable time. At length, tossing up his head, and fixing his eyes on the ceiling, he broke out in the following soliloquy: "Oh! I am tired; here are too many houses; too much smoke; too many people; Labrador is very good; seals are plentiful there; I wish I was back again." By which I could plainly perceive, that the multiplicity and variety of objects had confounded his ideas; which were too much confined to comprehend any thing but the inconveniencies that he had met with. And, indeed, the longer they continued in England, the more was I convinced of this truth of that opinion; for their admiration increased in proportion, as their ideas expanded; till at length they began more clearly to comprehend the use, beauty, and mechanism of what they saw, though the greater part of these were as totally lost upon them, as they would have been upon one of the brute creation.

Although they had often passed St. Paul's without betraying any great astonishment, or at least not so much as all Europeans do at the first sight of one of those stupendous islands of ice which are daily to be seen near the east coast of their own country; yet when I took them to the top of it, and convinced them that it was built by the hands of men (a circumstance which had not entered their heads before, for they had supposed it to be a natural production) they were quite lost in amazement. The people below they compared to mice; and insisted, that it must at least be as high as Cape Charles, which is a mountain of considerable altitude. Upon my asking them how they should describe it to their countrymen on their return, they replied, with a look of the utmost expression, they should neither mention it, nor many other things which they had seen, lest they should be called liars, from the seeming impossibility of such astonishing facts.

Walking along Piccadilly one day with these two men, I took them into a shop to shew them a collection of animals. We had no sooner entered, than I observed their attention rivetted on a small monkey; and I could perceive horror most strongly depicted on their countenances. At length the old man turned to me and faltered out, "Is that an Esquimau?" I must confess that both the colour and contour of the countenance had considerable resemblance to the people of their nation; but how they could conceive it possible for an Esquimau to be reduced to that diminutive size, I am wholly at a loss to account for, unless they had fixed their attention on the countenance only, and had not adverted to any other particulars. On pointing out several other  
monkeys

monkeys of different kinds, they were greatly diverted at the mistake they had made; but were not well pleased to observe, that monkeys resembled their race much more than ours.

‘ The parots and other talkative birds, next attracted their notice. And it was a great treat to me, both then and at all other times, to observe their different emotions, much more forcibly expressed in their countenances, than is possible to be done by those whose feelings are not equally genuine.’

‘ Being on a dining visit with that excellent surgeon and anatomist, the ingenious John Hunter; in the afternoon Attuiock walked out of the room by himself, but presently returned with such evident marks of terror, that we were all greatly alarmed, fearing some accident had happened to him; or, that he had met with an insult from one of the servants. He seized hold of my hand, and eagerly pressed me to go along with him. I asked the cause of his emotion, but could get nothing more from him than “Come along, come along with me;” and he hastily led me into a room in the yard, in which stood a glass case containing many human bones. “Look there,” says he, with more horror and consternation in his countenance than I ever beheld in that of man before, “Are those the bones of Esquimaux whom Mr. Hunter has killed and eaten? and are we to be killed? will he eat us and put our bones there?” As the whole company followed us, the other Indians had also taken the alarm, before the old priest had finished his interrogatories; nor did any of them seem more at ease, by the rest of us breaking out into a sudden and hearty laugh, till I explained to them that these were the bones of our own people, who had been executed for certain crimes committed by them, and were preserved there, that Mr. Hunter might better know how to set those of the living in case any of them should chance to be broken; which often happened in so populous a country. They were then perfectly satisfied, and approved of the practice; but Attuiock’s nerves had received too great a shock to enable him to resume his usual tranquillity, till he found himself safe in my house again.’

We must reserve for another occasion the subsequent adventures of this enterprising voyager, who, notwithstanding the diffidence expressed in the preface, seems not to be more happily fitted, by native impulse, for exploring inhospitable regions, than he is, by capacity, for describing scenes, and reciting incidents, in a manner both instructive and interesting.

*(To be continued.)*

*Travels through Switzerland, Italy, Sicily, the Greek Islands, to Constantinople; through Part of Greece, Ragusa, and the Dalmatian Isles; in a Series of Letters to Pennoyre Watkins, Esq. from Thomas Watkins, A. M. In the Years 1787, 1788, 1789. 2 Vols. 8vo. 12s. Boards. Cadell. 1792.*

THESE letters, we are informed in a Preface, are the same as were written by the author to his father. But the first part of his travels in France and Spain he has suppressed, from the desire of limiting his publication as much as possible. The narrative commences with the traveller's arrival at Geneva, in the month of July, 1787. This city is situated upon the summit, the sides, and at the bottom of a hill, where the Rhone issues out of the lake, in a smooth, deep, and rapid stream, the transparency of which resembles that of the ocean. Behind it the Alps of Savoy bend in a magnificent theatre. At some distance, on the frontiers of France, are the mountains of Jura; and up the lake, on its northern bank, is the rich Pays de Vaud, fronted by the rugged hills of Chablais. Such is the scenery of this celebrated place, as described, in different terms, by the numerous travellers into Switzerland. Mr. Watkins subjoins an outline of the history of Geneva, with an account of its government, civil dissensions, commerce, revenue, public buildings, and inhabitants. Of the latter, the number is estimated at 22,200. The traveller tells us, that in looking over the library, founded by the emperor Charles the Fourth, he took occasion to enquire for De Lolme's History of the British Constitution; but, to his astonishment, was answered, they had it not. "On hearing it, says he, I could not but observe to the gentleman who conducted me, that a prophet was not without honour, save in his own country; and indeed he seemed to be of the same opinion."

In the second letter, the author gives an account of Salenche, in Savoy, the waterfall of Cheyde, the mountain d'Enterne, Cerve, the vale of Chamounie, &c. He was greatly disappointed on reaching the Vallais, of which, from the description of M. Rousseau, he had conceived the most favourable idea.

"Of all the miserable places I ever had the misfortune to visit, says he, Sion is the most disgusting. The houses are meaner than the poorest suburbs I had ever seen, and so insufferably dirty, that I really am at a loss to find any thing by way of simile or comparison to it. For the purpose of diverting our attention from objects so offensive, we walked up a steep hill to the ruins of an ancient castle, which was of great extent, and considerable strength. When returned, we found our entertainment at the inn perfectly consistent with the appearance of the town; the scanty dinner they served being so dirty, that though, pinched with hun-



ger, it was impossible to satisfy it ; as to avoid disgust, it was necessary to cut off all the outside of the food ; indeed the appearance of the people was sufficient to damp the appetite of a Hot-tentot. You may be assured we were very happy when the following morning appeared, and delayed our departure no longer than the necessary time for putting on our cloaths, and paying the bill ; but with our journey to Brieg, a wooden town, that for filth and misery is no less remarkable than Sion, we had as little reason to be content as before. The mountains on each side of us, and part of the country through which we travelled, were covered with dark groves of gloomy and ragged fir, unmixed with any trees of a more lively green, that might have relieved the tiresome and melancholy sameness of their appearance. The land, though in many places fertile, had but little sign of cultivation. No inclosures, few herds or flocks, and fewer inhabitants, who were in a condition to labour. From Brieg to the place in which I am now writing (Ober Ghestinen) the Vallais is more elevated, and less desolate, our road lay on the banks of the Rhone, many parts of which were extremely dangerous from its narrow limits, and from the precipices that hang over the river. The nearer we approached to Ghestinen, the more the land appeared cultivated ; but far, very far, from the condition that Jean Jaques describes. The appearance of the houses is singular ; they are built of wood, and generally painted red. The upper part is the abode of the family, and the lower converted into stables or hovels. This village is, to our great joy, situate at the extremity of the Vallais. We are lodged in a private house (there being no inn in the place) where I am sorry to find a great scarcity of provisions, bread and cheese excepted. The different climates which authors remark in this country are indeed very perceptible ; and consequently, as the land is rich, in summer and autumn many fruits may probably be found in the same day's journey, which in other countries are only to be had in succession, or as the seasons advance. This advantage (if it may be so considered) is in consequence of the different gradations of the sun's heat, and the freer or more confined circulation of air occasioned by the mountains ; an advantage which must exist more or less in all hilly countries, in proportion to their southern situations. Such is the real state and appearance of the Vallais, though so differently described in the 23d letter of Rousseau's celebrated novel. But what is still more unaccountable, he speaks of the inhabitants in higher terms of praise than he does of the country, particularly of the women, whom St. Prieux, the hero of the piece, raises by comparison even to his angelic Julia. Instead of these *rare beauties* (for such is his expression) the eye is offended with a stunted race of females, ill formed, and worse featured ; whose complexions are of a settled fallow, and whose singular dress would appear to no people but themselves, an embel-

liffiment of their persons. But there is another impediment to their beauty which is much more serious, and this is, a loathsome disease called the Goitres, that affects a considerable number of the inhabitants. It is an excrescence in the neck, which though in some no larger than an egg, in others hangs half way down their bodies,—in appearance the most unsightly and disgusting that can be imagined.

Mr. Watkins, with other late travellers, imputes the goitres to the use of unwholesome water, impregnated with the tufa stone.

The author next gives an account of the source of the Rhone, mount Furca, the canton of Uri, Urserren, its grotto, the Devil's Bridge over the Rheufs, the descent to Altdorf, and a variety of other objects, highly interesting to every traveller. The beauties of the lake Lucerne are particularly pleasing to the imagination.

‘ Having amused ourselves, says the author, with writing during the sultry hours, we walked from Altdorf to the little village of Fluellen, where we embarked on the lake of Lucerne. It is impossible for me to form an idea of any thing more beautiful than this noble piece of water, and the surrounding cantons. The woody scenery of its banks : the depth and transparency of the lake : its glossy surface, and the general silence of the evening, produced an inward calm of happiness, and such mild sensations of pleasure, as I never before experienced. If the mind then be capable (as I have here found it) of attaining so great self-enjoyment, how is it that men are so mad, so blind to their interest, as to ruffle and distemper it with anger? Why is their reason so much weaker than their passions, when even these inanimate objects of nature make so pleasing an impression upon us, and seem, as it were, to persuade tranquillity of soul, as the most exquisite pleasure we can enjoy? I was roused out of this revery by one of the boatmen, who, finding that we did not understand the German, addressed us in Latin, speaking it with great fluency. You will suppose that I was not a little surprized at this : but no ; my astonishment gave way to the reflection, that it was in consequence of their being born to freedom, and legislators of their country. There is a manly ease in their conversation and behaviour, that indicates their independence. They look on all other men, however distinguished by fortune, as their equals only, and value them according to their merit. I consider the inhabitants of the Swiss cantons, whose government is democratic, to be a freer body of people than the yeomanry or mechanics of England ; and for this reason, that as there is a greater equality among them, they have more independence, without which I believe I should find no difficulty in persuading *you* that liberty can be only partial. Nevertheless, were I of the lowest order of my countrymen, I would

not exchange situation with a citizen of these cantons, as I look upon our trial by jury, our act of habeas corpus, and our liberty of the press, to be infinitely above all their privileges.

The traveller afterwards proceeds to Zug, mount Albis, and Zurich, the residence of Lavater, celebrated for his writings on physiognomy. The chief objects in this part of his route, are the wooden bridge over the lake of Zurich, Rapperschweil, Utznah, Heriseau, the canton of Apenzel, its agriculture, manufactures, climate, and government. St. Gall, with its commerce, Turgow, lake and city of Constance, Rorschach, Stein, the Rhine, Schaffhausen, and its bridge of one arch, the fall of the Rhine, &c.

The sixth letter describes Dogguerne and the drefs of the country, the Hercynian forest, Basil, its buildings, government, and population. Of Rousseau's asylum, in the district of Bienne, we meet with the following account :

‘ We walked about a mile and a half from the town to its lake, on which we embarked in the afternoon, and were rowed by three men, and a woman, whom we thought much too pretty for so laborious an employment ; but she, though French, was obedient to the commands of her husband, and pulled lustily at the oar. I think this inferior in point of scenery to the lake of Lucerne, but preferable to that of Zurich, as it is less uniform, and more romantic. We proceeded along its rocks and silent shores, till we came opposite the little island of St. Pierre, where we directed the boatmen to land us ; and oh ! with what pleasure did we set foot on this charming spot, which afforded an asylum to so great a genius as Rousseau, when forced to fly from his native city. It is about two miles in circumference, and contains almost every thing within it that can contribute either to its proper ornament, or to the use of the inhabitants ; wood, water, corn land, pasture, and vineyard. On landing we walked up to the summit of the island along a side-land glade, where we found a summer-house built by Rousseau. From this place we descended on the other side to his habitation, in which the farmer with whom he lived is now resident. Having walked up stairs to the room in which he lay, and examined the house as particularly as if we had carried with us a search-warrant, you may be sure we were very inquisitive with the honest man, relative to the manner in which Jean Jacques passed his time. He told us that in summer, when the weather would permit, he sauntered in the woods, or was out on the lake ; that he would often meet and pass by him unperceived, and that he was generally silent, thoughtful, and melancholy. He was for some time the inhabitant of this island, which belongs to the States of Berne ; and they (to their disgrace be it spoken) were pre-



prevailed upon by the government of Geneva to drive him from an asylum, in which otherwise he probably would have continued to his death.'

Mr. Watkins continues his route by Neuville and Neufchatel to Berne, of which canton, as of the others, he gives a particular account. He afterwards describes the hermitage of John de Prè, Yverdun, Lausanne, and the lake of Geneva; near which he mentions the residence of Mr. Gibbon, who, at the time of the author's visiting these parts, had come over to London about publishing the remainder of his *Roman History*.

The following anecdote, relative to the rigorous police of Geneva, may prove useful to English travellers :

' On our return to Geneva, we found between forty and fifty English gentlemen, among whom lord P—— and some others had lately been put in prison, from which, after a week's confinement, they were released through the intercession of his royal highness the duke of Gloucester, but banished the republic for life. I really think the magistrates exerted their authority with extreme rigour; and this, indeed, seems to be the opinion of all the foreigners with whom I have conversed. The offence for which they were punished was (as I am informed) an altercation and scuffle with the guard, for the purpose of getting out of the city after the gates were shut; an act so inconsiderate, that we cannot suppose any men would have been capable of attempting it, if they had not been very much in liquor, which was the case. The commandant of a French city would have laughed at such a circumstance as childish, and beneath his attention; and I think the magistrates of Geneva should have been satisfied with reprimanding the offenders, if only in consideration of their being young men and foreigners; but impatient of opposition to their authority, and fearful, lest private disturbance might produce general insurrection, they judged with prejudice, and punished with severity.'

The traveller, during his stay at this place, made an excursion to Ferney, formerly the residence of Voltaire, and of which he thus speaks :

' The good which he did here is universally known, and universally acknowledged. He was the friend of the distressed, and the promoter of industry. The population of the village increased during his abode in it (which was but a few years) from eight to twelve hundred persons, and never was there a happier or more peaceful society established, though it consisted of Protestants and Roman Catholics. The castle or seat which he built for himself has nothing very striking in its appearance. We were led into every apartment, and in the study saw fixed over the door a sarcophagus,

cophagus, in which is an urn of silver gilt, that contains his heart; upon it is the following inscription :

*Son esprit est par-tout mais son cœur est ici.*

Before the house is a church, which he built and consecrated to God; and in front of it put up this motto, *DEO EREXIT*. You know the sentiments of Voltaire on religion, therefore I need not say any thing on that subject. We examined every thing with attention, and were sorry to find that the present owner neglects the pleasure-grounds and buildings. Perhaps he intends to convert the former into a wilderness, and the latter into ruins, for they already border on them.

Mr. Watkins and his company pursue their tour to Italy, visiting Remellie, Chamberry, and Grenoble; from the last of which they set off on an excursion to the famous Carthusian monastery, where the hospitable disposition of the inhabitants affords subject of agreeable description.

The two first hours, says our author, were taken up in ascending a steep hill, after which we traversed a country very similar to the most romantic parts of Swisserland, though not the most beautiful. When we came near the monastery, we entered a narrow valley, or rather passage through the rocks, down which gushed a torrent of the clearest water; and having passed under a gate that occupies the whole entrance, ascended one of the most woodland and picturesque countries I had ever seen, to the place of our destination. Of the convent I shall only observe, that it is a large pile of building, with every convenience for its monastic society; but it is the situation that is so remarkable, being every thing that the most melancholy enthusiast could wish as the secluded seat of prayer and retirement—rocks and woods, an everlasting solitude: yet how frequently does it happen, that we perceive the most admirable design counteracted by the very circumstance that is intended to produce the desired effect? as in the instance before us. The country, in which this monastery is situated, was chosen on account of its romantic appearance, and distance from all society. as best adapted to devotion; but it is this very situation that makes it a place of general resort. I believe few convents see so much company, and sure I am, that none treats their guests with more good breeding and hospitality. On our arrival we were most politely received by one of the order, whom we supposed master of the ceremonies for the brotherhood. He first shewed us the house, and then conducted us near a mile higher to the hermitage and chapel of St. Bruno. If you should be unacquainted with St. Bruno, I must inform you, that about the year 1100 he was a canon of Rheims, and founder of this order and monastery; but before he built

built the latter he had retired to his hermitage, which to us appeared an habitation more congenial to the nature of a toad than to that of man, where he passed many of his latter years in prayer and severe penance. Poor maniac ! Our companion said not a word either of him, or of his cell ; indeed *he* was quite a man of the world, and conversed so liberally on what passed in it, that had it not been for his habit, I should never have guessed at his profession. On our return to the monastery we entered a large room, and were honoured with the company of the principal, who was to the full as polite and entertaining as our first acquaintance ; indeed, all the fraternity we saw were in possession of these engaging qualities. Female society was the only enjoyment wanting to make it a most charming community ; but women are to all appearance excluded. Whilst dinner was preparing we diverted ourselves with a book called the Album, in which all who visit the convent are desired to write their names, and whatever else they please. We found on inspection many of our acquaintance, and such a medley of poetry and prose, as never was collected before. Oh that some wag would transcribe these books, and publish the copies of them in England ! Then would you see invocations to the Muses, addresses to the Dryads, odes to the monks for a dinner, descriptions of the place, and sentiments ! oh what sentiments ! grave and philosophic, tender and elegiac ; but the best is, you would also see who were the authors of those inestimable compositions, as their names are written in full length at the bottom. I will answer for the sale of such a book, and must again say, I wish somebody would undertake it. When we had amused ourselves near an hour in examining this magazine of Belles Lettres, our attention was called off to table, where we found an excellent service of fish, roots, eggs, cheese, and butter, dried fruits, and good wines. What noble fellows are these monks ! they accused our appetites, though we ate like two aldermen, and were sorry their wine was not good, when we were deep in the second bottle : never did I make a better dinner, never met with more agreeable company ; but, alas ! friends must part. They pressed us very much to take another bottle at supper ; but no. We, like Shylock, had an oath to return that evening to Grenoble. Therefore shaking very near the whole convent by the hand, which took up at least a quarter of an hour, we bade farewell, mounted our horses, and arrived in good time for *Tartuffe*, one of the inimitable Moliere's best comedies.'

This intelligent traveller attempts to ascertain the route by which Hannibal crossed the Alps ; and he adopts, we think with good reason, the authority of Livy, in preference to that of Polybius ; though, from the silence of the latter, he very properly rejects the anecdote of the Carthaginian general's  
having



having cut through a precipice with fire and vinegar. Turin and its public buildings are next described; with a general account of Savoy and Piedmont, and a compendious history of those countries. These subjects are succeeded by a description of the Apennines, the Bochetta, and Genoa, its soil, produce, government, and history. Our author observes, that the existence of this republic, as an independent state, as well as the property of many of its citizens, have long rested on the celebrated bank of St. George. This bank is less dependent on government than government is on it, being managed exclusively by its own laws, and separate directors. Its capital is immense, its credit universal, and the security as firm as the defenceless condition of Genoa will admit. The following anecdote, related upon the authority of a French gentleman, resident at Genoa, is highly descriptive of national character among the Italians.

‘ Some months ago two Venetians (whose countrymen and the Genoese still keep up that inveterate hatred to each other, which distinguished their ancestors) were present at an *Oferia*, or wine-house, where the conversation of the company arose, not as it would in England, on politics or pleasure, but upon the merits of St. John, the protector of Genoa, who, it was asserted, had worked innumerable miracles, and was the greatest of all saints. If nature be so much the parent of patriotism, as to create in us an affection for those minuter objects in our native land, which the citizen of the world would regard with an eye of indifference, how much more powerfully must she operate on our passions, when we remember that on which the prosperity of our country is supposed to depend? The two Venetians were precisely in this predicament. They probably knew as little of St. John, as they did of St. Dennis; but St. Mark was the guardian of Venice, and consequently their all in all. Resolved therefore to maintain his honour, in opposition to this provoking eulogium of the Genoese on their patron, one of them observed, that the bones of his saint had worked more miracles, *particularly in healing diseases*, than all the apostles and saints; that in heaven he was next in rank to the Virgin and popes, and as much superior to their St. John, as the patriarch of Venice was to the archbishop of Genoa. To prevent any reply to this, he and his friend left the room, but were soon followed by one of the company, who had the honour of bearing the great cross of a religious order in their church professions. This desperate enthusiast, on overtaking, stabbed the Venetian who had spoken to the heart, crying out with the blow, ‘ *Ti manda questo San Giovanni che ti guariano le offe di San Marco.*’ His friend, astonished at a deed so bloody (though an Italian) applied to a magistrate for justice, who, having heard the particulars, told him, that had a Venetian murdered a Genoese

a Genoese in Venice, no notice would have been taken of it, but that his complaint would probably be considered in a few days;—and so indeed it was, even sooner than he had promised, for early the next morning he too was found assassinated at the door of his lodgings, and the bearer of the great cross still maintains his post of honour. Now determine on the character of a people, among whom such crimes are committed with impunity.

The traveller afterwards proceeds to Pavia and Milan; of which he describes the edifices, giving likewise an account of its manufactures, history, government, and military force. He thence directs his course by Piacenza, Parma, Modena, and Bologna, remarkable for its collection of paintings, and which was the school of the Caracci. In this city our author was present at the infliction of a punishment called *La Corda*, which he thus describes:

‘A large pulley is fixed to an iron crane, about forty feet high, which projects from the side of a house. Over this pulley is a rope, to which the culprit’s wrists (being previously tied together behind him) are fastened. He is then drawn up slowly to a certain height, when the rope being suddenly loosened, he drops within a few feet of the ground. This torture is repeated a second and a third time, the last fall being made higher than that preceding it; but the second never fails of producing the desired effect, that is, of dislocating the shoulder-bones. On enquiry into the offence of the criminal whom we saw, I was told that he had undergone this punishment three times in seven months, for giving the *coltella*, or stab, with a knife to three different persons, the last of whom was his mother. Had he robbed the church he would have been burnt alive.’

Mr. Watkins next gives an account of *La Retra Mala*, and Florence, the celebrated repository of antiquities, with the duchy of Tuscany, and the city of Pisa, now exhibiting a melancholy reverse of its former flourishing condition; but still containing many noble mansions, empty and in decay, with a superb cathedral of Gothic architecture. A memorial of superstition at this place, deserves to be mentioned.

‘During the crusades, the republic of Pisa, as well as Genoa, furnished the belligerent powers of Europe with fleets for transporting their troops and stores to Palestine. These fleets brought back what was considered an invaluable treasure—heavy cargoes of earth scraped from near the holy sepulchre at Jerusalem, and carried to the sea shore on camels backs. The transports having safely landed this sacred lading at Pisa, it was immediately conveyed by all descriptions of people to these cloisters, which were

in consequence made a burying-place for those citizens who would pay the sum demanded for their interment, which I hear is not inconsiderable. I had the presumption to ask the sexton what was the benefit that dead bodies received from being put into this mould. By way of answer, he stared me full in the face, and then turning to our guide, said, 'Non son Christiani sti Signori?'—'Non, non, son Inglefi,' replied the other, and walked on. The only tomb to which I paid any attention, was that of Algarotti, the inscription of which tells you, it was written by his royal patron, the late king of Prussia.

Algarotti, Ovidii Æmulo,  
Newtoni Discipulo,  
*Fredericus.*

The places next visited are Leghorn, Sienna, Radicofani, and other towns on the way to Rome. This celebrated metropolis is thirteen miles in circumference, and supposed to contain 160,000 inhabitants. Of the description of it, or of Naples, which afterwards occurs, it would now be superfluous to give any account. We shall only present our readers with that of Tivoli, as being short and descriptive.

'The situation of Tivoli on a high hill presents one of the most delightful inland landscapes I ever saw. The river Anio (now Il Teverone) falling in different channels over the brow, forms two cascades, one of which is singularly bold and striking. We beheld it from the narrow valley below, rushing out of the ruins of Mæcenas's villa, which hang, as it were, upon the summit. I had no conception that Italy could produce any spot so romantic and so beautiful as Tivoli; and these charms which I mention are augmented by the addition of Roman ruins, and an Italian climate. On the verge of the steep rocks over the Anio is the temple of the Sybil; a little octagon building, that is, without exception, the most exquisite *morceau* of Greek architecture I ever saw.'

Mr. Watkins observes, that the number of persons killed and wounded, annually, in the kingdom of Naples, by the coltellata, or cut of the knife, is incredible. He assures us, he was informed by the most respectable authority, that there are not less than 16,000.

'The common people, continued he, kill one another openly; but the better sort of citizens in a more refined manner. They have here, and I believe only here, the secret of preparing the acqua toffana, a poison that all are by law forbidden either to make or keep. A gentleman of the faculty assured me, that its principal ingredients are cantharides and opium. It is as clear and as



tasteless as water, slow in operation, but sure in effect, without producing any internal inflammation, or leaving any marks that might lead even to suspicion.'

The present volume concludes with the author's landing in Sicily; of which island, as well as the subsequent, and less generally known, objects of his attention, the reader may expect an interesting account in the remaining part of these Travels.  
(*To be continued.*)

*A Review of the Proceedings at Paris during the last Summer. Including an exact and particular Account of the memorable Events, on the 20th of June, the 14th of July, the 10th of August, and the 2d of September: with Observations and Reflections on the Characters, Principles, and Conduct of the most conspicuous Persons concerned in promoting the Suspension and Dethronement of Louis XVI. By Mr. Fennell. 8vo. 6s. Boards. Williams. 1792.*

**I**N the judgment which has been formed in England, concerning the late transactions in France, the chief circumstance which we have to blame is a want of discrimination. The acts of a profligate faction, and their blind or mercenary agents, have been hastily charged upon the nation at large; and no allowance has been made for the means by which they have been betrayed into their present disgraceful predicament. The truth is, the French people are brave, high-spirited, and even heroic; but they are jealous, rash, and impetuous. Unaccustomed to the possession of liberty, and bred up in habits of suspicion, they are alarmed by the slightest rumours which threaten danger to their new acquisition, and an opinion of this kind once conceived is fatal to the object of it. Thus they have been continually the dupes of desperate factions, whose objects are altogether selfish and wicked; by the command which by these means they have acquired over the passions of the multitude, they have been enabled to banish or destroy the most distinguished characters, both for worth and abilities, and they have left scarcely any person remaining in the country who has enough of the public confidence to be able to oppose them.

A little time, we will venture to predict, will restore to reason the people of France; they will see that they have been abused and misled by the chiefs of the Jacobins. The vengeance which will be taken in that case will, we fear, be as sanguinary as that which they have taken of the aristocratic party; and a deluded nation, awaking from its trance, will probably expiate, with a tenfold severity, the crimes into which it has been betrayed.

Such is the view of things into which we have been led by the perusal of Mr. Fennell's, and the other narratives relative to the massacres of the 10th of August, and the second of September. The former of these events we cannot help considering to have been as unnecessary to the safety of France as the latter.—Supposing (what has not been proved) that the executive power was in correspondence with the hostile powers; still it is impossible to think so extremely ill of the *whole* national assembly, as to suppose them in league with the court for the purpose of betraying the nation, which we must necessarily believe, if we consider Petion and the Jacobins as in the right upon that occasion; and, if that was not the case, surely there was a power in the constitution adequate to the suspension of the monarch in a legal manner, and without the horrid massacres which disgraced for ever that transaction.

If we may credit Mr. Fennell, there was a sufficient force in the nation in favour of the king and the constitution, had it been properly excited, and prudently directed. Even the Marseillois were contemptible in point of numbers; but their deficiency in this respect was compensated by a large portion of ferocity.

At last the glorious warriors, the valiant Marseillois, the rescuers of their country, arrived; when, lo! instead of the thousands that had been expected, five hundred only made their appearance; and these so badly clothed, for the most part, and so variously and ridiculously equipped and accoutered, that they would have excited the most violent bursts of laughter in any one who had not been already accustomed to such sights: and yet, it will scarcely be believed, did these five hundred men throw the whole city of Paris into the greatest panic and confusion, and overawe every inhabitant into a servile compliance with their demands. The first of their lawless proceedings was to command the immediate disuse of all silk and satin national cockades, which they resolved to consider as symbols of aristocracy, insisting on the adoption of woollen ones alone. The satin cockades had been so generally worn, and the commands of the Marseillois were so implicitly obeyed, that before the evening of the day of their arrival, the price of woollen cockades had risen from four to forty and fifty sols. To prove most effectively that they were seriously determined that their commands should be punctually executed, they tore themselves the silk cockades from the hats of every one they met that wore them, insulting and abusing the persons in the grossest manner. Nor did infancy itself escape their insolent barbarity: they had scarcely arrived in Paris, when seeing a child with a piece of national ribbon in his hat, they snatched it from him; the child cried for the loss of his little ornament, and inno-

cently followed them, begging they would restore it, when these horrid wretches called him a sprig of aristocracy, beat him to the ground, and crushed him under their feet.'

Every thing evinced, for several days previous to the tenth of August, a decided conspiracy on the part of the Jacobins, and, consequently, the few preparations on the part of the king may be considered as merely defensive. The contemptible forgery in which M. Brissot, Lasource, and some other members of the Jacobins, were detected by the evidence of M. Luckner, M. Bureaux de Pusy, and other respectable persons, relative to the conversation at the house of the bishop of Paris, is clearly exposed by Mr. Fennell.—Our author's account of the massacre, after the mob had stormed the palace, bears great marks of authenticity, and therefore we should scarcely be excusable to our readers if we did not insert it.

'The Swiss in the apartments seeing what was going on in the court, and finding their ammunition nearly exhausted, resolved to descend and take possession of the cannon of the rebels. They accordingly formed themselves, and made a desperate sally: they repulsed the rabble with great slaughter, took possession of three cannon, and turned them against the mob; but having no matches, they fired them with the flints of their musquets. This discharge did great execution: but they had no sooner descended, than the national guards, who had been with them in the palace, and who had before fought on their side, (imagining, perhaps, that there were no longer any hopes of their success, and wishing to conciliate the favour of the rebels) turned their arms against them, and fired at them from the windows. The Swiss, however, pursued the rebels beyond the Place de Caroussel, where they took possession of two more cannons: but, having now exhausted all their ammunition, and finding the torrent of people incessantly pouring in upon them on all sides, and overwhelming them, they were obliged to attempt a retreat, and endeavour to fight their way back to the palace; but in this attempt they were soon divided and dispersed. There now remained not the least shadow of successful opposition: the greater part of them had fallen in the bloody conflict, and the rest knew that they had nothing to expect from the mercy of the rabble. They separated, and fled different ways to hide themselves from their resistless fury.—Some, having made their way into the palace, endeavoured to conceal themselves in different parts of it; and others, who had been wounded during the attack, still remained in it. The friends of the king, his attendants, his servants, and all who had been in the palace before the conflict began, were still there, excepting a few only who had contrived to escape during the general confusion. The mob soon got possession of the palace, and a horrid carnage was begun



begun in the interior parts of it. Every one there found, armed or unarmed, was immediately sacrificed without discrimination or pity. The vestibule, the great staircase, the chapel, all the antichambers, all the galleries, the audience and council halls, overrun in a moment by the rabble, were flowing with the blood of the Swiss, and the friends and attendants of the king, and strewed with their dead bodies. The mob penetrated into every part of the palace, and searched in every place for victims. An abbe, tutor to the dauphin, had concealed eight persons in his apartment, in a large press, of which, unfortunately, he held the keys in his hand, when they came to his rooms to seek for food for their barbarity. They questioned him with the most horrid imprecations: his embarrassed answers frustrated his humane intentions. They took from him the keys, opened the press, and having discovered what they called his treachery, they murdered him, and those whom he had in vain endeavoured to hide from their brutality.

‘ Some had attempted to conceal themselves on the roof of the palace: they were seen by the rebels in the courts, who called to their fellows in the apartments to inform them of it: hundreds instantly ran up,—the unfortunate fugitives were surrounded,—some were murdered on the spot,—others were thrown over the battlements to the rabble in the courts, who finished their existence by mangling them with swords and pikes, or throwing them into the fire of the caserns. Neither the kitchens nor the cellars, nor any part whatever of the palace, escaped their strictest search. Every one they met, men, women, and children, from the highest attendant to the lowest scullion, shared the same fate,—butchered in the most shocking manner: their crime was—being in the palace.

‘ But the massacre was not confined to one spot; the unfortunate Swiss were pursued and hunted like wild beasts, wherever they had fled for shelter. In the gardens of the Thuilleries, in the Elysian Fields, in the woods, on the Quais,—every where some victims fell. Nor was the fury of the mob confined to those who had endeavoured to defend the palace; they carried their barbarous cruelty so far as to murder every Swiss, of whatever occupation, they could find: the porters of the palace, of hotels and churches, were murdered, with their wives and children, without mercy or regard to innocence.

‘ About sixty or seventy of these unfortunate men had surrendered to the national guards, under promise of mercy, and had suffered themselves to be conducted to the commons, where they were assured that they should have a fair trial. A few questions were asked, and it was determined by the magistrates that they should be sent to prison until further examination. The mob, however, were resolved to take the law, and the execution of it,

into their own hands: accordingly, as they descended, the Swiss were torn from the guards, one by one, and shot or cut down by the rabble, endeavouring to rival each other in the excellence of slaughter and decapitation, and laughing at, and ridiculing the tortures of the victims.

‘ M. Clermont Tonnerre was arrested in his chariot, in the street de Seves Saint Germain, by the mob, dragged out of it, and executed on the spot. This gentleman, although he had not been in the palace, was suspected of aristocracy: no farther excuse for any species of barbarity was wanting.’

‘ It is with a very increased degree of horror that I find myself obliged to relate, that, during these dreadful transactions, the female furies (for they cannot be called women) of Paris seemed anxious for a supereminence in barbarity: the refinements on torture, and the excesses of inhumanity, fell principally to their part. One of the unfortunate Swiss, flying from his pursuers, met one of these furies at the head of a banditti, and, recollecting her as a former acquaintance, he indulged some hopes of her protection: he advanced to her, and observed, that, having had the pleasure of being acquainted with her at such a time and place, he hoped that, from the recollection of a former friendship, she would be good enough to save him. “ Yes!” replied she, “ I know you, and I will save you.” He advanced to thank her;—she cut him with a sabre till he died.’

The following characters of certain leading members in the convention we cannot help considering as a mere party sketch, a caricature, and consequently greatly overcharged. Some of the facts, however, we believe not to be totally destitute of foundation.

‘ M. Petion was originally a pettifogging attorney: by the assistance of the revolution, he contrived to get returned for Chartres to the first national assembly, by the influence of the clergy, whom he has since so gratefully persecuted, and whom he then so effectually deceived by his hypocrisy. He was afterwards made mayor of Paris, and since president of the convention.

‘ M. Robertpicrre (supposed to be the nephew of Damiens), was a poor orphan at Arras: he was afterwards clerk to an obscure attorney, when he was returned a member of the first national assembly: he was obliged to beg a coat for the occasion; but has now every appearance of a splendid fortune.

‘ M. Brissot was, a few years since, well known to some of the police officers of this country, as a pickpocket; but, upon their endeavouring to obtain a more intimate acquaintance with him, he withdrew to France, where his talents have been much more favour-

ably, though, perhaps, not so justly rewarded as they would have been, had he remained much longer in England.

‘ M. Merlin was an under usher to a school: he was on the point of being married; but having received the lady’s fortune the day before that appointed for the wedding, he contented himself with the money, and ran away. But, being afterwards reduced, he broke open a lady’s bureau, and stole the pecuniary contents: he then borrowed a horse, returned to France, and became a member of the national assembly.

‘ M. Chabot was the son of a baker: he ran away with his uncle’s wife, which occasioned the death of his uncle and benefactor.—He afterwards debauched her daughter; but again changing his mind, he persuaded a third lady to rob her husband, and run off with him; for which, he was some time in prison; but, having procured his release, he was returned a member of the national legislative assembly.

‘ M. Condorcet, having been suspected of aristocracy, and, consequently, for a long time refused admittance to the Jacobin society, to remove all the suspicions of the leading members, and procure their favour, he performed a work of supererogation, with respect to the equality of rights, and extended it even to a partition of the privileges of a husband; by which means he successfully qualified himself for a Jacobin, and procured sufficient interest to be afterwards elected a member of the convention.

‘ M. Rouelle, some years ago, kept a small eating-house in the vicinity of London, which, having been under the necessity of quitting, he caught the golden, glorious opportunity afforded by the reign of anarchy, of retiring to his native country, where he has been exalted to the honour of being deputed a member of the national convention.

‘ M. Danton was the son of a butcher: he procured the protection of the late princess de Lamballe, by marrying a relation of the maid of her *femme de chambre*. By the interest of the princess, he was appointed a farrier to the count d’Artois’ stud: he practised, also, as a doctor; but was so unsuccessful, that the count constantly threatened any of his servants who displeased him, with the attendance of Danton. He had, before the king’s acceptance of the constitution, been *decreté de prise de corps*, but escaped in the general amnesty. He was one of the principal instigators of the horrid massacre committed on his former benefactors, and is now the minister of justice.

‘ The gentleman who now calls himself Marat, thought proper to adopt that name, after having been engaged and discovered in forging the billets d’escompte, and taken refuge from his pursuers in England, where he afterwards taught the French language;—he also took advantage of the abolition of laws in France to return to his own country in safety, where he has, however,



## 56 *Proceedings relative to the Suspension of the King, &c.*

since, been nine times *decr    de prise de corps*;—but his efforts in the cause of patriotism have at last been rewarded by a seat in the national convention.

‘ M. Carra was, in his youth, condemned to the gallows for breaking open a shop, and stealing from it money and goods; his sentence was afterwards exchanged for two years imprisonment, and a subsequent and perpetual banishment; during his exile, he stole a gold watch, and being convicted of the theft, he contrived to make a sudden change in his residence. On his return to Paris, after the revolution, his talents were sufficiently acknowledged to secure him a seat in the Jacobin club, from which, he has since been advanced to a more conspicuous post in the national convention,

‘ M. Gorsas formerly kept a little day-school; but, having murdered his father, he was condemned to expire on the wheel; this sentence was, however, afterwards mitigated, and he was sent to the galleys for life. He contrived, a few years ago, to get free, and return to Paris: he was first admitted to the Janobins; and, secondly, was made a member of the convention,’

On the whole, we have been gratified by the perusal of Mr. Fennell’s book, though we must caution our readers, that it is to be received with that degree of allowance which must be made for every party publication. We could have wished that our author had indulged less in declamation, and only given a plain narrative of facts. Such facts as he had to describe are sufficiently horrible, without exaggeration or embellishment. We were also frequently tempted to regret our author’s rage for political speculation, with which he frequently interrupts the most interesting parts of the narrative.

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*A Narrative of the Proceedings relative to the Suspension of the King of the French, on the 10th of August, 1792. By J. B. D’Aumont. 8vo, 1s. 6d. Johnson. 1792.*

**I**F we thought it necessary to caution our readers against giving unlimited credit to the statement of Mr. Fennell, we find it equally necessary to repeat the same caution with respect to the present pamphlet. As the former was strongly aristocratic, so this is in the extreme of democratic phrenzy. It would, indeed, be a libel on the justice and humanity of the French nation to believe, with this author, that the acts of a faction, in August and September, were the acts of the whole people; and it is a libel on the common sense of Englishmen to suppose that they can receive implicitly the inconsistencies with which this publication abounds.

We cannot believe that marshal Luckner would be guilty of  
a false-

a falsehood to screen M. Fayette, when it was manifestly his *interest* to take part with the Jacobins against that general. We cannot believe M. Petion to be an immaculate magistrate, when by the confession of this author he was *fully aware* of the tumults previous to the 10th of August, and yet took no means to prevent them. We cannot believe that the *ci devant* body guard were at the *same moment* at Coblentz and in the Tuilleries. We cannot believe that the king and queen were totally *unconcerned* when in the utmost danger, and in the hands of their avowed enemies. We cannot believe, that no pillage was committed in the Tuilleries by the mob; nor can we possibly affix any credit to the story, that one of the cellars under the court was filled with torches 'destined to set fire to Paris.'

When an author produces such assertions as these—when he insults the mild and too gentle character of Louis XVI. by terming him 'a cannibal whose appetite would have been increased if his meals had been served up in the reeking skulls of the citizens.' When we meet with such epithets in every page as 'Austrian panther,' 'knights of the dagger,' &c. When the gallant La Fayette is called a *coward* and a *robber*, surely the candid part of mankind will receive such a narrative with many grains of allowance,

*A Reply to Mr. Burke's Invective against Mr. Cooper, and Mr. Watt, in the House of Commons, on the 30th of April, 1792.*  
By Thomas Cooper. 8vo. 2s. Johnson. 1792.

AS far as this pamphlet is to be considered as a defence of the purity of Mr. Cooper's intentions, we are not disposed to contradict his assertions, or question his veracity; as far as it is a defence of the Jacobin Club, they have by their proceedings in August and September last furnished the best answer to it themselves; and, indeed, we believe that the example of the French has acted in this country as a complete antidote to the epidemic rage of innovation.

Mr. Cooper's work is strongly tinged with the absurd philosophy of the age, which grounds every thing on habit, without allowing any thing to passion; and which, by supposing man a machine, concludes, that he may be as mechanically acted upon as any of the common instruments which are employed in our manufactories. Allowing for this prejudice, and for the excursiveness of a warm and enthusiastic imagination, the author is deficient neither in good sense nor in knowledge; and we must confess that he has pointed out with great judgment some of the defects of our government, though nei-

ther he nor the French appear as yet to have discovered the proper remedies. The following observations are just and seasonable :

‘ The system of the former court of France (like that of every court unchecked by the influence of the people), was war, and even in this country we have been absurdly and impiously taught to speak of the French as of our *natural enemies*. As if the benevolent Author of nature had purposely sown the seeds of perpetual discord between his common offspring ! But the idea is blasphemy : if we have been enemies, we have been, not natural, but artificial enemies. By nature we are brethren as well as neighbours ; by the intrigues of courts and of ministers, we have been mutually beasts of prey. The French, first of all, saw the folly and the wickedness of this long-continued system of periodical hostility and snarling peace. They have said “ We will be your enemies no longer ; it neither suits our interest or our inclination : we see at length, that in this mutual state of animosity between nations, the authors of our evils are the gainers by them, while the sword, and the famine, and the pestilence, are the wretched lot of the deluded people.”—Much to their honour, the Revolution Society of London were the first to offer their congratulations to the French on the adoption of this system of benevolence and peace. And much, as I think, to their honour, the Society of Manchester have trodden in the same path, and expressed the same sentiments.’

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‘ But what must be the complexion of that man’s mind, who can be irritated to a degree of political insanity at these expressions of friendship and benevolence towards our neighbours and fellow creatures ! who sickens at the thought of perpetual peace and fraternal union between rival nations ! who entertains no sentiments of compassion, but for the rich and the great, the kings, and the nobles of the earth ! who can contemplate without emotion the prospect of bloodshed and devastation among millions of the devoted victims of pride and despotism, and who bewails with feminine lamentation, the loss of a nickname or a gewgaw, the broken play-things of a puerile nobility ! who seems to regard the *people* as fit only for the goad, and the whip, and the spur ; for labour without intermission, in peace ; for slaughter without commiseration, in war—And who, blaspheming against human nature itself, impiously terms the great mass of mankind, *the swinish multitude* !’

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‘ The unfeeling *systematic* devastation of the human race, which this class of beings have unremittingly and unrelentingly pursued, is almost incredible, even to those who read with astonishment the undeniable



undeniable evidence of facts which compose the bulk of ancient and modern history. All the fancied utility of monarchs and monarchy, from the beginning of time to the present hour, is unequal to the mass of evil occasioned by the sovereigns of Europe collectively within this half century, or even comparable in extent to the evident diminution of human happiness, at present meditated by the combination of European despots, royal and noble, against the liberties of Poland and France.'

The profession of arms itself is very properly a subject of Mr. Cooper's animadversion.

'Were it not that thought and reflection are either totally laid aside, or sedulously suppressed, how can we account for a *man* becoming a *soldier*? For in the eye of reason and reflection, what is a soldier? A person who professes to renounce all free-agency, to have no will of his own, and to submit himself, body and mind, to the will of another—whose particular trade it is to hold himself in readiness to put his fellow-creature to death, whether friend or enemy, citizen or foreigner, at the command of another, without enquiring into the reason or propriety of the command; (for the professional creed, the sum and substance of a soldier's duty, is *implicit obedience*; it is his business to *act*, and he permits his commander to *think* for him)—who is contented to abjure all family comfort and domestic society—who gives up the character of a citizen for the more honourable title, as he is taught to deem it, of his majesty's *servant*—who in his duty to his commander, sinks all concern for his duty to his country, being denied the right of investigating the propriety of the orders he receives—who on his entrance into this voluntary state of permanent servitude, renounces the boast and pride of an Englishman, *the trial by jury*, and submits to the judgment, not of his equals, who could feel for his situation when accused, but of his superiors, who decide too frequently on offences which they never can experience the temptation to commit. The punishments of a soldier are severe and degrading; his duties servilely obedient: and, to crown the whole, his wages far too small for comfortable subsistence, and below the common average of an industrious day labourer. Thus renouncing his duties as a man, and his rights as an Englishman—thus living in a perpetual state of mental degradation—always ill paid in proportion to his labour, and frequently ill provided when his daily task is over—cajoled with the title of 'gentleman,' that his vanity may be made subservient to the interest of his employers—and flogged like a slave when he deserts from a profession which a man of spirit and reflection can with difficulty approve—he lives, uncomfortably to himself, and unprofitably to the community—a character hardly to be blamed, but much to be pitied. I have no doubt whatever but the time approaches, when the na-

tions of Europe will see their true interest in the mild system of peace on earth and good will toward men, and that a soldier will be unnecessary and unknown.'

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*An Account of the Manner in which the Persons confined in the Prisons of Paris were tried and put to Death, on the 2d and 3d of September last. By an Eye-Witness. 8vo. 1s. Stockdale. 1792.*

**T**HIS Account, which in the original is called 'The Thirty-eight Hours Agony of M. Jourgniac St. Meard,' is truly affecting. It is divided into four periods, the titles of which are expressive of the author's progressive sufferings, viz. Fourteen Hours at the Committee of Inspection.—Ten Days at the Abbey.—The Beginning of my Agony of Thirty-eight Hours.—The last Crisis of my Agony.!

When the author was introduced to the prison, he was accommodated with the bed of M. Dangrémont, 'whose head had been cut off two days before.

'On the same day, and at the very same moment we were going to sit down at table, M. Chantereine, colonel of the king's household, established by the constitution, stabbed himself with a knife in three places, after having said, "We are all doomed to be massacred—my God, I am coming to thee!" He died two minutes after.'

The following specimen will afford some idea of the alarms to which these wretched prisoners were subjected on the dreadful second of September

'At half past two, the terrifying noise of the people was frightfully increased by the noise of the drums beating to arms, by the three alarm-guns which were fired, and by the alarm-bell, which was heard on every side. During these moments of terror, we saw three carriages pass, accompanied by innumerable crowds of men and women, crying out like furies, *à la force, à la force*, meaning to slaughter. These carriages were driven to the cloister of the abbey, which had been converted into prisons for the priests. In an instant afterwards, we heard that all the bishops and the other priests had been massacred, who, according to the term, had been *folded* there.

'About four o'clock.—The dreadful shrieks of a man, whom they were hacking with a sabre, drew us to the window of the turret, from whence we saw, opposite to the gate of our prison, the body of a man stretched out dead upon the ground; immediately afterwards another was massacred, and so on.'

'Between

‘ Between one massacre and another, we heard these words under our windows : “ We must not let one of them escape ; they must all be put to death, and especially those who are in the chapel, where there are none but conspirators.” ’

‘ It was of us they were speaking ; and I think I need not say, that we frequently wished for the happiness of those who were shut up in the most gloomy dungeons.’

Of the manner in which the trials were conducted, a single extract will sufficiently inform our readers.

‘ By the light of two torches I beheld the dreadful tribunal, which was to decide on my life or death. The president, in a grey coat, with a hanger by his side, stood leaning against a table, on which were papers, an ink-stand, pipes, and some bottles. There were ten persons round this table, some sitting, some standing ; two of whom were in waistcoats with aprons on ; others were sleeping upon benches. Two men, in shirts all over blood, with hangers in their hands, guarded the door of the chamber ; an old turnkey had his hand on the bolts ; three men were holding before the president a prisoner, who appeared to be about 60 years of age.

‘ I was placed in a corner of the room ; my keepers crossed their hangers over my breast, and told me, that if I made the least attempt to get away they would stab me. Upon looking about for my Provence friend, I saw two national guards present to the president a petition from the section of *La Croix Rouge*, on behalf of the prisoner before him. He told them, that petitions in favour of traitors were useless ; upon which the prisoner exclaimed, “ It is horrible ! Your judgment is an assassination : ” to which the president replied, “ I wash my hands of it. Take away M. Maillé.” No sooner were the words pronounced than they pushed him into the street, where I saw him massacred through the opening of the door of the prison.’

It is unnecessary to add, that M. Jourgniac was himself fortunate enough to escape by the favour of a *federé*, and the partiality of one of his judges. The respectful manner in which, after his acquittal, he was conducted home by the mob, is a sufficient illustration of the judgement we have already given, that the whole was the work of a bloody faction, who acted on the fears and prejudices of the people ; and that, in good hands, the French nation might be led to every thing great and honourable.



*Lectures on Civil and Religious Liberty: with Reflections on the Constitutions of France and England; and on the violent Writers, who have distinguished themselves in the Controversy about their comparative Goodness; and particularly on Mr. Burke and Mr. Paine. To which are added, two Sermons, on the 'Influence of Religion on the Death of good Men.' By the Rev. D. Williamson. 8vo. 6s. Boards. Johnson. 1792.*

WE are informed by an Advertisement to this work, that the centenary commemoration of the British constitution gave the author an occasion to deliver two discourses on civil and religious liberty. Since that time, his observations on those important subjects have been carried to a length far exceeding his original design, and are almost entirely different, in respect both of sentiment and composition, from the former discourses. He has, however, thought proper to retain the title of Lectures, as the work, though not relating to the duties of Christianity, is employed on speculations which are intimately connected with the propagation of the Gospel, no less than with the temporal happiness of mankind.

The plan pursued by the author in these Lectures is, 1st, To give a brief account of the state of Great Britain at the time of the Revolution. 2dly, To delineate and vindicate the principles of liberty on which it rests. 3dly, To consider the happy consequences of that signal event; and, lastly, to apply the whole to the business of the day which had been allotted by Mr. Williamson and his auditors, as well as others, for the purpose of commemoration.

The wide scope which the author proposes for his excursion, necessarily leads him into a minute detail of the government of James, from his accession to the throne. The outrageous conduct of that infatuated prince is already too well known to our readers to require any remark on the subject. The account of it given by Mr. Williamson is consistent with historical evidence. In respect of the principles of liberty established by the Revolution, and the happy consequences of that national deliverance from the horrors of arbitrary power, they are likewise objects, which, being unquestionable, cannot now stand in need of any elucidation. We shall, however, lay before our readers a short extract, exemplifying the manner in which this author conducts his political observations.

‘ The reign of James exhibits the very same example of religious tyranny, and the same illegal attempts to give the Catholic religion the superiority, which his brother had made without success. It is remarkable that both these princes, each with the perseverance

severance suited to his character, while their hands were yet reeking with the blood of Protestant subjects, set themselves up for the defenders of toleration. So strong was their attachment to popery, that in order to shelter it under religious indulgence, until it should have acquired the complete ascendant, they were willing to suspend for a season, their favourite amusement of murdering the Non-conformists; promising themselves no doubt an ample recompense for the time they had lost, in the luxury of their future banquets. I cannot conclude these observations on the religious tyranny exercised before the Revolution, without shewing by an example, how much the sympathy of religious sentiments tends to beget, even in the minds of wise and moderate men, commiseration for the slightest retributions suffered by the vilest persons; though I am far from supposing that such instances are to be found, only in one party. They are abundantly frequent among the Presbyterians, and among all other religious denominations. A hearty zeal for the peculiarities of a party, often determines the whole of a man's religious and moral character. Bishop Burnet informs us of the inhuman villanies, by which an episcopal church was planted, and, for the space of twenty-eight years, supported in Scotland. The clergy of that church were, according to his own account of them, mostly composed of the worthless and despicable wretches the kingdom could afford; and the share they had in directing those barbarities, he confesses was very great. About the time of the Revolution, they were overpowered by the people they had so long oppressed, and the bishop complains grievously, of their being carried round their parishes in mock processions. Should a set of Presbyterian clergy, though of much fairer characters, act the same part among the Hottentots of Africa, upon pretence of converting them to the Christian religion, I should not be sorry, if instead of carrying them about the country in mock processions, the natives carried them to the sea in a real one, and delivered them over to the mercy of those waves, which had always been more compassionate than themselves.

The Revolution brought to a solemn decision, that most important of all controversies, the rights of the people. It must, therefore, be considered as one of those interesting events, the history of mankind presents to the human race, for their study and admiration. It established a constitution, the parts of which are better digested than any government known to the ancients. The disposition it has made of power, is contrived with equal wisdom to preserve the constitution itself, and the happiness of those for whom it was framed. The boundaries of king and people being distinctly marked, and the limits generally known, that appetite for arbitrary power, which gave rise to so many persecutions, is now opposed by restraints which it cannot overcome; and, happily

pily for the peace of society, and for the honour of religion, that unnatural association, by which the doctrines of Christianity were enforced on the temporal punishments of Judaism, has been sufficiently exposed. The consciences of men have recovered the enjoyment of those rights, of which they were unjustly deprived.'

The application which the author makes of his narrative and remarks, may, like the preceding part of the *Lectures*, be considered as unnecessarily diffuse, and, in some places, even declamatory; but they appear to be dictated by a genuine regard to religion, and contain many excellent moral precepts, inculcated both with strong argument, and earnest exhortations.

The *Reflections* on the constitutions of France and England relate, in what respects the former of these countries, to the crude and fugitive system of government composed by the constituent assembly. From the general love of liberty, which seems to animate the present writer, it may be natural that he should rejoice at the abolition of arbitrary power; but we must be of opinion, that he has engaged prematurely in composing his eulogium of a government, which its inherent defects, exclusive of its instability, evince it to have been destitute of such principles as could secure any permanent duration. A great part of the author's *Reflections* consists of remarks on those of Mr. Burke, and the seditious production of Paine; the former of whom he accuses of indiscriminate and violent invective, and the latter he condemns with the warmest censure, intermixed with sarcasm and reproach. The following extract will give our readers an idea of his sentiments on the subject.

'Mr. B. attacked with the most wanton abuse, the national assembly and the new constitution of France. Mr. P. answered, and answered him according to his folly, by attacking the constitution of England. The first, even in his censures, preserved something of the language and of the manners of a gentleman. The second with his rude hand presumed to touch, and with his coarse and beastly habits to violate a constitution, which, for an hundred years, has diffused liberty over an extensive empire, and diffused it with a purity and with an equality, totally unknown to the most celebrated republics of antiquity. To the mind of such a clown it would not occur, that from the liberty of Britons, the liberty of Frenchmen, and even of Americans, had originally come: that the principles of the revolution he profaned, had conducted them to the revolutions he adored. That nothing noble might escape the unhallowed touch of this barbarian, the Revolution, king William, the Protestant succession in the princes of the Brunswick line, the house of peers, the house of commons, the administration, the



the opposition, Mr. Pitt, Mr. Fox, were all most plentifully bespattered with his composition of ordure and assaetida. Had he only written against the constitution of England, there had been the less reason to quarrel with him, as this, perhaps, was the only method in his power to do it any service. But the misfortune was, he did the cause of liberty an irreparable injury, by appearing as an advocate for it. By this act of temerity, he in a great measure destroyed the advantage which that cause must, in the end, have gained from Mr. B.'s reflections. I count nothing upon the fierceness of those who are the disciples of them both. When passion shall no longer agitate the minds of men, when prejudices shall be obliterated, the violence of party-spirit will be remembered, though it be no longer felt; and to whatsoever side the scale of that violence inclined, the injury will fall.

‘ If any Dissenter shall think that those enormities, by which Mr. Paine’s pamphlet is particularly marked for his own, are, in any degree, palliated by the disapprobation he expresses of the test act, and by two or three just observations on religious liberty, I shall be sorry for it. I shall be sorry to see the wretched obstinacy of party-spirit. I shall be sorry to see its insatiation. It is not from Mr. B.’s letters against the French revolution, that civil, or that religious liberty has any thing to fear. It is not from Mr. P. that they have any thing to hope. The extravagance of his principles is a thousand times more pernicious to this noble cause, than the bitterest invectives of its enemies. The last are the medicine of liberty: the first is its poison. Such a scheme of principles, with such a mode of propagating them, must excite horror in the breast of every reasonable and moderate man. To have the friends of reform listed under his banners, is the very thing its enemies wish most. They know that those visionary projects must defeat every sober plan of reformation. They know that Britons will never, in the moments of cool reflection, do from choice, what Frenchmen have done from necessity: that they will oppose every innovation, rather than have every thing changed.—With his projects, the constitution of France by no means corresponds. Their monarchy and their hereditary succession are contrary to the freaks of his enthusiasm. We have accordingly been told in the newspapers, that since the king left Paris, he has entered into a cabal of seditious republicans, to embroil the affairs of the kingdom. And yet it may be hard to blame a man because he understands his own character. It is only in storms and tempests, when every thing light and vile flies with the wind, that the chaff is uppermost.—It is not even in America that a government can be found to answer his theories, though America be the subject of his constant panegyrics. This circumstance I might illustrate, but I only mention it to its honour. There is another which will add little additional respect to that government, as it certainly can add no additional disgrace

to his conduct, or to his trifles. He has the impudence to tell us that the equal rights of mankind are the principle of the government of a country, in which there are probably some hundred thousands of slaves. This I consider, as almost the greatest insult that has been committed on the common sense of mankind, since the world began.'

Mr. Williamfon appears to be equally a determined friend to civil and religious liberty, and he, therefore, pleads with strong arguments against the restrictions of the Test Act, which he considers not only as invidious and unnecessary, but peculiarly unjust.

The two Sermons, with which the volume concludes, are written with ability; and, though each be extended to more than ordinary length, they keep awake the reader's attention, by the just observations, and the practical sentiments of religion, with which they abound.

*Philosophical Transactions of the Royal Society of London. For the Year 1792. Part I. 4to. 8s. Boards. Elmsley. 1792.*

**T**HIS Volume appears in a more splendid form, more beautifully printed, and on finer paper. Whether the other improvements in science keep pace with the ornaments, our readers must judge from examining the different articles, of which we shall proceed to give an account in the usual manner.

Art I. On the Ring of Saturn, and the Rotation of the fifth Satellite upon its Axis. By William Herschel, LL. D. F. R. S.—Mr. Herschel's astronomical observations are always valuable. The separation of the ring of Saturn, which divides it into two unequal and concentric rings, is now fully ascertained. They are situated in one plane, a little, but probably not much, inclined to the equator of the planet, and are at some distance from each other: the distance is estimated at near 2513 miles. The utility of this separation to the inhabitants of the planet is obvious, for the space eclipsed by the ring must consequently be less, and the difficulties felt, respecting the great degree of cohesion, which a substance so broad and thin must have, in order to remain unchanged, are necessarily diminished. There is, perhaps, a small but minute difference in the period of the rotation of the rings. It remains to enquire whether this division is permanent and steady, or whether the ring may not divide in different places, while the divisions do not extend through the whole circle: in more familiar language, whether it may not be occasionally split, rather than uniformly and permanently divided. The observations of different

ferent astronomers are adduced on this subject, to which some remarks are added; and it is, from various considerations, probable, that the ring is not very changeable. The diameter of the ring to that of the earth is as 25.8914 to 1; and seems to exceed 204,883 miles. The fifth satellite of Saturn is found to make one complete revolution on its axis once in 79 days, 7 hours, and 47 minutes. The different parts of this satellite vary like our moon in brightness, and its distance, reduced to the mean distance of Saturn, is 8'. 31." 97.

Art. II. Miscellaneous Observations. By William Herschel, LL. D. F. R. S. — The first observation is an account of a small comet. The second is on the periodical appearance of a ceti, whose period seems, from comparing different observations with those of the author, to be 331 days, 10 hours, 19 minutes, though subject to little occasional variations. The third observation relates to the disappearance of the fifty-fifth Hercules. It disappeared at some time between the 11th of April 1782, and the 24th of May 1791. The third contains an observation on the dark part of the moon, while totally eclipsed. Many bright luminous red points were remarked, but their true situation and their nature are not yet ascertained.

Art. III. Experiments and Observations on the Production of Light from different Bodies, by Heat and by Attrition. By Mr. Thomas Wedgwood; communicated by Sir Joseph Banks, Bart. P. R. S. — There is a considerable inaccuracy in the views of the author of this paper; at least it seems to us, that a want of distinction has confused the whole, and we shall state our ideas of the facts, previous to explaining the observations of Mr. Wedgwood. Phosphoric bodies are those that emit light, after having been exposed to the sun's rays, without the application of any additional heat, and without being decomposed, or that emit light by very small degrees of additional heat, without emitting any very sensible heat in consequence of their decomposition. Those that emit light and heat, during a more rapid decomposition, are more properly burned or calcined; and the distinction seems to lie in the quickness of the process, and the emission of sensible heat. Mr. Wedgwood premises a short, and by no means a very accurate, history of the progress of our knowledge in that phenomenon, which he calls the phosphorism of bodies, and then proceeds to his experiments on the light obtained by heat and by attrition. Two hard bodies rubbed together will, we well know, produce heat and light; but the heat resembles that produced by striking a steel with a flint, where the particles abraded are heated and fused. If, however, the body was not sufficiently hard to produce heat in this way, it was on a hot iron,



heated under the red point, and the light thus diffused was examined. But this is not a phosphoric phenomenon; for it is an instance of decomposition by means of low degrees of heat, while, in the strictness of philosophical investigation, it should be confined to luminous phenomena only, and the enquiries should be directed to those bodies which can absorb, and again emit light, or which can be decomposed by separating the light alone. We shall now attend to our author's experiments, and first select those bodies which become luminous by heat. They are arranged in the following order, according to the intensity of their light.

1. Blue fluor, from Derbyshire, giving out a fetid smell on attrition.—2. Black and grey marbles, and fetid white marbles, from Derbyshire. Common blue fluor, from Derbyshire. Red feldspat, from Saxony.—3. Diamond. Oriental ruby. Aerated barytes, from Chorley, in Lancashire. Common whiting. Iceland spar. Sea shells. Moorstone, from Cornwall. White fluor, from Derbyshire.—4. Pure calcareous earth, precipitated from an acid solution. Pure argillaceous earth (of allum). Pure siliceous earth. Pure new earth, from Sydney Cove. Common magnesia. Vitriolated barytes, from Scotland. Stealites, from Cornwall. Alabaster. Porcelain clay of Cornwall. Mother of pearl. Black flint. Hard white marble. Rock crystal, from the East Indies. White quartz. Porcelain. Common earthen ware. Whinstone. Emery. Coal ashes. Sea sand.—5. Gold, platina, silver, copper, iron, lead, tin, bismuth, cobalt, zink. Precipitates by an alkali from acid solutions of gold, silver, copper, iron, zink, bismuth, tin, lead, cobalt, mercury, antimony, manganese. Vitriolated tartar, crystals of tartar, borax, alum, previously exsiccated. Sea coal. White paper, white linen, white woollen, in small pieces. White hair-powder. Deal saw-dust. Rotten-wood (not otherwise luminous). White asbestos. Red iron mica. Deep red porcelain.—6. Antimony, nickel. Oils, lamp, linseed, and olive, white wax, spermaceti, butter, luminous at and below boiling.

The very appearance of this list shows that the phenomena are not those of phosphorism, but of inflammation, where the separation of light is rather an accidental than a necessary circumstance. Many of these substances will strike fire; and, when our author mentions moorstone from Cornwall, he should have described its state. Moorstone will often strike fire by attrition; but it is of all the variations of cohesion, from almost a metallic hardness to that of a clay in the form of growan clay. The fetid limestone is almost a certain combination of a fossil oil with the calcareous earth.

• The experiments on the light produced from different bodies by attrition, were chiefly made by rubbing in the dark two pieces of the same kind against each other: all that I tried, with a very few exceptions, were luminous by this treatment. The following is a list of them, arranged in the order of the apparent intensity of their light; and as the lights are either white, or some shade of red, I have affixed figures to denote these differences; (o) denoting a pure white light; (1), the faintest tinge of red, or flame-colour; (2), a deeper shade of red; (3) and (4), still deeper shades.

• 1. Colourless, transparent, oriental rock crystal; and siliceous crystals (o).—2. Diamond (o).—3. White quartz, white semitransparent agate (1).—4. White agate, more opaque (2). Semitransparent feldspar, from Scotland (2). Brown opaque feldspar, from Saxony (4). Chert of a dusky white, from North Wales (3).—5. Oriental ruby (4).—6. Topaz, oriental sapphire (o).—7. Agate, deep coloured, brown and opaque (4).—8. Clear, blackish gun-flint (2).—9. Tawney semitransparent flint (3).—10. Unglazed white biscuit earthen ware (4).—11. Fine white porcelain (2).—12. Clear, blackish gun-flint, made opaque by heat (3).—13. Flint glass (o).—14. Plate glass; green bottle glass (o).—15. Fine hard loaf sugar (o).—16. Moorstone, from Cornwall (1). Corune, semitransparent, from the East Indies (1).—17. Iceland spar (o).—18. White enamel (2). Tobacco pipe (3). White mica (o).—19. Unglazed biscuit earthen ware, blackened by exposing it, buried in charcoal in a close crucible, to a white heat (4).—20. Black vitreous mass, made by melting together 5 of fluor, 1 of lime, and some charcoal powder (4).—21. Fluor; aerated and vitriolated barytes; white and black Derbyshire marble; calcareous spar; crystals of borax; deep blue glass; mother of pearl.

We need not follow our author in his remarks, which show, that he sees the distinction we have made, but has confused the whole by the introduction of the term phosphorism.—The second part of his paper is published; but it occurs in the second part of the volume.

Art. IV. Experiments upon Heat. By Major-General Sir Benjamin Thompson, Knt. F. R. S. In a Letter to Sir Joseph Banks, Bart. P. R. S.—We formerly noticed general sir Benjamin Thomson's experiments on this subject, and we must continue to praise rather the industry, displayed in his researches, than the accuracy of the conclusions. His object is to determine the conducting power of different bodies; in other words, to determine what covering is warmest by ascertaining its merit as a conductor of heat, for the worst conductors must consequently produce the warmest cloathing. Ad

is known to be a bad conductor, and a toricellian vacuum is a much more imperfect one. Eider-down, beavers fur, raw silk, sheeps wool, cotton-wool, and lint, conduct heat imperfectly in their order; Eider-down is the worst; but the difference was not very considerable. The thickness of the covering, as might be expected, increased the warmth; but this does not depend on the density of the solid parts, for the densest substances are not the warmest, except in some peculiar circumstances; while the warmth is in proportion, for we may anticipate a little the explanation, to the *number* of solid parts, interposed between the body and the cooler medium, in a given space. We have said the density was of little importance, except in peculiar circumstances, which are, when the heat of the body is not much above that of medium. The experiments with powders answered very nearly to those with the other substances mentioned; and the lightest powders resisted the heat most effectually.

When sir Benjamin proceeds to the theory, he has not rendered the subject sufficiently clear, nor do we think that he has seen the theory in its full extent. We mean not to lessen sir Benjamin Thomson's merit; and we shall give his system, in our own opinion at least, a little more explicitly. The longest and the finest furs are the warmest; and this circumstance of a fine fibre and loose contexture seems to influence the power of every kind of substance in resisting the passage of heat. Whether the superior attraction of the body for air rather than water has any effect, as our author supposes, we dare not say; at least the supposition is unnecessary. In the bodies, just described, there are, in a given space, a greater number of particles of air, separated by the fibres than in denser bodies. Air is known to receive heat as imperfectly as it conducts the same fluid, and from these two circumstances the effect is produced. The heat of the body, communicated to the fibre applied to the skin, must be communicated to the interposed air, to the contiguous fibre, to the air again, and so in succession. The difficulty of communication in each instance retards the escape of the heat, and the escape is consequently difficult, in proportion to the particles of air interposed; in other words, to the fineness of the substance. In applying his system to the explanation of cold passing over snow, the sea, &c. sir Benjamin does not advert to one circumstance, that the winds passing over snow are colder than the snow. Heat seems to be constantly absorbed by snow, as from the heat of the earth it tends to a solution.

Art. V. A new Suspension of the Magnetic Needle, intended for the Discovery of minute Quantities of magnetic Attraction: also an Air Vane of great Sensibility; with new Experi-



Experiments on the Magnetism of Iron Filings and Brass. By the Rev. A. Bennet, F. R. S. Communicated by the Rev. Sir Richard Kaye, Bart. F. R. S. — The needle, in this instance, is suspended by a spider's web, which, though twisted many thousand times by turning the needle affixed to it, does not seem to have an elasticity sufficient to return to its former state. A needle, suspended in this way, is very sensibly magnetic, so sensibly indeed as to require the greatest precautions in the examination. Our author adds some curious experiments with this instrument: among the rest, we may remark, in confirmation of our former opinion, that *pure* brass is not magnetic; and, though the magnetism of iron-filings is increased by effervescing with vitriolic acid, this is not owing to the inflammable air, which is not in itself magnetic.

Art. VI. Part of a Letter from Mr. Michael Topping, to Mr. Tiberius Cavallo, F. R. S. — Mr. Topping in this article gives an account of his measurement of a base line on the sea-beach, on the coast of Coromandel: it is incapable of abridgment.

Art. VII. Description of Kilburn Wells, and Analysis of their Water. By Mr. Joh. Godfr. Schmeisser. Communicated by Sir Joseph Banks, Bart. P. R. S. — The Kilburn water contains a pretty large proportion of fixed air, about half the quantity of hepatic air; vitriolated and muriated magnesia; with vitriolated-natron. These salts are the principal, though not the only ones, and they render the water slightly laxative. The hepatic air is sufficient to tinge silver, worn under the arm, after drinking the water.

Art. VIII. Observations on Bees. By John Hunter, Esq. F. R. S. — Mr. Hunter's communications are always ingenious and instructing. Perhaps the account is a little too minute, and too much time is occasionally employed in distinctions of little real utility; yet, on the whole, the article before us may be considered as truly valuable. The bee is an universal animal, and fortifies itself against cold by forming its habitation for the winter. But, in general, it is injured by slight cold and damp. The bee is found in every part of the known world, except, perhaps, in New Holland; but, even there, future travellers may discover it, as they did in the thickest woods of America. Its heat is nearly that of the human body. The animals unite in clusters; and this is the common way of preserving their heat against accidental cold, for a single bee becomes torpid by the cold of a night, not unusual in summer. Bees are exceedingly cleanly, and seldom or never evacuate their excrement in the hive. To this the death of hives is in some measure owing, particularly in the instances mentioned by our author, when they seem

to have been confined by the vexatious attacks of a neighbouring wasp's nest.

The queen-bee is the mother, and the attachment of the hive is supposed to resemble that of young birds to the female that brings them up; for Mr. Hunter considers the actions of bees not to proceed from design, but from instinctive necessity. The queen is only the connecting personage, and is supposed by no means entitled to the praise of works which depend on the instinctive properties of the labourers. Swarming is supposed to be an operation of necessity, from want of room; for if the hive be enlarged, swarming is prevented.

‘ The swarm commonly consists of three classes; a female, or females, males, and those commonly called mules, which are supposed to be of no sex, and are the labourers, the whole about two quarts in bulk, making about six or seven thousand. It is a question that cannot easily be determined, whether this old stock sends off entirely young of the same season, and whether the whole of their young ones, or only part. As the males are entirely bred in the same season, part go off; but part must stay, and most probably it is so with the others. They commonly come off in the heat of the day, often immediately after a shower; who takes the lead I do not know, but should suppose it was the queen. When one goes off they all immediately follow; and fly about, seemingly in great confusion, although there is one principle actuating the whole: they soon appear to be directed to some fixed place; such as the branch of a tree or bush, the cavities of old trees, holes of houses leading into some hollow place; and whenever the stand is made, they all immediately repair to it, till they are all collected. But it would seem, in some cases, that they had not fixed upon any resting place before they came off; or if they had, that they were either disturbed, if it was near, or that it was at a great distance; for, after hovering some time, as if undetermined, they fly away, mount up into the air, and go off with great velocity. When they have fixed upon their future habitation, they immediately begin to make their combs, for they have the materials within themselves. I have reason to believe that they fill their crops with honey when they come away; probably from the stock in the hive. I killed several of those that came away, and found their crops full, while those that remained in the hive had their crops not near so full: some of them came away with farina on their legs, which I conceive to be rather accidental. I may just observe here, that a hive commonly sends off two, sometimes three swarms in a summer; but that the second is commonly less than the first, and the third less than the second; and this last has seldom time to provide for the winter: they shall often threaten to swarm, but do not; whether the threatening is owing to too many bees, and their  
not

not swarming is owing to there being no queen, I do not know. It sometimes happens that the swarm shall go back again; but in such instances I have reason to think that they have lost their queen; for the hives to which their swarm have come back do not swarm the next warm day, but shall hang out for a fortnight or more, and then swarm; and when they do, the swarm is commonly much larger than before, which makes me suspect that they waited for the queen that was to have gone off with the next swarm.'

The wax, in Mr. Hunter's opinion, is not formed from the farina, but a secreted fluid from between the scales of the under-side of the belly. It is, however, occasionally mixed with the farina to form the comb, especially in the lower parts of the cell. Mr. Hunter describes the comb particularly, and shows that it is not constructed with the mathematical precision which some have pretended to find in it and in the cells. The royal cells, as they are called, are by no means, in his opinion, adapted to the shape of the queen-bee. The use of the combs is chiefly for the young, since, if the queen is lost, no combs are made, though honey is collected. The hornet makes combs, but collects no honey. Mr. Hunter describes the mode of laying the eggs, the appearance of the maggot, its state of chrysalis, and its last transformation to a nymph: the whole process employs about fifteen days; and the bee-bread, which he shows pretty clearly is formed from the farina of flowers, is the food of the maggot, for it is found in the stomach of the maggot, and is not collected, when from want of a queen there is no increase expected. About August, when the queen is impregnated, the males are seized by the other bees, and their natural period seems to be hastened by this ungrateful treatment. The queen-bee has been the subject of numerous disquisitions. Mr. Hunter examines the descriptions of Schirach, and Wilhelmi and Riem, whose accounts are not supported by his experiments. The whole description of Schirach, respecting the queen, he pretty plainly insinuates to be imaginary. The breeding of a queen, the reason of there being one only, and the circumstances which lead to the creation of another, he has not explained. It is among the mysteries which time and farther attention must elucidate. The male-bees have their happier moments in the early part of the season: they are exempted from labour, seemingly from the trouble of collecting their own food, and appear to fly about for amusement only. The labouring-bees are the most numerous, and some swarms consist, by computation, of nearly 9000. These are the insects that we see on flowers, and whose sting we feel; yet, in their own contests, they seem only to use their pincers, very rarely



rarely the sting: one instance only occurred to Mr. Hunter, where the offending bee was stung in the mouth. The bee possesses not only a stomach, but a craw, from whence the honey collected is regurgitated into the store, a part only passing into the stomach for its own nourishment. The rest of its viscera are described at some length, with great clearness and precision. Bees, our author thinks, have five senses, sight, feeling, taste, smell, and hearing. Of the smell there is only some doubt; but the facts adduced render it highly probable. Bees have a voice, independent of the noise made by their wings: it is shrill and peevish. When going to swarm, it is the same with the lower A of the treble. The male and female parts are next described; but the following circumstances, respecting the impregnation of the egg in the silk-worm, are too curious to be overlooked or mutilated.

‘ First, many of the ova are completely formed, and covered with a hard shell, before copulation: secondly, the animals are a vast while in the act of copulation: and thirdly, the bags at the anus are filled during the time of copulation. From the first observation it appears, that the egg can receive the male influence through the hard or horny part of the shell. To know how far the whole, or only a part of the eggs, were impregnated by each copulation, I made the following experiments. I took a female just emerged out of her cell, and put a male to her, and allowed them to be connected their full time. They were in copulation ten hours. I then put her into a box by herself, and when she laid her eggs, I numbered the different parcels as she laid them, viz. 1, 2, 3, 4, 5; these eggs I preserved, and in the summer following, I perceived that the No. 5, was as prolific as the No. 1; so that this one copulation was capable of impregnating the whole brood; and therefore the male influence must go either along the oviduct its whole length, and impregnate the incomplete eggs, as well as the complete, which appears to me not likely; or those not yet formed were impregnated from the reservoir in the act of laying: for I conceived that these bags, by containing semen, had a power of impregnating the egg as it passed along to the anus, just as it traversed the mouth of the duct of communication.

‘ Finding that eggs completely formed could be impregnated by the semen, and also finding that the before-mentioned bag was a reservoir for the semen till wanted, I wished next to discover if they could be impregnated from the semen of this bag; but as this must be done without the act of copulation, I conceived it proper, first, to see whether the ova of insects might be impregnated without the natural act of copulation, by applying the male semen over the ova, just as they were laid. The following experiments were made on the silk-moth;

EXPERIMENT I.

‘ I took a female moth, as soon as she escaped from her pod, and kept her carefully by herself, upon a clean card, till she began to lay; then I took males that were ready for copulation, opened them, exposed their seminal ducts, and after cutting into these, collected their semen with a hair pencil: with this semen I covered the ova, as soon as they passed out of the vagina. The card with these eggs, having a written account of the experiment upon it, I kept in a box by itself. In the ensuing season, eight of the ova hatched at the same time with others naturally impregnated. Thus, then, I ascertain that the eggs could be impregnated by art after they were laid.

‘ The ova laid by females that had not been impregnated did not stick where they were laid: so that the semen would appear not only to impregnate the ova, but also to be the means of attaching them.

‘ To know whether that bag in the female silk-moth, which increased at the time of copulation, was filled with the semen of the male, I made the following experiment.

EXPERIMENT II.

‘ I took a female moth, as soon as she had escaped from the pod, and kept her on a card till she began to lay. I then took females that were fully impregnated before they began to lay, and dissected out that bag which I supposed to be the receptacle for the male semen, and wetting a camel-hair pencil with this matter, covered the ova as soon as they passed out of the vagina. These ova were laid carefully on the clean card, and kept till the ensuing season, when they all hatched at the same time with those naturally impregnated.

‘ This proves that this bag is the receptacle for the semen, and gradually decreases as the eggs are laid.’

The sting of the bee our author next describes; but is unable to account for the depth of the wound made, when its power of resistance is so small. Perhaps, in its structure, some contrivance may occur, which at the time increases that power. It may be cellular, and the cells filled with a fluid; the poison may distend it, or other causes may increase its force. The duration of the life of a bee is not known: the comb, at least, is not calculated to serve the purpose many years, for the cells are filled gradually with the excrements of the maggot, and its silken lining.

A Letter to Dr. Blagden from Mr. Marsden follows, correcting a little error in his chronology of the Hindoos. The æra of Bikramajit commences, he finds, in the fifty-seventh year

year before Christ, instead of the fifty-sixth, and the year 1847 corresponds with the year of our Lord 1790.

The Meteorological Journal concludes the volume. The year was cold, for the degrees  $78^{\circ}$  and  $80^{\circ}$  were certainly influenced by accidental circumstances. The highest point seems to be  $72^{\circ}$ , and the lowest  $21^{\circ}$ . The barometer was from 30.58 to 28.18. The mean heat of April was 51.9. The rain only 15.310; but the Society observe, that their rain-gauge is defective, and experiments are now making to determine the cause, as well as, if possible, the amount of the deficiency.

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*Of the Origin and Progress of Language. Vol. VI. 8vo. 6s. Boards. Cadell. 1792.*

OUR literary Nestor cannot leave the favourite heroes of his youthful days. He continues to expatiate on the merits of those, whose abilities and attainments men, as they now are, cannot imitate, even at a distance. But the work is drawing to a conclusion, and we own that we regret it. The garrulity of a learned and a respectable old man cannot displease; and, though we sometimes feel a weariness, an ennui, which we have not perhaps sufficiently concealed, creep over us; though a little indignation at the disrespectful, we may add ungrateful, treatment we have received, will sometimes appear, yet lord Monboddo we must still esteem for learning and abilities. We flatter ourselves that, if any thing so modern as a Review ever reached him, he would not have been displeased at the manner in which he has appeared in our Journal. Our readers may not, however, have time or opportunities to recur to the different articles on the previous volumes, so that we shall add a short account of the author's plan.

In the three first volumes, lord Monboddo examined the Origin of Language, which he supposed to be wholly artificial. He explained both the matter and form of language, comparing different languages, and showing in what they severally excelled or were defective, and giving the palm, with great reason and propriety, to the Greek, which he considered as the most perfect work of man, originally contrived on scientific principles, adjusted in all its parts, its inflections and combinations, by the nicest rules of metaphysics. His system we have undoubtedly, on different grounds, in various places of our Journal, opposed, and it is not our design again to fit in judgment on it. This part seems to have completed his original plan, and it is concluded in his second volume. As by style and composition, however, the great purposes of language are answered, and its effects produced; as, by this means,



means, it may be added, its progress is accelerated, and various improvements promoted, these subjects were considered in the subsequent volumes. In the third, the general characters of style, as austere, florid, sublime, witty, and humorous, were examined in general: in the fourth and fifth, the epistolary, the dialogue, the historical, and the didactic styles, were more particularly treated of. This volume contains the observations on rhetoric, and we have reason to expect that the seventh, on the poetical style, will be *really* the last. But we must give our readers some warning, in the words of our author. In the Introduction, he remarks:

‘ In this Introduction, it is proper to let the reader know, that, as I have learned my philosophy from Plato and Aristotle, so I have also learned any thing I know of the fine arts from the same authors; and rhetoric particularly I have learned from Aristotle’s three books upon the subject. Whoever, therefore, thinks that those arts are sufficiently taught in the many modern books written upon the subject, — or who thinks, that, by his own genius and natural parts, he can discover every thing that is necessary to be known in them, needs not take the trouble to read this work; but may rest satisfied with his own discoveries, or with what he has learned from modern writers.’

Too much time is spent on the definition of rhetoric, which our author thinks should be ‘the art of persuasion, without demonstrating or teaching any art or science’ — why not ‘the art of convincing by argument and illustration?’ — or why employ any time on what is so obvious? Its use in popular governments is considerable, for the multitude must be persuaded, perhaps misled; but this is the art of persuading, though misapplied. Rhetoric is either deliberative, judicial, or epideictic; not, it is remarked, demonstrative, the translation of Cicero and Quintilian, but declamatory either in praise or invective. With respect to the rhetorical arguments, taken from the science itself, lord Monboddo points out the difference between rhetoric and science, and rhetoric and sophistry. He next points out the objects of rhetoric, and the difference between it and the dialectic art, intermixing the most extravagant encomium on Aristotle, to whom alone extravagant praise may be almost allowed. The dialectics of Aristotle are only despised by those unable or unwilling to understand them. Our author expatiates largely on this work, because the arguments, which arise from the subject, are chiefly taken from the dialectic art. The abuse of dialectics has been the chief occasion of their being overlooked. The arguments taken from the dialectic art are only ‘in the cause;’ those which result from

from the person of the speaker or hearer are 'out of the cause.' Each species our author examines at some length.

Lord Monboddo next proceeds to explain the subject of rhetoric more particularly, and returns to its different species, already mentioned, which he thinks result from its nature, as there must be a speaker, a subject, and a hearer. Under the head of deliberative rhetoric, Aristotle treats of happiness, the end of all deliberation. The subject of the epideictic is the *το καλον*; and the subjects arranged under the judicial kind, are injury and injustice. But we need not follow this analysis of Aristotle's treatise particularly.

The second book relates to the style of rhetoric; a subject, perhaps, of more consequence, than even lord Monboddo supposes; for, though wise men attend chiefly to the matter of an oration, there are few who are superior to the fascinations of style, or who can, in the moment, separate the pleasure which a well-conducted oration gives, from the force of the arguments. The early language of rhetoric was undoubtedly poetical, not for the sake of persuasion, as many suppose, but from real poverty of language. Animated things must at first have a name; and, when other objects and ideas were to be expressed, figures and tropical words would alone occur. The following observations we shall select without an apology.

• The language of Homer is in this respect, as well as in every other, the most perfect that is to be found in Greek, or in any other language that I understand: for he has not only made synonyms; but, by various terminations and flexions, by adding, taking away, and inserting letters, he has made the same word different from itself, without any change of the sense; yet not so different, but that it is easily known to be the same by those who have studied the art of his language. Now we are not to suppose, as many do, that this variety of words was taken from the several dialects of the Greek, such as the Doric, Ionic, Attic, &c.; for, in the first place, there is no evidence that those dialects existed at the time that Homer wrote; or, if they did exist, they must have been formed out of the same language in which Homer wrote, not that language out of them. And, secondly, supposing those dialects to have existed at the time Homer wrote, we cannot believe that any author, much less such an author as Homer, would have written a mongrel Babylonish dialect, made out of the different dialects, then spoken in Greece, and which would not have been intelligible to any of the nations that spoke any one of those dialects. The fact, therefore, appears to be, that the language in which Homer wrote, was the learned language of Greece, and the language of their poetry, the first writing among them. Nor are we to wonder at its being so rich and copious, that it seems not

to be one, but many languages; for there is a language still existing; and preserved among the Bramins of India, which is a richer, and in every respect a finer language than even the Greek of Homer. All the other languages of India have a great resemblance to this language, which is called the Shanscrit: but those languages are dialects of it, and formed from it, not the Shanscrit from them. Of this, and other particulars concerning this language, I have got such certain information from India, that if I live to finish my history of man, which I have begun in my third volume of *Ancient Metaphysics*, I shall be able clearly to prove, that the Greek is derived from the Shanscrit, which was the ancient language of Egypt, and was carried by the Egyptians into India, with their other arts, and into Greece by the colonies which they settled there. This is a most curious and important fact in the history of man; but for our present purpose it is sufficient to observe, that it is a great beauty of a language, to have such a variety in the sound of the same words, if that introduces no confusion, and is agreeable to the rules by which the language is formed.'

On this subject, we cannot enlarge with propriety. The first part of the quotation might occasion a very extensive discussion; but, in the end, it would probably appear, that lord Monboddo's former idea of the formation of the Greek language was visionary. It is the constant progress of improvement to rise from particulars to generals; and, from the numerous dialects of Homer, we should argue that the Greek language was far from having in his time the perfection it could afterwards boast. Various reasons of choice or of necessity may have occasioned his introducing different provincial modes of speech; and, bringing these together in a popular poem, compelling the Greeks, in a more polished state, to compare the various dialects, may have occasioned the euphony and excellence of the language. What relates to the Shanscrit, we wish to see proved; for it would confirm our idea of the source of the population of Greece, and the origin of the Grecian philosophy: it would destroy completely the visionary fabric erected by lord Monboddo in his two first volumes.

Composition, we are told, is of much greater power than single words: it forms different styles of the same words, and to the same style gives a variety which it is impossible any choice of words can impart. By composition, our author means the arrangement of words, and the combination of different members of a sentence; and thinks, that from its difficulty it has been neglected even in later times among the ancients. Composition was at first imperfect; the sentences were short, and, after it was improved, the improvements were again neglected:



we fell voluntarily into faults which, in Moses and the earliest writers, was only the effect of unskilfulness. Tacitus and Salust again share his severe reprehensions. Some of the observations, as relating to our last quotation, we shall transcribe.

‘ But was this perfection of composition attained at once ? Or was there not a progress in it, as in other arts ? And I think there was, as well as in every thing else belonging to language ; unless we are to suppose that a language, such as the Shanscrit or the Greek, and fine speaking and writing, came down to us from heaven directly : but my opinion is, that, whatever assistance we may have got at first from superior intelligences to enable us to invent the first elements of speech, the rest was left to our natural sagacity. I therefore do not suppose that men, when they first began to speak and write, did put together many words in sentences ; nay, I do not believe that, when they first began to articulate, they put together many syllables in words. And I think the Chinese language is a living proof of this : for it consists entirely of monosyllables, and without any change, in these monosyllables, of the order or position of the letters, or any thing resembling what we call flexion ; and the only variety they give them, is by different tones, so different, that they make the same monosyllable sometimes signify nine or ten different things. Now the Chinese language, as well as the nation, is certainly of very great antiquity ; and, I believe, it was the original language of Egypt long before the Shanscrit was invented ; and from Egypt it travelled into India, and from India came with some other Egyptian arts into China. Nor should this slow progress of language appear wonderful to those who consider the imperfect state of languages at this day, many of which have not all the elemental sounds ; or rather there are few that have them all. The Chinese language wants several of them ; and even our English wants one of them, namely, the Greek *ypsilon*, or French *u*, instead of which we pronounce the Greek diphthong *eu*.’

The more artificial and varied composition, as alone worthy of his care, our author next treats of ; and he thinks that the distance at which words are placed in the learned languages, connected by genders, numbers, and cases, gives a variety to, without injuring the perspicuity of the sentence. Our humble language, which does not admit of this variety, of course sinks very low, and we know not how far the reprobation would have proceeded, if the Latin idiom of Milton had not rescued it. We must, indeed, allow, that in the *Paradise Lost*, it is enshrined : the peculiar idiom gives dignity, energy, and venerability to the language ; but let no inferior poet make the attempt. Great will be his fall. Lord Monboddó considers

the figures of syntax, of sense and of sound, in all their varieties. The most singular remarks, however, refer to the figures of sound. Measured rhythm is poetry, but there is a melody of speech, which is independent of poetry. The notes of speech slide into each other; those of musick are distinguished by intervals. This makes the difference between the rhythm of speech, and the recitativo of the Italian opera, to which it is compared, 'a very valuable remain, as lord Monboddo tells us, of the ancient theatrical music.' In the recitativo, however, the intervals are perceptible; but, in speech, they are not; in the former, the notes also rise higher, and the high notes are more often repeated. In the most rhythmical speech, the high notes never rise above a fifth. We remember to have observed, some years since, in Cornwall and the alpine parts of Devonshire, the rhythmical conversation in some perfection.

Singing, lord Monboddo tells us, is natural to man, and previous to speaking. We allow it, for reasons somewhat different from those which he has alledged. The fact certainly is, that a varied articulation is difficultly required: hence, in all imperfect language, the words are long, and consist of the same articulations variously combined. But the defect is remedied in another way. Notes are easily formed, and the singing of birds would alone teach man to vary his meaning, by an acute or grave accent, and the various accents alone give a rhythmical speech. If, as our author contends, and we believe with accuracy, the musical talents of an eastern race are lost in more northern regions, it is easily accounted for. In the rugged countries of the north, communication is more difficult, the necessary acquirements employ much time, they have few subjects of conversation, and their language is, of course, neither rich nor varied. The common articulations are sufficient, and we well know, that their want of musical powers depends only on these circumstances; for the ancient Scalds were musical, and they sung their poems to the harp. That the Laplanders are the Huns, in another and more rugged climate, is highly probable, and the incidental information contained in the following passage is curious:

'This is evident from the language they speak, which is now known, with great certainty, to have come from a very remote country in the east, lying betwixt the Euxine and Caspian seas; for there is a book written by one Sainovicks, a member of the Royal Society of Denmark, printed in 1770, (it is a rare book, of which I had the use from the king's library, when I was last in London), where the author proves, I think demonstratively, by comparing the two languages together, that the Hungarian and

Lapland languages are both dialects of the same language, and consequently, that the people must be originally the same. The affinity of the two languages he proves, not only by their having so many words in common, not less than an hundred and fifty, (p. 35.) but by idioms of syntax and composition, which could not be accidental, (p. 61.) Now, if they were originally the same people, it is the greatest migration of men that we read of in the history of man, greater than the migration of the Cimbers from the Tauric Chersonese to the Cimbric, or of the Goths from Crim Tartary to Germany and Sweden: for the Hungarians, who call themselves Majars, came from a country betwixt the Euxine and Caspian seas, where there is a people of that name (see the second edition of vol. 1st. of this work, p. 594. in the note), and who, we must suppose, speak the same language, as they bear the same name. Now what a migration this was, from the Caspian sea, at least from beyond the Euxine, to Lapland, whether we suppose them to have come directly from their parent country to Lapland, or, what I think more probable, from Hungary to Lapland. This shews how much the study of language is connected with the history of man; since by it we discover the connection of nations with one another, and their migration from the most distant countries to the countries which they now inhabit. I will only add, concerning the language of these two nations, that it is a language of art, having one art belonging to language, which no other language in Europe at present has, that of forming cases of nouns by flexion. This is a proof that not only the race of men came from the east and south to the west and north, but that they brought with them a language of art.'

The account of the musical accents of the Chinese is also very interesting.

' Mr. Bevin, the gentleman whom I have mentioned in my fifth volume, was so obliging as to let me hear him speak some Chinese, and, as far as I could observe, their tones did not rise so high as the acute accent of the Greeks; but the notes were very much divided, and the intervals very small, so that the music of their language resembled, in that respect, the singing of birds. Whether they did not vary their monosyllables, by pronouncing them longer or shorter, I forgot to ask him; but I think it certain, that as rhythm is an essential part of music, they could not have had so much music in their language without rhythm; and I am persuaded that they distinguish in that way the sense of several of their monosyllables, as we know the Greek distinguished some of their words, by the length or shortness of the syllables.'

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' It may be observed that in a degenerate nation, among the first arts that are lost, is the music of language. In modern Greece they



they have lost both the melody and rhythm of their language. And the language of the philosophers of India, commonly called the Shanferit, though the grammar of it (and a most wonderful grammar it is) be preserved among the Bramins, who also speak it among themselves, yet the melody of it is lost in common use. But the Bramins preserve the knowledge of it likewise, and use it when they read their sacred book, the Vedum, in which the tones are marked, as in our Greek books \*. The nations that migrated from the east and south to the north, have also, as I have observed, lost the melody of their language, which I think may partly be ascribed to their climate, which has not only shrivelled and contracted their bodies, but has more or less impaired all their senses.'

In the fifth chapter our author continues the subject of rhythm, and explains the rhythm of speech more particularly. The orations of Demosthenes must have been highly entertaining from this cause only. The chapter concludes with some judicious and correct remarks on periods.

In the following chapter lord Monboddó again returns to his former favourites.

The Romans imitated the Greeks; and the reasons why they did not excel in any original inventions, are well explained. The whole of this chapter is uniformly excellent, if too much had not been said of the original genius of the Egyptians, to whom lord Monboddó thinks the Greeks were indebted. The observations on the ridiculous style are not equally commendable: our author seems to have little taste for ridicule.

The third book is 'on action and pronunciation.' The qualities of an orator in this respect are well detailed; and it is by no means fanciful, when he remarks, that a speaker should be of a proper size, neither small, deformed, nor in any respect ridiculous. The education, necessary for an orator, is also well explained; though the remarks are, perhaps, a little too minute. On the subject of emphasis, lord Monboddó, we suspect, is mistaken; and his aversion to emphasis seems connected with his veneration for the ancients. Action is explained with great propriety, and it is probable, as he has remarked, that the picture of Ulysses ris-

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\* \* This fact, as well as many others concerning the Shanferit language and the Bramins, I learned last time I was in London from Mr. Wilkins, a gentleman who was sixteen years in India, and all that time studied the Shanferit language under Bramin masters, and I believe knows more of it than any European now living. He told me a fact concerning the sacred book, the Vedum, which I thought very curious. That this book, with the accents marked in it, they called their Psalm book; which shews, as well as many other instances he gave me, the connection betwixt the Shanferit and the Greek.'

ing to speak in the third Iliad, is a portrait handed down by tradition: it is a characteristic likeness, and not one which a poet would naturally have thought of.

Lord Monboddo next proceeds to speak of those who have excelled in the rhetorical art. The speeches of Homer are analysed with great skill and propriety. Cicero and Demosthenes are compared with considerable judgment; and, on this occasion, we can pardon easily his partiality for the Grecian. Cicero had too many defects in his character, not to yield easily to his opponent. Julius Cæsar is his hero among the Romans, and with reason, if we can credit the different accounts given of his acquisitions in this respect.

The fifth book is on the oratory of Demosthenes, both as it regards the matter and style. Our author's abstract of the Grecian history and the political life of Demosthenes is excellent. The following observation on the strength of voice, necessary in an ancient orator, or general, deserves notice.

\* Dapper, in his description of the Archipelago islands, quoted by M. de Buffon, vol. 3d, p. 442. says, that in some of these islands the inhabitants have their voices so strong, that they can converse with one another at the distance of a quarter of a league, and sometimes of a whole league. In the heroic age of Greece, when they had not the use in their armies of trumpets or drums to give signals, the epithet which Homer gives to some of his heroes, of *βονη αγαθος*, was a great praise, as it was only by the voice that any command could be given.—And here we may observe, in passing, how strictly Homer observes the manners of the age (or the *costume*, as the Italians call it) of which he writes: for though the *σαλπιγξ*, or trumpet, was known in his time, and is accordingly mentioned by him in one of his similes, yet he does not speak of it as used in the Trojan war. See Eustathius's Commentary, p. 1139, lin. 52. where he speaks of other things that were in use in Homer's time, and which he likewise mentions in his similes; but does not say that they were used in the heroic times. Virgil is not so accurate in this respect; for he makes men fight upon horseback in that age; which they could not do, for a very good reason, that the horses were not able to carry men of their size in war, or upon a journey, though sometimes they mounted them occasionally and for a short way, as Diomedes and Ulysses did the horses of Rhesus.—Iliad 10.\*

The chapter on the matter of Demosthenes' orations, show that the defender of the liberties of Greece is a constant favourite of our author, and the remarks on his style are subtle, acute, and judicious. The following observations will to many appear singular, and we think them really curious.

‘ The next thing I am to observe in the style of Demosthenes, is concerning the figures of sound which he has used. All these figures, as I have observed, consist of a certain similarity of sound. Of this similarity there is one very common among the moderns; and that is, the similarity of like endings in their rhyming poetry. Of this I shall speak at some length in the next volume, the subject of which is to be poetry. But at present it may be proper to observe, that there may be rhymes in prose as well as in verse; when periods, or members of periods, are concluded by words terminated by the same syllables, one or more. Of words so terminated there are very many, both in Greek and Latin: for all the nouns of the same declension must necessarily have the same termination in the several cases: and verbs of the same conjugation in their several tenses, persons, and numbers, must also have the same termination of perhaps two or three syllables; and likewise the participles of verbs of the same conjugation, in their several numbers and cases.

‘ That these like endings were accounted an ornament of prose as well as of verse, is evident from the practice of Isocrates and others, who have studied the florid and pleasurable style. The Halicarnassian, in his Treatise upon the subject of Isocrates’s style, cap. 20. has given us sundry examples from Isocrates of this ornament of style: and particularly, he has mentioned one period, where he has used three words rhyming to one another, viz. *ἐπιχειρομένην, τραπομένην, εἰσπλευσμένην*: and he has given to this ornament the name of *παρισωσις*: and then he observes, that there are in this period three members of the same length; and this figure he calls *παρμοιωσις*: for not only does the ear perceive a similarity of sound, when the periods, or members of periods, terminate with the same syllables; but also, when the periods, or the members of the periods, are of the same length, and of the same form and structure. As Isocrates has made more use of those figures of sound, of both the kinds I have mentioned, than any other author I know.’

The comparison between the styles of Demosthenes and Isocrates, is also accurate and well conducted. The observations on the style of Cicero are a little too severe: it has not certainly the chaste correctness of the Grecian orator’s; but it has that degree of intumescence which makes it full, copious, flowing and ornamented: it displays equal skill and taste.

The last chapter contains some extracts from lord Mansfield’s Dissertation on the Oration of Demosthenes de Corona. If we could have safely reconciled it with our ideas of candour and propriety, we should have transcribed largely from it. But our article is already extensive, and to mutilate an abstract would be still farther to deform an imperfect relic. The reader will however be highly pleased with what is here copied, and will eagerly wish to see the whole. The complete copy was unfortunately destroyed in the riots of the year 1780.



*The French Constitution. By B. Flower. (Concluded, from Vol. VI. p. 26.)*

AFTER having apologised for the accidental errors we committed, in reviewing the former part of this volume, we now pursue Mr Flower's observations in the second edition; a distinction which his work has attained, and which it well deserves, for its candour and merit. We regret only, that it succeeded so rapidly to the former, as to have prevented the author from withdrawing a portion of praise from measures, whose consequences have been followed with the most fatal mischiefs, or from counteracting some tenets, which his own humanity and delicacy would have shuddered at, had he seen them developed in all their depending circumstances of horror and destruction. But we have already disclaimed taking advantage of writing, when consequences are known: we shall rather follow him on the grounds of fair argument, grant what he seems to have proved, and oppose, where opposition appears necessary.

The third chapter is on the church, and the conduct of the national assembly in the reform of the hierarchy. Mr. Flower observes, with great propriety, that the nature and design of Christianity must be looked for in the Gospel. It was, indeed, the principle of the church established by Christ, to avoid pomp, ostentation, and show: the Gospel was the message of peace; it was the bond of fraternal union and love. But was it from very early corruption, that we so soon find subordination established, and authority exercised? The authority of the apostles is conspicuous in the first ages; the power, given to those commissioned by them, we find not inconsiderable; and the *Επισκοποι*, though literally 'overseers,' had the power of correcting, in the different churches, abuses and errors. The conduct of the national assembly is therefore misrepresented, when it is supposed to have brought the Gallican church to the purity of even the Apostolical ages: it is as little to be defended on this ground as on that of policy or justice. Mr. Flower thinks the reform is not complete, since it has not attained the simplicity of the primitive ages; but we think it has exceeded this state, for the bishops are as defective in authority and influence as they are contemptible in respect to rank and revenue. Even in this part, we may mention one of those numerous passages which induced us to think Mr. Flower the advocate of annual parliaments, for he here speaks of a '*free government*,' where the legislative body is fairly and frequently elected by the people.'

The connection of the church and state we cannot again  
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enter on ; but if, as Mr. Flower alledges, the church considers herself as an independent community, and joins only in a political union with the state, she betrays her own cause, and is equally unjust and injudicious. The connection is formed in consequence of an establishment, and that church is preferred whose general doctrines are most consonant to the nature of the government. This common cause assists the union, and it becomes the interest of the church to promote that civil system which most securely protects it. This is the only and obvious secret of an alliance, which few could miss, who ever thought, but which many will be unwilling to see, while a determined blindness so effectually aids their cause.

• To those whose minds are not tainted with prejudice, little need be said to prove the justice of the national assembly on this occasion. If the legislative power of any country forms a church establishment ; if the ministers of that establishment are paid like other servants of the public, it follows of course, that the same legislative power has the absolute right to all the public property by which the church is at any time maintained. As this has been disputed, and as the assembly have been much reviled for thus declaring all church property the property of the nation, it may not be amiss if we enquire a little into the nature of ecclesiastical possessions ; which enquiry may, perhaps, enable us properly to understand the subject.

• With regard to the property of the church of France, or any other established church, it may be divided into two classes ; the first comprises that part which is immediately paid by the public ; such as tithes, lands, or estates of any kind, appropriated by the supreme power for the maintenance of the said establishment. As to all this species of property, surely no one can dispute that the same power which gave, has a right to resume it. The clergy, in all countries, have done, it is to be hoped, with the nonsense of *Jus Divinum* ; and that they are too wise to talk of inherent right, or to claim any public property, without the express and declared permission of the government they are under. All property granted by the supreme power, for the support of any public body of men, may be regulated, or resumed, just as circumstances render eligible. All religious establishments are supposed to be formed and continued for the benefit of the people ; and that power which has a right to form them, has the right in all respects to regulate them, so that they may best answer the grand end proposed.

• The other species of property by which the church has been supported is ; gifts or grants from individuals, either in their lifetime, or by bequest after their death. I shall not here enquire (although it may be worth the enquiry) how this property has been

in different ages, and countries, acquired. Every body knows what an *admirable* contrivance the religion of Rome has been for picking of pockets, and for gulling people out of their estates, to the great loss of their families and relatives. Had it not been for our statute of *mortmain*, it was thought the clergy would have shortly been in possession of the greater part of the landed property in the kingdom. But whatever methods were made use of to compel men to part with their substance; I will venture to maintain that this species of property from the moment it was acquired by the church, was, to all intents and purposes, public property; and that it mingled with the general mass appropriated to one and the same end. It must, therefore, be considered in the same light as any other kind of public property. We had lately a worthy, public-spirited man, who left five hundred pounds to the sinking fund, to be consolidated with it, and applied to the same purposes. This sum must now take its fate with that fund in whatever manner it may be applied. Every man who leaves his money to the public; to church or state; leaves it to the disposal of the supreme power, who, it is supposed, will make the best use of it, for the good of the community. An appeal to the history of our own church, will afford us ample evidence of the justice of the late ecclesiastical proceedings in France; and the conduct of our own clergy, from the reformation down to the present day, however it may contradict their language, proves that they habitually consent to the sentiments we have advanced.'

We need not probably remind our readers of a distinction we formerly made, that a person possessed of property has as great a right to determine the object to which it is applied, as the person to whom he chuses to give it. Much of the property of the second species is destined to particular purposes, and it is unjust to divert them from those purposes. If the people had unanimously said, the church is rich enough; let religion be supported by its own funds, and let us be exempted from the payment of tythes, &c. no objection could have been made, had the legislature decreed it. The injustice is in converting what was given to the church to the use of the state; in the present instance, what is given to support the Gospel of the Prince of Peace, to wars, assassinations, and invasions. The subsequent argument, therefore, that our reformed church usurps what was given for the support of the Catholic, is not applicable. It is still employed in supporting the church of Christ, nor is it diverted from the essential object of the donors. The replies to Mr. Burke, on these subjects, are too pointedly personal.

'It was not only the *political* but the *religious* interests of the people, which required the resumption of the church possessions

Mr.



Mr. Burke has given us a melancholy account of the religious state of the French nation ; and if we may credit him, the people are, with few exceptions, atheists, infidels, and profligates. It is to be wished he had traced, with some degree of accuracy, the cause of this degeneracy of faith and manners. This is a matter which deserves a very serious enquiry, and I wish some person of ability and impartiality, would give it that attention it deserves. Perhaps it might be found that the vices of the French, proceed rather from thoughtlessness than from depravity ; from want of settled principles, than from the adoption of bad principles. But whatever may be the cause, I must acknowledge, that if I have any doubts with respect to the stability of the revolution, they proceed not from the enemies of the people, but solely from the people themselves ; lest they should not be regenerated in their sentiments and manners, as well as in their government ; lest they should not possess that elevation of soul ; that patriotism ; those virtues which have in so remarkable a manner, animated their legislators. But what has been the cause of the degeneracy complained of ? Is it the decrees of the national assembly ? No : I defy any man to mention the decree which attacks a single religious principle, loosens one moral tie, or countenances any profligate action. Or if there had been decrees of such tendency, it is impossible they could, in the short compass of a year or two, have answered the end of degenerating the people at large.

Theologians have disputed much concerning the nature and effects of divine grace ; whether its operations in the conversion of a sinner from vice to virtue, are instantaneous and irresistible : but surely no one ever maintained, that it is possible for any human, or even infernal agency, to pervert many millions of men, almost irresistibly and instantaneously, from virtue to vice. The questions then are, how came atheism, infidelity and profligacy, to be thus prevalent ? What has been the situation of the French as to the means of instruction ? Have they had no churches, no pastors, no teachers ; has the state made no provision for their religious wants ? The plain answer to these questions must be ; All the atheism, all the infidelity, and all the profligacy complained of, has flourished in a country overrun with ecclesiastics in possession of a plenitude of power and splendour, and whose revenues amounted to twelve millions sterling per annum ! Hear this, all ye friends to civil establishment of religion, and be convinced of a truth which history and observation compel us to proclaim—That in proportion as those establishments are cloathed with authority, and endowed with riches ; atheism, infidelity, and profligacy, most surely gain the advantage ! It was, therefore, not only *political* but *religious* justice, which obliged the national assembly to take the ecclesiastical possessions into their hands, that they might be ap-  
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plied to better purposes than they uniformly had been, previous to the revolution.'

We mean not to accuse the decrees of the national assembly of irreligion, or to defend France from the charge of infidelity, previous to the revolution. The fact was, nor are we afraid of the conclusion, that in this, as in every other instance, where an establishment is independent of popular opinion, or popular support, abuses will multiply, for there will be no check but the consciences of those employed; and these will not be always proof against numerous temptations, which must assail them. The national assembly would have acted very properly, if they had made a new division; lessened the too enormous revenues, leaving sufficient rewards of opulence and even splendor for superior learning and virtue; and raising the inferior rectors into a competent independence. If there had been still an excess, it might have been properly distributed to those whose superior piety, virtue and benevolence, had been evinced in the most meritorious actions. This would have been to support religion and virtue: but a fund was wanted; the clergy were worth pillaging, and they could be pillaged with the greatest impunity. As in their political career, reformation was wanting, and destruction was the consequence: the mansion required repair and it was razed to its foundation. To suppress the monastic orders, to annihilate the extravagant power of the pope, to absolve the religious of both sexes from the vow of celibacy, were noble instances of reformation: they will cover numerous sins; but alas! the sins are too numerous to be wholly concealed.

The first excellence of the new church is said to be 'the rights of election of the ministers being restored to the people.' This may appear advantageous. In practice, however, it is found not to be so. Religion is disgraced by intrigues, to procure a living; the mind is fettered, by an endeavour to please the different opinions of an audience, in order to secure unmutated the stipend; avarice, leagued with ambition, is not less eager than in other establishments to procure a superior or more advantageous situation. Such at least are the effects of the same privilege, which some religious societies possess in this kingdom. Mr. Flower, who sometimes writes without reading, mistakes the form and tendency of a *cong   d'elire*, which he therefore misrepresents. It was originally the custom of chapters, on the demise of a bishop, to request the king, as head of the church, for such he is according to the constitution of this country, to elect a new bishop. He granted it, with a restriction, which a person who grants a favour has a  
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right to make, that they should chuse the man he recommends. The previous request is, we suspect, an obsolete custom ; but it gives a different appearance to the circumstances. It may be contended, that this is humility too abject on their side, and the arrogance too great on the other. We shall not enter into the discussion, for till we are satisfied that religion would not be disgraced by the manœuvres of an election, and that popular choice would give the office to worthier and fitter men, the present system should, we think, remain.

The second excellence, ‘ the means by which the clergy are provided for, without the vexatious imposition of tythes,’ is better founded. If the mode of providing for ministers by this means be generally disagreeable, it should undoubtedly be altered : this we grant to popular opinion rather than to reason, for much of the clamour against tythes is unfounded, and many arguments may be adduced in their favour. The third excellence is said to be, ‘ the just distribution of public property appropriated to the service of the church.’ In this, by *just*, the author means the better proportioned distribution, and he enlarges too much on the unequal situation of the different members of our own church. Some, we know, have too little ; and this might be easily arranged, without any considerable detriment to the rest. But, at present, we must abstain from letting loose the restless spirit of innovation : even reformation, lest innovation may assume her guise, must for a time be quiet. The fourth excellence consists in the care taken, ‘ that the ministers properly attend to the duties of their respective offices.’ But the whole of this care consists in enjoining residence. The last excellence is the terms of admission ; and it leads the author into disquisitions on tests and subscriptions, where we need not follow him. The subject has already so often occurred, as to be tedious ; and Mr. Flower does not tempt us again into the arena, by new arguments or ingenious representations of what has been formerly said : on these subjects, he seldom rises to mediocrity.

The fourth chapter is on toleration, and the repeal of the test acts. Mr. Flower has not, we think, given the full meaning of toleration, when he considers it as an allowance given to what is not fully approved of. Toleration does not imply any kind of disapprobation : it is rather a permission to offer that mode of worship, and enjoy publicly the profession of opinions, which the respective societies prefer, with the restrictions only necessary to preserve the safety of the state. If restrictions are not necessary for this purpose, every test should be abolished ; but we know, from the experience of the moment, that they are indispensable,



Mr. Flower gives the history of the French church ; and, among the preparatory steps to the revolution in this point, he mentions the writings of Hume, Voltaire, and Rousseau, as clearing away superstition and bigotry, those ‘loads of rubbish,’ which obstruct the path to true knowledge. Will our author rest the defence of the purity of the French reformers’ faith, on this foundation ? If he does, we contend, and will prove, that these authors did not clear away the rubbish, but undermined the fabric ; they did not beautify the structure, but razed it to its foundation. If these were the preparatives, the toleration of the French assembly is not much unlike that of the present age, and proceeds from a total indifference to religion. Our author’s encomium on the members of the national assembly is, therefore, as unfounded as the eulogies of the members of the French academy ; nor do we think his History of the Tests, or his representation of the conduct of the Dissenters, accurate or just. This, however, is a subject which we have often examined : our opinions, and our reasons, are already before the public.

The last chapter contains general observations on the proceedings of the national assembly, remarks on Mr. Burke, and address to his own countrymen. The following comment on the decree of the assembly, which renounces conquests, Mr. Flower will now probably retract.

‘ The memorial of the present assembly, lately sent to foreign courts, may be considered as a comment on this article. Let those who have leisure and opportunity, turn over the numerous volumes of state papers, which have been published to the world ; and if they can find one in which the principles of liberty, philosophy, and Christianity are so happily united ; let them for the honour of statesmen produce it. The French memorial should be written in capitals of gold—Or rather it should be engraven in indelible characters on the heart of every rational creature.

‘ When I reflect on the nature and effects of war—When I consider the spirit of conquest which animated the old French government—When I farther reflect on the wars which have almost continually engaged this country ; that during the present reign, we have spent one hundred and forty millions of principal, exclusive of many millions of interest ; that we have sacrificed hundreds of thousands of lives, and shed oceans of blood ; for which we have gained—nothing—Must not my heart be insensible, did it not beat high with gratitude to those legislators, the first in the whole world who have had the resolution, the virtue, the greatness, and the goodness, to declare that they will never draw the sword, but when duty compels them in defence of their own invaluable privileges. Light now begins to dawn on those ancient predictions,

tions, which point to that happy period, when men shall be otherwise employed than in promoting each others destruction; when swords shall be beat into plough-shares, and spears into pruning-hooks; when nation shall not lift up sword against nation, neither shall the people learn war any more.'

The Appendix contains some observations on, and arguments in favour of, the abolition of the slave-trade.—In short, in every part of this work, Mr. Flower shows great humanity, considerable candour and judgment. In some points, he seems less accurately informed; in others, his decisions have been too hasty. His errors are, however, those of a good heart, and he may reflect on his work with the sincerest satisfaction, as calculated to serve the best interests of mankind, to make nations and individuals wiser and better.

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*The Rights of Englishmen; or, the British Constitution of Government, compared with that of a Democratic Republic. By The Author of the History of the Republic of Athens. 8vo. 1s. 6d. Stockdale. 1793.*

THE author of this pamphlet, after making a variety of pertinent observations on the imperfections of human nature, as connected with political institutions, proceeds to take a general view of the evils always attendant on democratical republics, and which arise from the operation of the interests and passions of individuals. He remarks, that in every history of popular governments, the policy of the leading men

'is to bribe the people at large, by exactions on the few. It is to pay from the public purse for individual votes under the plea of remunerating public duties. It is to requite the gift of more power from the people by giving more liberty (as it is called) to the people. It is to repay the grant of new authorities with the grant of further licentiousness. It is, in other words, at the same time to strengthen the force of one man, and to weaken the establishment of the whole: it is a bargain of a demagogue on one part, and of the people on the other—for rights to do wrong.'

These observations apply, in particular, to the articles practised by a single person, with the view of rising to supreme power upon the shoulders of the people. But our author supposes, what is usually the case, that there exists a competition of ascendant characters. Those busy and ambitious men, he observes, are seldom so virtuous as to be nice about the means which they employ for attaining their purpose. They will practise all the arts which ingenuity can devise, to seduce, to corrupt, or to deceive the people; whilst the animosity of con-

tending

tending parties permits not either to see that the people are merely striving who shall in the end establish despotism in the person of their own choosing; or, perhaps, two or three parties will find it necessary to unite their forces; the result of which will be the worst of all governments, an insolent and oppressive aristocracy.

‘ During these struggles, says the author, no end of good government is answered. There is no peace, there is no private happiness, no security of person, no security of property; there is little too of liberty as applied to the individual station. The majority in a democratic assembly ever have tyrannized over the minority; the general picture of a democracy is of a party conquering, and of a party subdued; of a party oppressing, and a party suffering; an alternate abuse of power, and vicissitude of murders, exile, and confiscations.

‘ Thus all democratic republics have fallen, and will fall, and be of short duration, from the impracticability of so ordaining the executive power, as not to be the object of undue practices, and not to be the means of undue influence; the one tending to corrupt, and the other to overturn the political institution.’

‘ This author, who appears to be particularly conversant with the genius and history of governments, declares himself of opinion, that the evils above stated cannot be obviated in a democratical republic; that they have been obviated for a time, and may so for a yet longer period, in particular institutions of a mixed republic; but he thinks they are most happily provided against in one great existing republic; ‘ for such, says he, I do not hesitate to term the *British constitution of government*.’

Our author afterwards proceeds to analyse the British constitution, showing not only the peculiar advantages by which it is distinguished, but its powerful tendency to maintain its own preservation. As it would be unnecessary to recapitulate observations which have often been repeated to this effect, by political writers, we shall pass to what is the next object of the author’s consideration.

He ventures to affirm, that the charges of government are cheaper to the people, and must in their very nature be cheaper under the British constitution, than under that of a republic, in which the executive power is more diffused, and is frequently shifting from one set of men to another. His observations on this subject are as follow :

‘ The civil list in Great Britain hath been, perhaps, rather wickedly than ignorantly misstated, and the annual expenditure of a million with purposed falsehood called, — ‘ *The expence of having a king.*’



• But our free and enlightened countrymen can only feel disgust at so mean an attempt to breed disaffection to their happy establishment of limited monarchy. They know that the civil list is, in small part only, paid to support the honours and parade of official authority in the person of him who has the trust and execution of it,—*their dear and respected king*, beloved and respected equally in his private and his public character. They know that the judges of the land, the foreign ministers, or persons sent to take care of the national interests abroad, the secretaries of state, the managers of their finance, the governors of their colonies, the consuls for the care of British trade, and numerous other departments of public use, are all paid from the civil list.

• If in the expenditures of the civil list there is ought extravagant or overburthened, and even a small saving can be made to relieve the people, it ought to be done, and the British constitution provides that relief. Parliament holds the purse, and a committee of grievances is one of our oldest constitutional resources in the records of the country. This is another advantage of our admirable constitution of government: it finds remedy to its own disorders; it corrects its own abuses; and has that principle of self-renovation which Machiavel, in his discourses on the Roman History, states as the perfection of human wisdom in political institutions.

• Reverting to that part of my subject, which takes in the comparative expences under the British constitution, and under a democratic state, I must observe, that all accounts of sums of expenditure more or less, must be irrelevant to a just decision; as all details relative to the departments of justice, trade, and ordinary administrations of government, must be inconclusive, whilst distinctions arise from extent and from distance of territory, and from numbers and diversity of people, and from various other circumstances.

• I must deal then in general positions, and such as are applicable to human nature under just consideration of what belongs to the individual man, and what arises from his connections in society, and under political institutions, whatever they may be. Man will under each look for wealth, and for power. In a democratic republic, then, all who can be paid, will be paid: we have a late example in a neighbouring country of the national convention assuming for each member 18 livres, or 15 shillings of our money, daily, amounting for the year to about 250,000l.

• Then in a democratic republic the obligations of men raised to authority, to those who have raised them, is such, as to make the secret service-money enormous; so enormous, that it would not be borne with under the British government a moment.

• Then

‘ Then as under the British government all offices throughout the various departments are to be satisfied, and the satisfaction may not be so easy to the public purse, whilst every writing-clerk is not only to be paid as a clerk, but, perhaps, *to be conciliated* as a constituent citizen, who has his vote and his connections.

• Then national parade, not less costly than kingly parade, (and kingly parade is national parade) is to bring in items of gewgaws, its triumphal arches, and its federal feasts.—

‘ Then as to pensions; in Great Britain by law the king cannot grant them beyond a very moderate sum, and that submitted to the inspection of parliament. I know of no possible limitation in a democratic republic, where those who are chosen to office must bribe those who have chosen them, and where the account made out of the public money dissipated, is made to the very persons who are bribed with it.

• ‘ This part of the subject needs no long discussion. It is obvious that twenty persons in power, that is, twenty kings, must dissipate in every way more of the people’s money than one person, that is, one king, and controuled too and restricted as under the British constitution of parliament.’

On the whole, we join with this respectable author, in thinking he is sufficiently warranted to assert, that under no other constitution of government, has an executive power ever existed so beneficial, so safe, and so little burthen some to the subject as that of *king* under the British constitution.

The present pamphlet is evidently intended to explode the crude and pernicious opinions respecting government, which seditious men have lately attempted to disseminate among the people of this country. The poison was artfully contrived to impose upon the understanding of the multitude; but the antidote is judiciously adapted, and to all who may have recourse to it, will prove completely efficacious.

*The Loufiad, an Heroi-Comic Poem. Canto IV. By Peter Pindar, Esq. 4to. 2s. Symonds. 1792.*

THOSE who object to the hero and the subject of this poem, must have little knowledge of the mock-heroic of ancient or modern days. Homer alone could sing of the wars of the frogs and mice. These were heroes, in the days of burlesque poetry; and superior genius was necessary to support their dignity in the heroi-comic. The genius of Virgil was unequal to a similar attempt, and *his* hero was a flea. The hero of Ovid, in an attempt somewhat similar, was a stork. Boileau

could not rise so high, and was content to celebrate a reading-desk : Tassoni also felt his inferiority, and a bucket was his theme : while Pope employed all the powers of earth and air to raise a lock of hair to the skies. We now see again the dawn of genius : Peter resumes the celebration of a living creature, though the lowest, meanest, of the Muse's subjects ; and, in the returning climax, some more daring poet may again sing of the battles of the bees—or the travels of a pismire.

In the present canto, the poet, after making a short progress, stops in the moment of the great event. We see the eye, in a fine phrenzy rolling, catch a spark of fire from Homer, from Virgil, and, in this *something* ' *Majus Iliade,*' even from himself. The description of the fatal morning, when the sun neither rose in blood, nor was obscured by clouds, contains some characteristic traits.

' Say, Muse, what ! not *one* cloud with low'ring looks,  
To gloom compassion on the heads of cooks ?  
What ! not *one* solitary omen sent ;  
Not *one* small sign, to tell the great event ?  
On Cato's danger, clouds of ev'ry shape  
Hung on the firmament their dismal crape ;  
Aurora wept, poor girl, with sorrow big ;  
And Phoebus rose without his golden wig !  
But now the skies their usual manners lost,  
The sun and moon, and all the starry host !  
No raven at the window flapp'd his wings,  
And croak'd portentous to the cooks of kings ;  
No horses neigh'd, no bullocks roar'd so stout ;  
No sheep, like sheep be-devil'd, ran about ;  
No lightnings flash'd, no thunder deign'd to growl ;  
No walls re-echo'd to the mournful owl ;  
No jackass bray'd affright ; no ghost 'gan wail ;  
No comet threaten'd empires with his tail ;  
No witches, wildly screaming, rode the broom ;  
No pewter platters danç'd about the room.  
Thus unregarded droop'd each menac'd head,  
As though the omens all were really dead ;  
As unregarded (what a horrid slur ;)  
As though the monarch meant to shave a cur !'

In the following passage, Prudence is the Minerva of the modern Achilles, the hero who is to perform the dreadful act, on which the whole depends : the first and second passages are truly in the style of the mock-heroic.



' Again of Secker boil'd th' internal man ;  
 Thought urging thought, again to rage began :  
 Huge thoughts of diff'rent sizes swell'd his soul ;  
 Now mounting high, now sinking low, they roll ;  
 Bustling here, there, up, down, and round about ;  
 So wild the mob, so terrible the rout !  
 How like a leg of mutton in the pot,  
 With turneps thick surrounded all so hot !  
 Amid the gulph of broth, sublime, profound,  
 Tumultuous, jostling, how they rush around !  
 Now *up* the turneps mount with skins of snow,  
 While restless lab'ring mutton dives below—  
 Now lofty soaring, climbs the leg of sheep,  
 While turnep downwards plunges 'mid the deep !  
 Strange such resemblances in things should *lie* !  
 But what escapes the *poet's* piercing eye ?  
 Just like the *sun*—for what escapes his *ray*,  
 Who darts on deepest shade the golden day ?'

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' Again came Prudence, quaker-looking *form*,  
 Sweet-humour'd goddess, to suppress the storm,  
 Who clapp'd her hands, (indeed an act uncouth)  
 Full on the gaping hole of Secker's mouth ;  
 Compressing thus a thousand iron words,  
 Sharp ev'ry soul of them as points of swords :  
 But soon her hand forsook his lips and chin ;  
 Who own'd the goddess, and but gave a grin.  
 Thus from a fretful bottle of small beer,  
 If, mad, the cork should leap with wild career ;  
 Lo, to the bottle's mouth the butler flies,  
 And with dexterity his hand applies !  
 In vain the liquor bustles 'mid the dome ;  
 John quells all fury, and subdues the foam !'

When the last canto appears we may take up the subject  
 of the mock-heroic more fully, and try Peter on 'the statutes,  
 in that case, made and provided.' So take care, 'learned  
 Theban !'

# R E V I E W

O F

## IRISH LITERATURE.

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(TO BE CONTINUED OCCASIONALLY.)

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*A Letter on the Emancipation of the Catholics, by a Member of the Society, called Quakers.* 1s. M'Donnel, Dublin. 1792.

**T**HIS pretended Quaker is a great admirer of the French Revolution, and of the society of united Irishmen. He pleads the emancipation of the Catholics, without weighing the consequences to the present constitution of Ireland. Indeed, he dips deeper in politics than is common with the members of his society.

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*Address to the Roman Catholics of Ireland relative to the late Proceedings, and on the Means and Practicability of a tranquil Emancipation.* By Dr. M<sup>c</sup>Kenna. 1s. Rice, Dublin, 1792.

**T**HE Roman Catholics of Ireland having, in the last sessions of parliament, obtained every freedom consistent with a Protestant government, are still dissatisfied, and eagerly aspire to almost the only privilege from which they are excluded, that of being electors. Their claim to the elective franchise they found on their peaceable demeanour for above a century; a strong pledge this of their future good conduct: on that franchise being exercised by them to some time in the reign of George I. and then unaccountably withdrawn: on a public de-

claration of their religious sentiments, which are by no means hostile to the existence and harmony of society. These topics they have exhibited in various lights, and urged in numberless publications.

On the other hand, the established government in Ireland consider this franchise as their sacred Palladium; the Protestants of every county, through their organ, the grand juries, declare the same. Both are of opinion this is not a proper time for political innovation or experiment: new ideas on legislation and the Rights of Man too generally prevail, and a subversion of old forms. Both affirm Roman Catholicism in Ireland differs materially from that in any other country; in England, and on the continent, where it is tolerated, its professors did not lose their property for their religion, nor did they frequently rebel to recover both. They have not Brehon laws, whose letter, though extinguished, yet its spirit still survives, by which no criminality or forfeiture attaches to posterity, but to the living delinquent; that, therefore, no time can deprive them of their original possessions. It is added, that Roman Catholics, after all they say to the contrary, still keep their eyes on their old property, by encouraging maps of their former lands to be made, and giving lists of ancient proprietors in different counties.—Such is a fair and candid statement of the claims on one side, and objections on the other.

The Roman Catholics, in their last application to parliament, were divided: the nobility and gentry among them were grateful for what concessions were made in their favour, but the other classes were dissatisfied; and, if we can judge from the pamphlet before us, the schism still exists. To collect the sentiments of the whole body, and its wishes, a sub-committee was formed in Dublin, of delegates from every part of Ireland, who appear, from some dark hints and guarded expressions in Dr. M'K.'s address, to possess neither talents, information, or prudence to conduct the affairs of their brethren: they seem rather inclined to adopt very improper measures, or surely the doctor would never argue strenuously against commotion, or recommend a tranquil not a violent emancipation. But on these points let the author speak for himself; and let it be observed, that he is one of this sub-committee, and of course full credit must be given him for what he advances.

'We live, says he, under a wise and fortunate organization of society: violence in asserting our claims ought not to be employed, for few political benefits are of sufficient value to be purchased by commotion. If ever there should arise among us, a ridiculous *cabal* of men, ambitious of rule without abilities to regulate; who, actuated by vanity and jealousy, will endeavour to  
estrangle



estrangle from our cause the *men of rank*, its natural leaders, and discountenance *men of letters*, its natural auxiliaries, such persons may mean well, but their good intentions will only retard, not avert, what they well deserve, the execration of the body whose cause they caricature, and whose interest they injure. I am obliged reluctantly to express, what the intire nation must perceive, that the few gentlemen of the metropolis (the sub-committee) who have hitherto assumed the direction of business, stand in need of coadjutors. I question their prudence, not their zeal: not their intentions, but their reflection, foresight, and political sagacity. It is time the cause of a great people (the Irish Catholics) should assume the appearance of system: for the last ten months it has fluctuated before the public in the hands of unskilful managers, without even the dignity of steadiness; advancing and retreating, asserting and retracting with the giddiness of school-boys, and the random of a game of nine-pins.——

In other places we see similar reprobation of the unguarded and violent steps of this sub-committee.

He shows, that the Irish Catholics have no intention of insurrection, as such a step would leave them in a much worse situation than they are in at present, for they are totally unable to contend with the force of the empire; and he is of opinion, the giving them a capacity for suffrage would satisfy them, and not be injurious to the establishment. By capacity, he understands a right of acquiring freeholds, and voting; for if they had these rights now, the paucity of those who could take advantage of them, for many years to come, could not excite uneasiness or alarm. This is his tranquil and gradual emancipation; and the parties interested will, no doubt, weigh well this proposal. There are other particulars deserving notice in this Address.

We should not have dwelt so long on this publication, but that the subject it discusses is of great importance in our sister isle, where an universal apprehension of danger has for some time prevailed; which has lowered bank-stock, the other public funds, lottery tickets, and in some degree affected the discounting-trade. Public credit being thus lessened, public prosperity must proportionably be injured. We hope these fears are groundless: something ought to be done to prevent them in future.

This Address is well-timed: it is written in a lively and sensible manner, but too desultory. Speculations on the mode of government in Ireland, in case of a revolution there, has all the weakness of oracular prediction.

*The Patriot : A Collection of Essays upon Topics of Government.*  
8vo. 1s. Watts, Dublin. 1792.

THESE Essays, ten in number, appeared at different times in one of the daily papers, and were well received. The writer is a steady friend to the present constitution of his country; if this could be completely secured, he would scarcely deny the Roman Catholics any requisition. He has some excellent remarks on this subject. He observes, they should not be fond to dwell on their numbers; it must be subversive of their claims if pressed in a hostile tone; political privileges are powerful weapons, and must not be put into the hands of enemies. If they have rank and wealth, the legislature has given them landed interest as a foundation for further privileges; but they seem not disposed to wait the operation of time to acquire the latter. The tendency of their religion, he thinks, scarcely deserving notice; for the reign of superstition is no more. The good conduct of the Irish Catholics is a strong claim, yet 'he thinks it wisdom to convey an interest that shall produce a contented fondness for the constitution, before we bestow a privilege that might enable to disturb it. Where the quiet of an empire, and permanency of subsisting establishments are concerned, no caution can be excessive.'—The Patriot throughout is liberal to his dissenting countrymen: his conceptions are just, his language copious and animated, and his classical citations judiciously applied.

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*The Life of the late Rev. Philip Skelton : with some curious Anecdotes.* By Samuel Burdy, A. B. 8vo. 3s. 6d. Jones, Dublin, 1791.

WE agree with Mr. Burdy, that biography is a pleasing study; that the world is fond of anecdote and private history; and that good examples are powerful stimulants to virtue. But to engage attention, or produce happy effects, more judgment is necessary than Mr. Burdy seems to possess. His work is a dull and insipid collection of uninteresting stories, told in the language of colloquial vulgarity.

Mr. Skelton was a clergyman of the established church, in which he enjoyed a benefice. He had talents, but they were neither improved by learning, nor polished by society. His temper was violent; his conduct eccentric. He was uncommonly charitable, and fervently devout; these atoned for his imperfections. Instead of expensive journies to pick up idle and silly tales of his hero, our author might have entertained us better with an account of Mr. Skelton's seven octavo volumes; this would have enabled us to appreciate his merits as

a scholar and a divine. But Mr. Burdy pursues a course to which he is better adapted, and we must follow him.

Mr. Skelton could dance gracefully and dance long, two rare qualities, observes our author, united in one person. He could throw a stone, a sledge, and run up turf-stacks like a cat, to the amazement of every one present. When he was in London, in 1748, a wild Irishman with a long beard, wings, and a great chain, was exhibited to the public, and crowds flocked to the spectacle. Skelton had sagacity to discover that he was his near neighbour from Deriaghty, who being in want of money, took this method of gulling the John Bulls, and it succeeded beyond his expectation. He one day attended the levee, the king looked at him as he passed by; you will certainly be preferred, said an arch friend of his near him, his majesty has you in his eye.

These are the most prominent of the curious anecdotes promised us in the title-page; the rest equally degrade the hero and his biographer.

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*A New Map of Ireland, Civil and Ecclesiastical. By the Rev. D. A. Beaufort, L. L. D. Member of the Royal Irish Academy. 15s. Slater. Dublin. 1792.*

*Memoir of a Map of Ireland; illustrating the Topography of that Kingdom, and containing a short Account of its present State, Civil and Ecclesiastical: with a complete Index to the Map. By Daniel Augustus Beaufort, L. L. D. &c. 4to. 10s. 6d. Slater. Dublin. 1792.*

THESE two publications, by the same author, are intended mutually to illustrate each other. A new map of any country, particularly one so interesting to the British empire as Ireland is, cannot but be acceptable; and a valuable addition to the general stock of knowledge. Dr. Beaufort assures us his is 'intirely new,' nor has he paid the 'smallest attention' to those of his predecessors. These professions made, as we supposed, by a writer unhackneyed in the arts of authorism, carried a plausible appearance, and prepossessed us in his favour. But, on examining this production we were surprised to find the doctor confessing, that Petty's maps, published in 1685, are the ground-work of his; and that he received great assistance from Lendrick's, Neville's, Taylor's, and Pelham's maps of particular counties.

That doctor Beaufort's Map and Memoir are original



productions, seems to us problematical. His pretensions to novelty are explicitly stated, when he tells us, 'he employed two summers in visiting the different counties, and particularly the remote parts; and, in the course of these tours, collected much information from gentlemen of knowledge and observation, concerning those districts with which they were well acquainted.' This information must have been topographical, and, from what appears, of a trifling kind; if it improved the geography of the island, he would not have omitted to state it. The Dr's employment, in these tours, if he consulted public utility and his own reputation, should have been the determining the longitude and latitude of different parts of Ireland, by repeated and accurate astronomical observations and careful surveys: if a 'new map' can be constructed on other principles, we are yet to learn them.

Instead of such painful operations, our author contents himself with fourteen observations of latitude, and four of longitude, made by others, but not one by himself. The Dr. will not pretend to say, that these, for so large an island, are sufficient for geographical precision. He seems well aware that they are not; and, therefore, tells us, 'in those cases where certainty was wanting, he was forced to recur to reasoning and conjecture.' Such is Dr. Beaufort's 'intirely new map of Ireland.'

A solitary observation made at Cork, by doctor Longfield, cannot place beyond doubt the longitude and latitude of that city, or enable us to fix, with truth, the distances and bearings of that and the neighbouring counties. For the south-east part of the island, we see no observation cited. Twelve counties in Ireland have been surveyed and delineated in maps: by what process, it may be asked, did our author unite these with the other parts of the thirty-two counties unsurveyed? Perhaps the chemical effect of his study-fire rendered figure and distance, stubborn in other hands, plastic in his own.—A dangerous innovation appears to be made in the projection of the sea-coast, from Carnfore Point to the western extremity of Kerry, which, for the benefit of navigation, should be verified: in this, we believe, he follows Mr. Murdoch Makenzie, to whom he does not pay acknowledgments equal to his obligations.—We are happy to hear, that Taylor, who in conjunction with Skinner, published the roads of Ireland from actual measurements, is engraving a map of that kingdom. Expectation anticipates much certainty and pleasure from his abilities. His maps of Kildare and Louth, are justly admired. And Mr. William Beauford, of Athy, has  
nearly

nearly finished an Irish Atlas, on the plan of Cary's map of England.

Dr. Beaufort's topography and ecclesiastical state of Ireland, given in his Memoir, is but the skeleton of a larger work, which he announces in his Preface. It has been usual, of late, for authors to give their works by piece-meal, or in meagre sketches: the practice appears to us disingenuous, to say no worse of it. In the present case, the public pays half a guinea for an epitome to be met with in every book of geography and travels, from Giraldus Cambrensis to Richard Gough. Lest the Dr. should trench too far on his reserved performance, he ekes out his slender volume with a list of round towers, with extracts of Irish exports, and a glossary of Irish words. We wonder our author did not mention the increasing magnitude of Dublin, and the price of potatoes, both being as much connected with his subject as his round towers and exports. In a word, we can perceive nothing new in the Dr.'s publication but his Index, or Topographical Nomenclature, that is really useful.

Before we conclude, we beg to leave to recommend to our author, if he proceeds with his design, to print correctly the present registry of each diocese, and to compare them with the 'Valor beneficiorum Hibernicorum,' published about half a century ago by the bishops and judges in Ireland: these will exhibit, at one view, the ecclesiastical state of Ireland at the Reformation; for the old Valuation was formed from the papal tax-rolls; and also the present number of benefices, unions, and impropriations. An able antiquary, from these and other documents, will be enabled to throw much light on the church-history of Ireland; a subject at present involved in great obscurity. We hope, hereafter, to recognise some sparks of the genius of his uncle, Mons. de Beaufort, the excellent author of '*La Republique Romaine*.'

## MONTHLY CATALOGUE.

## P O L I T I C A L.

*Reasons for preventing the French, under the Mask of Liberty, from trampling upon Europe. By William Black, M. D. 8vo. 2s. Debrett. 1792.*

IN the whole circuit of human affairs there is nothing more delusive than political speculation. It is scarcely more than seven months since all Europe were agreed that France must of necessity not merely be 'trampled upon,' but overwhelmed by the immense armies which had penetrated her boundaries, and almost reached her capital. The beam is now turned, and these conjecturing politicians see ten millions of Amadis de Gaul, &c. &c. who are to lay waste the universe, in the ragged legions of Dumourier and Custine. For our own part, we see no such portents.—These 'aerial armies' are too fine and subtle for the short-sightedness of Reviewers; and as we have no pretensions to the national, and perhaps hereditary, talent for prophecy which Dr. Black appears to lay claim to, we can only say that judging upon the merely vulgar principles of common sense and present appearances, we do not believe that the French are possessed of resources sufficient ever to extend their conquests beyond the Rhine.

*The Freedom of France essential to that of Great Britain and Ireland. Addressed to the People of three Kingdoms. By a Gentleman of the Inner Temple. 8vo. 1s. Parsons. 1792.*

This author is a professed advocate for the revolution in France, which he affirms it is the interest of these kingdoms to support with all their power. While he considers the present state of that nation as essential to the freedom of Great Britain and Ireland, he ought to have explained by what means the two islands have maintained their liberty during the long period that has elapsed since the institution of monarchical government in that country.

*Areopagitica; a Speech for the Liberty of unlicensed Printing, to the Parliament of England. By John Milton. 8vo. 1s. Blamire. 1792.*

The publisher of this tract observes that it has not, to his knowledge, been ever before reprinted separate from the author's other prose-works. We can at least answer for one edition, which some years ago was published in a cheap form, annexed to arch-deacon Blackburne's Remarks on Johnson's Life of Milton, and, if we mistake not, we have heard of other editions.

This tract is so exceedingly well known, that all commendation of it must be superfluous.



*Six Essays on natural Rights, Liberty and Slavery, Consent of the People, Equality, religious Establishments, the French Revolution, which were greatly approved, and have been in much Request since their original Appearance in the Public Advertiser.* 8vo. 1s. 6d. Robinsons. 1792.

These Essays, relative to the political doctrines which have for some time been agitated, made their first appearance in the Public Advertiser, and are now republished conjunctly. They are sensible, well intended, and evince the author to have a regard for the peace and constitution of the country.

*A calm Examination into the Causes of the present Alarm in the Empire. By a Friend to his King and Country.* 8vo. 2s. 6d. Bew. 1793.

This pamphlet consists of detached speculations on different subjects: viz. parliamentary reform, associations for the preservation of property, religion, oratory, the law, republicanism, Ireland, equality, patronage, and final ideas. The title of the production in no way corresponds either with any of the sections, separately considered, or with the whole as an aggregate. Instead of an Examination, we are presented only with arbitrary opinions, which seem rather to be suggested by the author's ingenuity, than deduced from fact or observation. Amidst professions of impartiality, in general well supported, he seems, on some occasions, to be influenced by prepossession; and where he treats of public characters, his conceptions are so much involved in indications and contra-indications, that we are induced to question the sincerity of his sentiments, even when apparently most decisive.

*Happiness and Rights. A Dissertation upon several Subjects relative to the Rights of Man and his Happiness. By R. Hey, Esq.* 8vo. 3s. Stockdale. 1792.

(Abridgment.) *Happiness and Rights. Some Points plainly treated, relating to the Rights of Man and his Happiness. By R. Hey, Esq.* 12mo. 6d. Stockdale. 1792.

Mr. Hey, in calm persuasive language, explains in a true and accurate light, the subjects of 'society and government' — 'constitutions' — 'representations' — 'equality, right and property' — 'liberty and slavery' — 'dignity and submission' — and 'happiness.' We have seen nothing on so extensive a scale, equally judicious and satisfactory. We would recommend the work to the attention of every reader; for every one may receive instruction from it, or perceive some subjects placed in a new and clearer view. On the whole, however, we prefer the abridgement.

*Reasons for Contentment; addressed to the labouring Part of the British Public. By W. Paley, M. A.* 8vo. 2d. Faulder. 1793.

These reasons are unanswerable; and deserve to be perused by every

restless labourer who has caught the fashionable mania of innovation.

*An Address to the disaffected Subjects of George the Third, by the Grace of God, of Great Britain, &c. King, Defender of the Faith, &c. &c.* 8vo. 6d. Brown. 1793.

Our author's loyalty and good intentions are unquestionable; but abuse will not recal the wanderer to his duty; nor will his arguments, taken from the Old Testament, (which are not, indeed, in themselves unanswerable), affect those who deny all Revelation. The other metaphysical distinctions are, in every respect, beyond the reach of those to whom they are addressed; for the 'disaffected' are only found among the restless, the inconsiderate, and the ignorant.

*Political Essays, addressed to Philo, and interspersed with Constitutional Disquisitions on the wild Prospect of imprescriptible Rights—imprescriptible Liberty, &c. The Whole calculated by Means of rational Dissertation, contrasted with irrational Freedom and ideal Right; to promote a seasonable Revolution in Favour of good Order, real Liberty, industrious Occupation, and the general Welfare of all British Subjects. By Martinus Modernus.* 8vo. 2s. Wilkins. 1793.

These Essays are devoted to an investigation of the remarks contained in the Rights of Man, respecting the British form of government. The author examines the subject in a plain, argumentative, and candid manner; and, though sometimes more diffuse than may be thought necessary, he clearly refutes the principal observations advanced in that invidious production.

*The present State of the British Constitution, deduced from Facts. By an Old Whig.* 8vo. 6d. Jordan. 1793.

The design of this author, though not positively expressed, may be understood to intimate the expediency of a parliamentary reform. He acknowledges the excellence of the British constitution, in the organization, and mutual controul, of its different parts; but he endeavours to show, from the distribution of posts of honour and emolument, that the influence both of the crown and the aristocracy preponderates too much in the nation. We only wish politicians to be careful of not injuring the balance, in their attempts to establish its perfection.

*The Necessity of a speedy and effectual Reform in Parliament.* 8vo. 1s. 6d. Johnson. 1792.

It is not uncommon for an object to be frustrated by the conduct of those who pursue it with more zeal than discretion; and this, we fear, is the case with that urged in the pamphlet now before us. When Mr. Philips affirms the necessity of a speedy and effectual

effectual reform in parliament, he seems to insinuate the existence of such a general spirit of discontent, on that account, as by no means prevails in the nation. A spirit of sedition, indeed, excited by private incendiaries, has been, for some time, undoubtedly, too obvious in different parts of the country; but this, so far from being justly ascribed to any defects in the present mode of representation, is abetted only by those who wish for a total subversion of the British constitution of government. However much we may agree in opinion with this author respecting particular parts of the plan of reform which he proposes, we cannot accede to the idea, that, in the present situation of public affairs, the execution of it could be attempted with safety, much less with advantage, to the state. There seems, besides, to be greater reason for dreading such an attempt, as Mr. Philips' plan would have a strong tendency to bring into parliament a number of needy, mean, and ambitious men, who might be utterly incapable to discern or promote either the domestic or foreign interests of the nation. That such an apprehension is not imaginary, may be clearly evinced from the proceedings of the French national convention, which is chiefly composed of members resembling the class abovementioned. On the whole, though a plan of reform, digested with political wisdom, and executed with moderation, ought not, we readily acknowledge, to be deferred to the Greek calends, so neither ought it to be precipitated with a degree of zeal, which might not only pervert the judgment, but affect the tranquility of the public.

*A short Address to the Public, on the Practice of cashiering military Officers without a Trial; and a Vindication of the Conduct and Political Opinions of the Author. To which is prefixed, his Correspondence with the Secretary at War. By Hugh Lord Sempill. 8vo. 1s. Johnson. 1793.*

The late dismissal of lord Sempill from the rank which he held in the army, is generally known to the public. In this pamphlet, his lordship gives copies of the letters which passed between him, the secretary at war, and some others, concerning that transaction. He complains of having been superseded without a formal enquiry into his conduct; which, he professes to think, has always been consistent with his duty as an officer and a citizen. Though the cause of lord Sempill's dismissal is not specified, we may clearly perceive, from his address to the public, that it has been of a nature unconnected with his military conduct. It was the advice, he tells us, of a *learned friend*, to publish a declaration of his political principles; and this he has done in a manner that exhibits them, indeed, without disguise:

Qui Bavium non odit, amet tua carmina Mævi.



In the mean time, lord Sempill has been permitted by his majesty to receive, from the officer who should be appointed to the vacant lieutenancy, the regulated value of that commission. Should his lordship ever be restored to any rank in the army, we hope he will have the prudence to reserve his ardour for opportunities when he may display it, with the approbation of his sovereign, in a military, and not a political capacity.

*Thoughts upon our present Situation, with Remarks upon the Policy of a War with France.* 8vo. 2s. Stockdale. 1793.

This writer triumphs in the vigorous and constitutional means employed by administration for counteracting the designs of incendiaries; and he endeavours to animate his readers with a prospect of the success, which there is reason to expect from a war with France, if the violence of the national convention, and the honour of Great Britain, should render that step unavoidable. The author's observations are, in our opinion, well founded, and seem to coincide entirely with the general sentiments of the nation.

*An Extenuation of the Conduct of the French Revolutionists, to the 14th of July, 1789, the 10th of August, and the 2d and 3d of September, 1792. Being a cursory Answer to the manifold Misrepresentations industriously circulated to injure the general Character and Principles of a long oppressed People.* By Charles James. 8vo. 1s. Symonds. 1792.

Our author was judicious in attempting rather an extenuation than a justification of the French Revolutionists, as we cannot help thinking the latter utterly impossible. Mr. James, however, in our opinion, has not taken the proper means of even apologising for the late enormities committed in France. His pamphlet consists of a series of facts illustrative of the abuse of despotic authority in that country under the old government; but surely one abuse does not excuse another; and if despots put men illegally to death, it does not follow that the champions of liberty have a right to do the same.

If we understand the principles of liberty, its basis is social justice, and wherever justice is violated, liberty is violated also. Those who contend for the *rights of man* (a phrase which has been undeservedly ridiculed), cannot, without a most direct violation of their principles, suppose any party excluded from these rights. If this be true, has there been a more flagrant invasion of the *rights of man* than in the transactions of last summer in Paris?

It is not our wish to apologise for despotism; and when we read such facts as the following, we cannot help (without excusing the barbarities of the French) partaking in our author's indignation.—We hope, however, that the horrid picture is overcharged.

What

\* What must the candid think, when they learn from undisputed facts, that the Austrian troops were not satisfied with mere destruction, but that several privates succeeded each other in the foulest acts of unremitted lust? When they hear that after the wives of murdered patriots had been forced to gratify their inordinate wishes, some were ripped from the womb upwards to the neck, in the sight of their husbands; and others, in the same horrid state of violated chastity, were reserved to witness the butchery of their friends and children? (the letter of whom had their legs burned off against hot-stoves.) Will not these acts be found as cruel, as the decapitation of a princess convicted of treachery, but not insulted till she was incapable of pain? Or the immediate extermination of men, who were betraying their country into the hands of Austrians, because the *lilies* were to be rescued from pollution? There are innumerable proofs of the most unprecedented cruelty which would add to the list of the crimes of tyranny, the horrid and black subservience of disgraceful slavery; these must be passed over, as they would swell the comments on this hasty, but unbiassed publication, beyond the intended limits. One instance, however, (since the emigrant ecclesiastics are busy in disseminating fabricated cruelties throughout England) may not be superfluous. When the Imperial party obtained the superiority in Brabant, a young man of some respectability, through the artful accusation of a fryar, on the score of his having spoken ill of the Virgin Mary, had his head literally severed from his body with a saw. This was executed in the presence of his accuser, not with the first impulse of ungovernable rage, but with the calm composure of gratified barbarity. Lest it should be contradicted or disbelieved, the writer further declares that he has within the last six weeks been upon the spot, and is in possession of the unfortunate individual's name and connections.'

*An Exposure of the domestic and foreign Attempts to destroy the British Constitution, upon the New Doctrines recommended by a Member of Parliament, and of his Majesty's Privy Council. 8vo. 2s. Stockdale. 1793.*

From the title of the present pamphlet we expected a detail of facts, either publicly known, or first promulgated by the author; but in this we have been disappointed. His object is only to evince the excellency of the British constitution; to which he professes to be a zealous and loyal adherent.

*A Serious Address to the Free-Born Sons of Britain. 8vo. 1s. Shepperson and Reynolds. 1793.*

This production, we are told in a Preface, is the first attempt of a young man not yet arrived at the age of twenty-one. His  
remarks

remarks are plain, well-founded, and proceed, it is probable, from motives of genuine patriotism. But, though we mean not to disparage his abilities, as an adventurer in politics, we think his time might be employed on objects equally honourable to himself, and more advantageous to the public, than in brandishing the sword of controversy against a seditious writer, whose principles are now generally reprobated, and whose arguments are destitute of foundation.

*Five Minutes Advice, to the People of Great Britain, on the present alarming Situation of Public Affairs: in which the good Policy of immediate Hostilities with France is candidly investigated. By a Citizen of London.* 8vo. 6d. Robinsons. 1792.

This author assures us that he is neither a leveller nor a republican; but that he utterly condemns the idea of a war with France, on account of the taxes it may occasion; a circumstance which the *honest* Citizen considers as of much greater importance than an open infringement even of national faith and honour.

*Liberty and Equality; treated of in a short History addressed from a Poor Man to his Equals.* 8vo. 6d. Hookham and Carpenter. 1792.

The author of this narrative endeavours to illustrate, by example, the consequences which might result from the absurd modern doctrine of universal equality among mankind. The plan he pursues is diffuse and fantastic, but well intended.

*A Dialogue between Wat Tyler, Mischievous Tom, and an English Farmer.* 8vo. 6d. Stockdale. 1793.

The first two personages in this Dialogue endeavour to tamper with the Farmer on the subject of the British government, which it is their wish to subvert; but his good sense and loyalty proving equally invincible, they despair of succeeding in their seditious attempts to excite discontents in the nation.

*An Honest Briton's Advice on the present Situation of Public Affairs.* 1d. Taylor. 1792.

Against one principle only in this publication we would guard our readers.—God forbid that any people ever should be the *natural* enemies of another! God forbid that man should ever be the natural enemy of man!

What is urged against the absurd dreams of equality, which have been so much spoken of lately, has our approbation. Equality in station and property is only the equality of Bedlam. With such an equality neither arts, knowledge, manufactures, nor industry could possibly consist.

*A Let-*



*A Letter to the People of Ireland, upon the intended Application of the Roman Catholics to Parliament for the exercise of the elective Franchise. From W. Knox, Esq. 8vo. 1s. Debrett. 1792.*

Mr. Knox is calm and dispassionate. Something, he thinks, should be done for the people of Ireland; though their request, in its full extent, seems improper.

*The Interest of Great Britain, respecting the French War, By William Fox. 8vo. 3d. Whieldon and Butterworth. 1793.*

Since the commencement of the American war, no question has occurred of equal political importance to this nation with that which forms the subject of this pamphlet. We must add too, that we have never seen a political question treated with more shrewdness, sagacity, sound logic, and important information, than in the present instance.

The author is neither a Burkite nor a Painite. He treats the subject of the French revolution with great moderation and perspicuity; and appears a real friend to the commercial interests of his country.

It would be impossible to give any abstract of a pamphlet, where the author has himself condensed his arguments within the smallest compass possible. We shall therefore content ourselves with giving a short extract as a specimen, and with warmly recommending the whole to our readers.

‘It appears then, that this war cannot have been projected for any of the avowed purposes; certainly not to keep principles out of this kingdom, which were in it before the French revolution took place, and will still exist, whether the French government stand or fall. The war cannot be intended to restore the old government of France, for that event, if practicable, would be exposing ourselves to a known evil. It cannot be intended to give France a good government, for that would be injurious to our trade and manufactures; nor a bad one, for that we are told she has already. It is hardly intended to engage in war, to block up Antwerp from our own shipping; nor to prevent Germany, Italy, Russia, or China, from being republics: which can certainly do us no hurt. And a war can hardly be intended for securing the liberty of the Genevese, the snowy Alps to Sardinia, or the castle of St. Angelo to the pope. We are hardly going to mount our Rozinante, to redress all the wrongs, and engage all the wind-mills in the world.’

The author appears to be a staunch friend to Mr. Pitt, and those branches of administration which are connected with him; but to entertain strong suspicions of some other persons of rank at present connected with the court.

*A Letter from his Grace the Duke of Richmond to Lieutenant Colonel Sharman, Chairman to the Committee of Correspondence appointed by the Delegates of forty-five Corps of Volunteers, assembled at Lisburn in Ireland; with Notes. By a Member of the Society for Constitutional Information. 8vo. 1d. Johnson. 1792.*

This Letter is a strong proof how men's opinions vary with circumstances:—and it is archly republished at the present time, when the duke appears among the opponents of the reform he so strongly supported formerly. We cannot help thinking, however, that the public are rather wearied with this continual dinning in their ears 'a parliamentary reform.' Indeed, in the present convulsed state of Europe, and when Great Britain herself seems on the eve of war, such topics are scarcely interesting.

### C O N T R O V E R S I A L.

*A Dialogue between a Churchman and a Protestant Dissenter. 8vo. 6d. Rivingtons. 1792.*

The dispute is not impartially conducted, and concludes in a manner a little unfair. Would you, says the Churchman, consent to the repeal of the test-act, if you were not a Dissenter? The question, we think, is too close; though, perhaps, it might often put an end to a controversy on this subject.

*An Answer to Paine's Rights of Man. By John Adams, Esq. 8vo. 1s. 6d. Stockdale. 1793.*

In this pamphlet Mr. Adams replies with calm, candid, judicious, and satisfactory reasoning, to the eccentric arguments, and unfounded assertions, of the author of the Rights of Man. We cannot abridge this Answer, but think that it ought to be made more generally public: one passage deserves to be most extensively diffused, and we shall, on this account, transcribe it.

• This class of men (the mob), of whom it is the happiness of Americans scarcely to be able to form an idea, can be brought to act in concert upon no other principles than those of a frantic enthusiasm and ungovernable fury; their profound ignorance and deplorable credulity make them proper tools for any man who can inflame their passions, or alarm their superstition; and as they have nothing to lose by the total dissolution of civil society, their rage may be easily directed against any victim which may be pointed out to them. They are altogether incapable of forming a rational judgment either upon the principles or the motives of their own conduct; and whether the object for which they are made to contend, be good or bad, the brutal arm of power is all the assistance

they

they can afford for its accomplishment. To set in motion this inert mass, the eccentric vivacity of a madman is infinitely better calculated than the sober coolness of phlegmatic reason. They need only to be provoked and irritated, and they never can in any other manner be called into action. In the year 1780, they assembled at London to the number of 60,000, under the direction of lord George Gordon, and carrying fire and slaughter before them, were upon the point of giving the whole city of London to one undistinguished devastation and destruction: and this, because the parliament had mitigated the severity of a sanguinary and tyrannical law of persecution against the Roman Catholics. Should these people be taught that they have a right to do every thing, and that the titles of kings and nobles, and the wealth of bishops, are all usurpations and robberies committed upon them, I believe it would not be difficult to rouse their passions, and to prepare them for every work of ruin and destruction. But, sir, when they are once put in motion, they soon get beyond all restraint and controul. The rights of man, to life, liberty, and property, oppose but a feeble barrier to them; the beauteous face of nature, and the elegant refinements of art, the hoary head of wisdom, and the enchanting smile of beauty, are all equally liable to become obnoxious to them; and as all their power consists in destruction, whatever meets with their displeasure must be devoted to ruin. Could any thing but an imperious, over-ruling necessity justify any man, or body of men, for using a weapon like this to operate a revolution in government? Such, indeed, was the situation of the French national assembly, when they directed the electric fluid of this popular frenzy against the ancient fabric of their monarchy. They justly thought that no price could purchase too dearly the fall of arbitrary power in an individual, but, perhaps, even *they* were not aware of all the consequences which might follow from committing the existence of the kingdom to the custody of a lawless and desperate rabble.'

*The Reason of Man: with Strictures on Rights of Man, and other of Mr. Paine's works.* 8vo. 6d. Simmonds. 1792.

Though our author, who is a friend to the British constitution, says little new on this trite subject, and his computation in the note to p. 24. is not the most comfortable, he deserves, on the whole, our commendation.

*A Letter to Mr. Bryant; occasioned by his late Remarks on Mr. Pope's Universal Prayer.* By Percival Stockdale. 8vo. 1s. Ridgway. 1793.

Mr. Bryant supposed, that the first stanza in Pope's Universal Prayer, implied, as indeed it does, that all the eccentricities of idolatry, related to the worship of one true God, and were only



the errors of wandering imagination, in the expressions of reverence and veneration for him. This assertion, with the impropriety of uniting Jehovah with Baal and Jupiter, which Mr. Bryant also suggested, our author combats. Perhaps Mr. Bryant's censure, though well founded, was too severe, and Mr. Stockdale is undoubtedly too irritable.

### S L A V E - T R A D E.

*A very new Pamphlet indeed! Being the Truth: addressed to the People at Large. Containing some Strictures on the English Jacobins, and the evidence of Lord M'Cartny, and others, before the House of Lords, respecting the Slave-Trade. 8vo. 3d. 1792.*

*Old Truths and established Facts, being an Answer to a Very new Pamphlet indeed! 8vo. 2d.*

The author of the former of these productions, by a stratagem scarcely defensible, even in controversy, endeavours to join the present levellers with the abolitionists of the slave-trade. He chiefly employs the stale arguments of numerous combatants in this dispute; and, in point of originality, the reply is not more respectable.

*An Appeal to the Candour of both Houses of Parliament, with a Recapitulation of Facts respecting the Abolition of the Slave-Trade. In a Letter to William Wilberforce, Esq. M. P. By a Member of the House of Commons. 8vo. 1s. Stockdale. 1793.*

We hope this Appeal will meet with the success which it deserves; and that, when the mania of the moment is passed away, the legislature will remove the odium from the planters, so unjustly (in general) aspersed. Many have acted from the best motives, but many have, we fear, been misled.

### P O E T I C A L.

*A Speech at the Whig Club; or, a great Statesman's own Exposition of his political Principles. With Notes critical and explanatory. In Answer to two Letters signed Hon. St. Andrew St. John, and Rob. Adair, published in the Morning Chronicle of Monday, Dec. 10, 1792. A consoling Epistle to Mr. F——, on his late Accident. An admonitory Epistle to the Hon. Tho. Erskine, Attorney-General to his Royal Highness the Prince of Wales. A Postscript to the admonitory Epistle. The Bishop's Wig, a Tale. All published originally in the Sun. 4to. 2s. 6d. Southern. 1792.*

This is a very lame imitation of the incomparable humour of our old acquaintance Simkin. It contains much malice, but no wit; having all the roughness of Peter Pindar, without those exquisite touches of fancy and eccentric humour which illuminate his productions. Take the following as a specimen:

' The

'The case being so, I've only to observe,  
On Tom Paine's doctrine all our hope depends;  
Knock down the fences which the state preserve,  
And level all which monarchy defends.'

If after this the reader has any relish for forty-three pages of similar doggrel, he has only to pay his half crown, and may depend, we believe, on receiving the thanks of the publisher.

In justice to the author, however, we must remark, that the tale of the Bishop's Wig is greatly superior to the other parts of this publication.

*Advice to the Jacobin News-Writers, and those who peruse them, humbly dedicated and recommended, for Circulation, to the different Associations, to stop the Progress of Rebellion. By Dr. Jonathan Slow, alias Pindaricus. 4to. 6d. Stockdale. 1792.*

It is 'Good Advice!' But we will venture to abridge it, though some of the lines seem a trial of skill to bring into rhyme words the most untractable, and deserve a little credit—*Mind your business.*

*Bagshot Battle: a humorous poetical Burlesque; designed for the Amusement and Entertainment of Ladies, who were not present at the late Military Evolutions. 8vo. 2s. Printed for the Author. 1792.*

A new Batrachomyomachia--the Battle of Fribbles against Geese. Perhaps there may be some meaning and humour in this singular poem; but we have not discovered it, though we have studied it with no little care, in more humours than Father Shandy's beds of justice ever afforded.

#### MISCELLANEOUS.

*Defense de Louis, prononcée à la Barre de la Convention Nationale, le Mercredi 26 Decembre, 1792, l'An premier de la Republique. Par le Citoyen Dejeze, l'un de ses défenseurs Officiels. Imprimée par Ordre de la Convention. 8vo. Debrett. 1793.*

We have seldom seen, without excepting even the productions of Cicero, so eloquent, so close, and so forcible an oration as this. Indeed we do not scruple to recommend it to our readers as almost a perfect model of forensic declamation. The arguments and proofs of M. Dejeze are not less forcible than his language is persuasive and pathetic; and if any thing could have been necessary to convince us of the innocence of Louis, the present publication would not have left a doubt upon our minds.

As the substance of this discourse has been inserted in the newspapers, and other periodical publications, we do not think it necessary to swell this article with extracts. Those who wish to form a fair judgment of the eloquence of the French bar will consult the original.

*A Defence of Louis XVI. Translated from the French. 8vo. 1s. 6d. Nicol. 1793.*

This Defence would have appeared with greater advantage, had it not been preceded by the eloquent productions of M. Necker and M. Desèze. It contains many important facts, and some rhetorical apostrophes, of which the following is no uninteresting specimen :

‘ Yet, notwithstanding these strong and cogent reasons—notwithstanding the truth and evidence in favour of an insulted and persecuted prince, whom that nation with unanimous accord had proclaimed king ; this hapless monarch lingers in the silence and obscurity of a prison, within whose dreary walls, and under whose ponderous and massy bolts, are immured his unfortunate consort, and dejected family ! Ill-fated child ! even thy innocence and sweet simplicity cannot preserve you from the inexorable barbarity of your sanguinary assassins ! A sinister voice has already, in loud and savage whispers, pronounced thy hapless unoffending father’s destiny ; the name of Charles is substituted for that of Lewis, and I tremble for the event !’

What must the French nation be, if, after these accumulated justifications it suffers itself to be the dupe of Robert-pierre, Marat, and the other execrable assassins of the second of September !

*Address from several French Citizens to the French People. 8vo. 1s. Stockdale. 1792.*

This is an extremely well written pamphlet, the object of which also is to defend Louis XVI. Among other important matter, it contains the best justification we have yet seen, with respect to the defenceless state of the frontiers at the commencement of the war.

*Reasons for wishing to preserve the Life of Louis Capet. As delivered to the National Convention. By Thomas Pains. 8vo. 6d. Ridgway. 1693.*

It appears from the present pamphlet, that its author has been for some time an officious agitator respecting a change in the French government ; and he seems indirectly to claim a principal share in the abolition of monarchy. Amidst professions of candour, whether real or affected, towards Louis, but deeply tinged, at the same time, with virulent prejudice and invective, he proposes that the unfortunate monarch should be detained in prison till the end of the war, and then be sent in exile to America.—But the horrid tragedy is now completed, and the unmerited fate of Louis will remain an indelible reproach on the justice, the virtue, and humanity, of a misguided nation.



*Critique on the late French Revolution, in a Speech delivered at the Society for Free Debate at ———. To which are prefixed, Some Remarks on such Societies in general. 8vo. 1s. 6d. Faulder. 1793.*

This oration is somewhat singularly introduced by a kind of preface, depreciating in strong terms debating societies. *We can say, with rather more consistency, that the present specimen is not much calculated to raise our opinion of these schools of eloquence.*

## CORRESPONDENCE.

TO THE AUTHORS OF THE CRITICAL REVIEW.

‘ Brunswick, in Portsmouth-Harbour, Nov. 14.

‘ GENTLEMEN,

‘ THE publication favoured with your notice proposes, for the prevention of naval sickness, an invention ascribed to its proper author, together with a general use of the diet first recommended by the writer; “plans” that are known to government *not to be adopted in any ship in his majesty’s service.* To these is added a proposal, also new, and originating in the writer, for obtaining essence of spruce *without any expence to the state.*

‘ Beer is not mentioned to exhibit its utility; nor are the effects of “damp” (putrid vapour) introduced to prove that “scurvy” originates in that cause, but to prove the contrary in the prevalence of more malignant disease. The work also evinces the insufficiency of means that are either impracticable in their continuance, or otherwise inadequate to the purification that is necessary. These, instead of being proposed as new plans, are represented to be in customary adoption, and reprobated for their manifested delusion. But though (what can only be ascertained *at sea*) they had been found more efficacious, they do not include the process which the pages adverted to were chiefly written to propose, and which should have given dignity and independence to the inventor; being so effectually calculated to remove the origin of maritime pestilence, and prevent the debility so early subsequent to constrained services.

*Sublata causa tollitur effectus.*

‘ In recommending the above process, the writer avows his having been preceded by the learned physician, whose remarks on the causes of opposition are occasionally cited. Did he wish to arrogate to himself the plans of others, or to propose (except in their improvement) such as were already adopted, he would not so attentively communicate them to those who are *most acquainted* with naval concerns; every publication on the subject being transmitted to the boards for whose inspection they are chiefly intended.

‘ The

‘ The thanks of the Royal Society, to which have since been added those of the Royal College of Physicians, were not esteemed otherwise than “ complimentary ;” but is it not also “ known” that such communities would not pay the same attention to every publication that might be “ presented to them ”’

‘ I have to request that this explanation to the reply in your last, may be favoured with insertion in your next Review : an indulgence that will not be refused to the author, whose labours for the public welfare you have so often applauded, and where the same causes for perseverance are still in continuation.

‘ I am, Gentlemen, your most humble and obedient servant,

W. RENWICK.

‘ P. S. The following typographical errors are observed to occur in my last.

Paragr. 1. line 7 ; “ preventive” should be prevention.

—————3.————5 ; the *period* should be a *comma*.’

We have inserted this Letter, according to Mr. Renwick’s request, without being able to see that the state of the question is altered. If damps, or putrid vapour, is precluded by methods usually practised (and we *know* that they are so in harbour, nor are the methods, which we have particularly examined, apparently impracticable at sea), the proposal is not new. The making essence of spruce without any expence to the state, would be certainly noticed by the boards to whom, our author truly says, every new plan is communicated. It was not our object in reviewing a literary work ; and here we must beg leave to close the Correspondence, adding only, that we had no design to injure Mr. Renwick, and are sorry, if remarks, which we thought truth demanded, should have that effect.

WE are much obliged to a ‘ Conjunction Disjunctive,’ for his lively entertaining letter, though a little unwilling to admit the dangerous precedent of omitting to pay the postage. We think his observation perfectly applicable to the Latin idiom ; but by no means to the English. The sentence, we still contend, is correct ; but we will admit, if he pleases, that his emendation renders it more elegant, as it avoids an awkward ellipse.



# THE CRITICAL REVIEW.

For FEBRUARY, 1793.

*The History of Philosophy, from the earliest Times to the Beginning of the present Century; drawn up from Brucker's Historia Critica Philosophiæ. (Concluded from Vol. VI. New Arrangement, p. 269.)*

WE are now arrived near the end of our labours; and, having traced philosophy from the East to that ingenious, fanciful, and inventive nation, who disguised their thefts with a skill and address which would have done honour to their own Mercury, and adorned with the elegance which genius and taste can only bestow, the dogmas of a milder, but less polished nation, must now attend to her decline. In the progressive steps of philosophy we next trace her among the same race, which soon after sunk under the superior influence of the Crescent, and had already began to lose their fortitude and judgment, without any diminution of their ingenuity and fancy. Philosophy continued with some, though in an impaired lustre, among the Greeks till the taking of Constantinople; it then travelled westward; till it was lost in the darkness of the twelfth century; the scholastic philosophy assuming its form, and a double portion of its importance and dogmatism.

The different sects of philosophy, in the last æra of the Grecian independence were; in part, lost amidst the monks, or only gave their theology a peculiar and fantastical appearance. In their place, the peripatetic system, which had been at first supposed to militate against Christianity, revived and gained credit, on account of the logical weapons with which it furnished the different combatants in the field of polemics; Joannes Damascenus was a distinguished follower of Aristotle, and applied the peripatetic philosophy to theology; on which account he was considered, perhaps, with some propriety; the father of the scholastics. Philosophy sometimes languished in this æra from the oppression of the reigning emperors, and sometimes reared its head from their capricious indulgence. Photius, the chief ornament of his time, suffered from this caprice; and his very valuable work, the Bibliotheca, was pro-



bably shortened, in consequence of the severe persecution he endured; since, as a part of the punishment, he was for a time deprived of his books. Leo the Sixth has received from the pens of his cotemporaries and successors, considerable reputation; but the literary credit of monarchs always rests on an uncertain foundation. The credit of some other philosophers of this period, is also doubtful; but, in the hour of darkness, the smallest star becomes of importance. Michael Psellus, the younger, must be excepted from this general censure. He was celebrated by Anna Comnena, and was supposed to have engaged the unfortunate Alexis so deeply in his studies, as to have occasioned the loss of the empire. He was the last of the Grecian philosophers who deserves our notice.

From the seventh to the twelfth century, philosophy was kept alive in the west, by those Greeks who escaped from Constantinople. Dialectics, however, was their principal science, and when they had raised a cloud, completely to disguise and disfigure truth, they thought that they had reached to the summit of philosophy. The union of philosophy, such as it was in this corrupted state, with religion, was now complete; but it had debased and darkened the purity of the latter, while fanaticism, in its disguise, if we may credit the following account, was more certainly destructive of the former.

\* This aversion to mathematicians, or divines, passed the more easily from the pagans to the Christians, as it was a general persuasion among the latter, that a disposition to pry into futurity was culpable, and even impious. Hence, not only were books written against the practice of divination, but bishops from their councils and synods issued statutes and canons against those who followed the arts of divination, or magic; and, in their popular discourses, dissuaded the people from hearkening to them. The thirty-six canon of the council of Laodicea orders them to be banished. Gregory, bishop of Rome, whose negative merit obtained him the surname of Great, adopted this decree. And thus far, perhaps, the conduct of the clergy, as guardians of religion, might admit of some apology; but this ignorant bigot proceeded much farther. Inflamed with blind zeal against every thing that was pagan, Gregory gave orders that the library of the Palatine Apollo, a valuable collection of books formed by the Roman emperors, and kept in the temple of Apollo adjoining to the palace should be committed to the flames. This order, so disgraceful to the episcopal chair, and of such irreparable injury to posterity, was issued under the notion of confining the attention of the clergy to the sacred scriptures. This story, which we relate on respectable authority, is the more credible, as it perfectly agrees with the spirit of this ignorant pontiff, who despised all profane learning.

learning as unworthy of a Christian. Of this we have a curious proof in his letter to a teacher of grammar, reproving him for polluting, with hymns to Jupiter, that tongue, which ought to be employed in celebrating the praises of Christ, and exhorting him to desist from the vain pursuit of human learning. It is easy to perceive, that the authority of this renowned prelate, whose singular sanctity procured him a degree of veneration among the vulgar little short of idolatry, would not fail to create a general prejudice against learning of every kind: And no one, who reflects how easily the ignorant vulgar are led wherever their teachers please, will be surprised, that, from this time, men regarded as **PROFANE**, every study which was not sanctified by the authority of the church; and thought that they made an acceptable offering to the Lord, when they confined to the flames the valuable remains of Greek and Roman literature.'

Leaving these pious Christians, we must now turn to the secular authors; and we can distinguish with peculiar pleasure; Boethius, Macrobius, and a very few others. There are scarcely any authors of importance among the ecclesiastics: Isidore of Seville, though far from contemptible, owes his very great credit and reputation to the scarcity of real merit. —The eighth century was little more respectable, except in one of the liberal sciences, music. At that time, the best singer was more valuable than the best philosopher; and, if science ever flourished, on the continent, it was in the convents among the monks, who fled to it as a refuge from idleness and ennui. In Great Britain and Ireland, however, philosophy found an asylum; and there were the schools, which kept alive the decaying sparks. It is on the learning which prevailed in Ireland in this age of darkness, that her highest pretensions to early civilization are founded. In England, Cilix of Tarsus, the Venerable Bede, and Alcuin, archbishop of York, gilded the hemisphere of science, in many parts dark and gloomy: Grammar, dialectics, and rhetoric formed the trivium of philosophy; music, arithmetic, geometry, and astronomy, the quadrivium: but in these branches, words held the place of knowledge; and few advanced beyond the trivium. Alfred was one of the most useful scholars of his age, and did much for the revival of learning. Joannes Scotus, surnamed, probably from his country, Erigena, though more extensively instructed, was the ignis fatuus which misled the philosophers of that time. Yet his translation of Dionysius the Areopagite revived the knowledge of the Alexandrian Platonism in the west, and laid the foundation of the mystical system of theology, which flourished so luxuriously in a later period. The tenth century was almost equally obscured. Otho, the First and Second,

Athelstan, Edgar, Dunstan, and many others, were some of the brilliant luminaries. Gerbert was an astronomer, and from his little skill in what others knew nothing, was accused of magic. At this period, Guido Aretine expressed the musical notes in a new scale; but the musical scale had already twenty notes, and the octaves were distinguished among the Ægyptians by the seven vowels, and in the works of pope Gregory by *g, a, b, c, d, e, f*.

• On the whole, though Gerbert, Anselm, and some others were versed in the subtleties of logic and metaphysics, they were so far from restoring true science, that they involved the study of philosophy in new embarrassments. The few who, by the help of superior genius and industry, raised themselves above the ordinary level of the times, lost themselves in the clouds of metaphysics. They were wholly employed in attempting to explain abstract notions of theology, by terms almost without meaning; hereby accumulating frivolous controversies, and obtruding upon the church new refinements in theological speculations, which soon grew up into that monstrous form, to be described in the next book, the scholastic philosophy.

• A circumstance which greatly increased the confusion and obscurity which prevailed in the schools at this period was, that for want of an accurate knowledge of the Greek tongue, dialectics were not studied in the original writings of Aristotle, but in the wretched manual of Augustine, which was generally used in the public schools. The original works of Aristotle, notwithstanding the pains which Nannus, Hermannus, and others, had taken to translate select parts, lay neglected till the beginning of the twelfth century, when his logical and metaphysical writings, lately brought from Constantinople, were rendered into Latin, and read in the university of Paris. From this and other causes, the study of dialectics produced nothing but frivolous disputes and fruitless logomachies; of which this century affords a memorable example in the controversy which was raised by Rosceline, whether the personal distinctions in the Trinity be *real* or *nominal*; whence afterwards arose the metaphysical sects of the realists and nominalists.

The scholastic philosophy commences nearly about the twelfth century. It was the science of words, and of that empty jejune kind of metaphysics, which has alone the semblance of knowledge. But, in the course of these combinations of sounds, some new lights occurred which roused the jealousy of the church; and Aristotle, with all his followers, without distinguishing the Platonists and Peripatetics, were proscribed under apprehensions of innovation. The human mind, however, though in this degraded state, could not bear fetters; and the Stagyrte, with some limitations, was again restored.



restored. Augustine's *Treatise on Dialectics* gave the first impulse to the mind, and produced the scholastic philosophy. Words were more easily learnt than things; and it was not so difficult to quibble in minute distinctions, as to argue from just grounds, or to support an opinion by new facts.

• An opinion having commonly prevailed that philosophy was only to be considered as an handmaid to theology, and to be pursued merely to furnish weapons for theological controversy, the dialectical branch of philosophy was chiefly studied, first in the institutes of Augustine, a book written in the manner of the Stoics, and afterwards in the writings of Aristotle. The professors of the philosophy, or the Scholastics, perceiving that eminence in the dialectic art was the sure road to popularity and preferment, devoted their principal attention to this study; and the schools, now confided to men who placed their chief merit in the skill with which they handled the weapons of intellectual warfare, produced nothing but polemics. The spirit of disputation, transferred from the old seminaries of learning to every new establishment, was disseminated through Europe; and education was, every where, nothing else but a course of instruction in dialectics and in metaphysics. The general introduction of the writings of Aristotle into the schools established a taste for this study. The whole body of the clergy employed themselves in solving abstruse and subtle questions, which were always merely speculative, and often merely verbal. In this manner, the Aristotelian dialectics became by degrees intimately connected with theology, and on this account, obtained the zealous patronage of those who presided in the church; so that almost the whole Christian church became Scholastics.

• Under all this appearance of philosophising, it must, however, be remarked, that nothing of the true spirit of philosophy was to be found. The art of reasoning was employed, not in the free investigation of truth, but merely in supporting the doctrines of the Romish church, the canons of which denounced a perpetual anathema and excommunication upon all who should attempt to corrupt the faith, and bound the clergy, in the form of a solemn oath, to defend the papal see, and the institutions of the holy fathers, against all opposition. Hence philosophy became nothing more than an instrument in the hands of the pontiff, to confirm and extend his spiritual dominion. Some opposition, indeed, the speculative philosophy of the Scholastics met with, from that mystical system, derived from the enthusiasm of the Alexandrian school, which Joannes Scotus Erigena, from the spurious books of Dionysius, introduced into the Christian church; a system which professed to raise the mind from the barren pursuit of Scholastic controversy, to the pure and sublime contemplation of God

and divine things. But the only consequence of this opposition was, at first, to excite mutual jealousies and animosity between the Mystics and Scholastics, and afterwards to produce a coalition between them highly injurious to the church.

The Scholastics of the dark æra we need not particularly mention. Yet the famous Abelard, John of Salisbury, Stephen Langton, and a few others, deserve notice, as rising above their companions and competitors in more solid learning. Thomas Aquinas was the chief of the Scholastics; and Duns Scotus, one of the same sect, rose nearly to an equal pre-eminence. Neither deserves much attention, but as Polemics in the war of words. Roger Bacon, though reputed of this sect, merits our regard as the most early and penetrating of the experimental philosophers of a better æra; and Herman Wessel, in the darkness which surrounded him, could catch a ray of light, and prophecy the dawn of a brighter day.—The chapter on the nature, causes, and effects of the Scholastic philosophy, is excellent; but it is a subject well known; and the little merit, which some of the Scholastics possessed, was obscured by the way in which their talents were misapplied, and destroyed by the bad example which they displayed. The grounds of the disputes between the Realists and Nominalists would lead us too far, if we attempted to explain them. They rested on the discordant opinions of Plato, Aristotle, and Zeno, concerning ideas. The dispute has, indeed, been revived in modern times, in a more intelligible form; and it may again be renewed in consequence of some modern philosophical discoveries.

The human mind could scarcely sink lower; and genius, disdainful of trammels, will struggle with difficulties and endeavour to rise above them. Raymond Lully was one of the early improvers of the thirteenth century. Much is related of his medical and chemical skill, but his chief merit seems to have consisted in the construction of his famous machine, the foundation of the inimitable ridicule of Swift, in his voyage to Laputa. Petrarch and Dante improved their language in elegance; but the chief source of improvements was from the Greeks who fled from the Turkish yoke. Politian, Hermolaus, Laurentius Valla, who first dared to censure the Dialectics of Aristotle; Pletho, the first reviver of Platonism in Italy; Marsilius Ficinus, the scholar of Pletho and the translator of Plato; Picus of Mirandola, and Theodore Gaza, were among the chief of the reformers. In religion, the restoration of learning was of equal service. The labours of Erasmus, Ludovicus Vives, Faber and others, paved the way for Luther and Melancthon, who, with the other reformers, were the most successful

successful antagonists of the Scholastics. The same authors contributed to restore the Sectarian philosophy of the ancients; and though Luther was the enemy of Aristotle, Melancthon encouraged the study of his Dialectics and Metaphysics. In general, the Stagyrte was the favourite of the early revivers of literature.

‘ The causes, which, even after the revival of learning, perpetuated this blind respect for the name and authority of Aristotle, will be easily discovered by any one who attentively observes the circumstances of the times. The prejudice in favour of antiquity had now taken deep root; and it was universally believed, that the ancient Grecians had attained the summit of science, and that nothing could be added to the stores of wisdom which they had transmitted to posterity. Among the Greek philosophers Aristotle was almost universally allowed the first place, for depth of erudition, solidity of judgment, and accuracy of reasoning. His empire had now been so long established, that even those who gave the preference to Plato were afraid wholly to reject the Stagyrte, and were willing that these two princes of philosophy should possess united authority. Nor could it possibly be otherwise, so long as the name of Aristotle was held forth to young persons as an object of reverence, by parents, preceptors, and heads of colleges, and his writings continued to be zealously recommended by the general body of the learned. The authority of Aristotle was further confirmed, by the intimate alliance which had, long before this time, been formed between the dogmas of the Peripatetic philosophy and the religious creed of the church. From the metaphysical parts of this philosophy several tenets had been blended with the Christian system, and the whole course of sacred instruction had been formed upon the model of Aristotle’s dialectics; whence this philosophy was now so interwoven with the ecclesiastical establishment, that to attempt a separation would be to hazard the whole fabric on which its benefits, powers, honours, and emoluments depended. To these may be added a third cause, immediately arising from the revival of letters. This happy event was, as we have seen, chiefly owing to the arrival of learned Greeks in Italy, at the time of the dissolution of the eastern empire. By means of their instruction and example, a general taste for ancient learning was introduced, and the Greek writers of every class were read and admired. Among the rest, the philosophers, who were held up by the Grecians as oracles of wisdom, were eagerly studied; particularly Plato, on account of the supposed divine origin of his theological doctrine; and Aristotle, on account of his strict method of reasoning, and the scientific accuracy of his writings.’

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‘ The Stagyrte having, for many centuries, possessed authority in the schools little inferior to that of Jesus Christ in the church



and his dogmas being infinitely interwoven with those of religion; it was thought exceedingly hazardous to whisper any thing to the discredit of his philosophy. The learned Berigard, who was sensible of many errors in this system, declares, that in lecturing upon Aristotle he did not think himself at liberty to give his own opinion, lest he should be thought to treat his master with contempt, and to trample upon the ashes of the antients. This reverence for Aristotle was still supported, in popish universities, by statutes, which required the professors to promise upon oath, that in their public lectures on philosophy they would follow no other guide. It is easy to perceive, that if freedom of speech, even at the very fountain head of instruction, was thus restricted, there could be little scope for freedom of enquiry, and little probability of the advancement of knowledge.

The philosophy of Plato was revived, as we have said, by Pletho; but it was impure and mixed with the Cabbala founded on the Esoteric doctrines of Pythagoras. Cornelius Agrippa was the chief of these mystics; and he was undoubtedly a man of extensive information, though his extravagant and erring spirit would seldom allow him to reason with accuracy, or direct his enquiries in a proper line. In more modern times, Gale, Cudworth, and More, were distinguished as able Platonists, without that mixture of mysticism which disguised the works of some of their more immediate predecessors.

The doctrine of Parmenides, in Physics, was revived in the sixteenth century by Telesius, a very learned and able Neapolitan; but his attack on Aristotle rendered him unpopular, and his system was too refined and immaterial for common comprehensions. It survived but for a little time its author. The Ionic philosophy, reared its head in the following century; cautiously brought forward by Claud Berigard of Molena in Spain; and the Stoic system owes its revival to Justus Lipsius in the sixteenth century. He has chiefly been followed by Scioppius, Heinsius, and Gataker. The last branch of the Sectarian philosophy was the Epicurean; and this was revived by Sennertus, an able physician, who lived at Wirtemberg in the beginning of the seventeenth century: the physical and moral philosophy of Epicurus was again introduced by Gassendi, a very able philosopher of the last century.

The subject of the last book is, the modern Eclectic philosophy; and, as we approach our own times, it will be less necessary to be diffuse. The long period in which the mind, held in fetters, was unable to expatiate in the fields of science with the clue of experiment, may excite surprise; and we cannot explain the difficulty in shorter and better words than those of our author.

‘ The history of the restoration of learning will itself suggest one cause of this fact. Those learned men on whom the charge of reforming philosophy, as well as reviving letters, devolved, were chiefly employed in the study of the antients, and were more desirous of excelling in erudition, than of improving science. The Greek philosophy, preserved in those antient writings which principally engaged their attention, came recommended to them under the seducing form of ancient lore; and they easily persuaded themselves, that it was wholly unnecessary to attempt improvements upon the wisdom of Plato and Aristotle. Occupied in grammatical and critical enquiries, they had neither leisure nor inclination to exercise their talents in original researches into nature. Add to this, that indolence probably prevented some, and ignorance of the true nature of philosophy, and of the value of the Eclectic method of philosophising, hindered others, from attempting new discoveries; while the more enterprising geniuses, from whom such improvements might have been expected, such, for example, as Martin Luther, were devoted to higher pursuits. Philip Melancthon, thorough possessed of abilities equal to the task, was of too timid a disposition to shake off the Sectarian yoke, and contributed, more than became a reformer in religion, to rivet the chains of authority in philosophy. And, among the Roman Catholics, such a blind respect for ancient names was still predominant, and so strong was the attachment to those established forms with which ecclesiastical honours and emoluments were inseparately connected, that philosophical innovations were not to be expected from this quarter. The rigour, with which every attempt towards the introduction of new opinions was at this time suppressed by the heads of the Romish church, doubtless confirmed the general prejudice against alterations of every kind, and deterred those, who were capable of penetrating through the surrounding mist of superstition and error, from yielding to the impulse of nature and genius.’

The modern eclectics, particularly mentioned, are Jordano Bruno, Jerome, Cardan, lord Verulam, Campanella, Hobbes, Des Cartes, Leibnitz, Christian Thomas, and Christian Wolfe. The modern eclectics, who have attempted to improve particular branches of philosophy, mentioned by our author, are Ramus who first attempted to overturn the logic of Aristotle, and substitute another, perhaps a better, in its stead; Spinoza, the innovator in metaphysics, which in his system, became destructive to religion; Mallebranche and Lock. Those mentioned, as endeavouring to improve moral and political philosophy, are Montaigne, Charron, Schultet, Placcius, a moral philosopher of Lubec, Grotius, Selden, Puffendorf, Bodin, Graham, Boccacini, and Machiavel. The improvers  
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in natural philosophy, are our own countryman Nathaniel Carpenter, who, near the close of the sixteenth century, ventured to throw off the yoke of the schools in his Treatise '*de Philosophia Vera*;' Gilbert soon succeeded, and the names of sir Kenelm Digby, Boerhaave, and Boyle are sufficiently known. Of Copernicus, Tycho Brahe, Kepler, Galileo, and Newton, the mathematical improvers of philosophy, some account is annexed. Indeed, through the whole of this chapter, which is very interesting and entertaining, some anecdotes, and the principal opinions of the chief reformers, are subjoined.

The Appendix relates to the philosophical and religious systems of the east. It is short, but interesting; and, though, on the whole erroneous, contains some facts of importance. The religious, or rather the mythological system of the east, is not very different, in its outline, from that of Greece. Buddas, our author tells us, the Indian philosopher, Somonacodom, the Siamese sage, and Xekias, afterwards called Foe and Fotoki, of the Chinese and Japanese, were only different names of the same person. This is probably true, though, with respect to Foe, there are some doubts. Buddas was not, however, the Brama of the Indians, but a subordinate sage, whom the Bramins do not acknowledge, and whose system prevails only to the east or in part to the south of the Ganges. His doctrine was truly moral, and he taught the immortality of the soul. Xekias is said to be a foreigner; and our author supposes him to be a Lybian, instructed in the Ægyptian mysteries;—that is, he brought from Ægypt what the Ægyptians never knew, and taught doctrines which they were ignorant of or despised. Such is the reasoning of even the best philosophers, when their system is established previous to any examination. The Bramins, who are chiefly acknowledged as the spiritual guides on the coasts of Malabar and Coromandel, are said to resemble the Therapeutæ of Ægypt. The Malabars too, call the signs of the Zodiac by Ægyptian names; and these arguments, which would equally prove that the science of Ægypt was drawn from the east, is adduced to show, that Ægypt was the instructor of Indostan, and that at an æra when the former country was under the dominion of Greece. The astronomy and chronology of India are sufficient refutations of this fanciful system. The Chinese and Japanese systems are little known: what our author has mentioned, is chiefly taken from the accounts of the missionaries; and the best we can say of it is, that truth is probably mixed with error, but the heterogeneous mass is well collected, and carefully digested.

We have now finished our abstract of the ancient philosophy, not wholly as we intended or wished; for our outline was too



extensive for our limits; and, instead of a series of articles, the whole would have formed a volume. We have, therefore, been obliged to omit what was less interesting, and to pass over the less essential parts, so as to preserve the plan entire, though not wholly filled up. We have given our opinion of the origin of the Grecian philosophy, of the form in which a history of systems, rather the lives of philosophers, ought to have been written, and have sketched the progressive series of the advancement and decline of our philosophical knowledge, with the chief circumstances attending its revival. As we have followed in this account, Dr. Enfield's Abridgment of Brucker, we ought not to conclude without praising this fidelity, accuracy, and perspicuity. His work, indeed, deserves great commendation.

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*Medical Commentaries for the Year 1792. Exhibiting a concise View of the latest and most important Discoveries in Medicine and Medical Philosophy, collected and published by Andrew Duncan, M. D. F. R. and A. S. S. Ed. 8vo. 6s. Boards. Robinsons. 1793.*

THIS useful work appears at the usual period, and contains much valuable information—information that few can otherwise attain, and circumstances interesting to the medical readers in remote provinces, where the usual publications arrive with difficulty, and where some can never be known. If we have, at any time, hinted at improvements, and wished that the accounts of books were earlier, or the more trifling original communications were omitted, they were the suggestions of good wishes and esteem, to make the Commentaries more generally important, to guard against every captious caviller, to meet the objections, if possible, before they arise. The present volume is more extensive than the others, and the increased bulk arises from the translation of the New Medical Constitution for the Kingdom of France. It is given at length, and the translation, we are informed, was executed by a young man of considerable abilities, Dr. James Hamilton, son of the professor of midwifery, whose works have often claimed our esteem and commendation. ‘To prevent misconception,’ it is observed. ‘respecting the intended reformation, it has been thought fitter to insert a full translation of that article than to give merely an analysis of it.’—We can fully confirm the propriety of this measure, since, when it occurred to us in the Memoirs of the Royal Society of Medicine, we found, after many attempts, that in an analysis the regulations would be with difficulty understood, and any general account unsatisfactory.

factory. Dr. Duncan's opinion of this new plan is so very judicious that it should be most extensively known.

• How far the plan proposed at Paris, for the instruction of those who are to practise medicine, and for the improvement of the art itself, will ever be fully carried into execution in any country, is indeed very doubtful. How far intelligent readers will think it the best plan that could be devised, must be left to their decision. For myself, I must acknowledge, that many parts of it appear to me liable to strong, and even unsurmountable objections. At the same time, I cannot help thinking, that every one who bestows upon it a serious consideration, will be satisfied, that it affords many useful suggestions which may tend to the improvement of every medical school: and, independently of this, that, when duly attended to, it may, with every individual, contribute, in no inconsiderable degree, both to his own improvement, and to that of the healing art, if he have leisure and inclination to communicate to the public the fruits of that experience which has been instructive to himself.<sup>a</sup>

In our accounts of the works analysed in this volume, we shall, as usual, enlarge only on those which will not occur to us in any other form. Dr. Smyth's Observations on the different Species of Inflammation; Dr. Garnet's Treatise on the Mineral Waters of Harrowgate; Dr. Falconer's Account of the Efficacy of the Aqua Mephitica Alkalina; Dr. Fordyce's Treatise on the Digestion of Food, we have already noticed in our usual course. Dr. Gardiner's Enquiry into the Nature, Cause, and Cure of the Gout; Dr. Wilson's Enquiry into the remote Causes of Urinary Gravel, and the New Edinburgh Dispensatory, are, with several other medical works, still under consideration. The illness of the gentleman to whom medical publications have been usually consigned, have occasioned the delay, which, we trust, will be soon compensated for. The foreign works from different Journals we shall proceed to notice.

M. Fresnoi's work on the *Rhus Radicans* is analysed in the thirty-third volume of the *Leipsc Commentaries*. It was published at Leipzig some years since in 8vo. The plant is not an English one; but it is highly poisonous, and allied to the *toxicodendra*. The plant is used in infusion, in the form of distilled water, and in extract; but the doses of the two last are not mentioned either in the present volume, nor in the *Leipsc Commentaries*. We know only that, as each leaf consists of three *folioli*, an infusion of twelve *folioli*, or four *leaves*, increased the flow of perspiration and urine. It was highly useful in herpetic eruptions and in palsy. The *narcissus pratorum*, accidentally

accidentally put into the room of a girl subject to hysterics and slight convulsions, seemed to be of service. The effects, by varying the experiment, were afterwards more fully ascertained. Four grains of the extract were dissolved in four ounces of syrup, and a table-spoonful given to the children every third hour. It was employed in whooping-cough, and succeeded in forty-five cases.

M. Cusson's Observations on the febrifuge Power of the Bark of the Horse Chestnut, were published at Montpelier in 8vo. in 1788, and have been mentioned in different parts of our Journal. The bark, in its effects, resembles the Peruvian: its powers, and the limitations with which it is to be employed, resemble those employed in exhibiting the bark of Peru. The best kind is obtained from trees of a moderate size, in spring, when the tree abounds with juice.

Professor Chaussiers' Observations on a remarkable Point of Criminal Jurisprudence, deserve attention; but we scarcely know how to abridge them. They chiefly relate to the criminal jurisprudence of France, and the customs of that country. The subject ought to be particularly attended to in England, and we are happy to hear that it makes a part of Dr. Duncan's course of lectures.

The Chemical Examination of the Tears and the Mucus of the Nose, with some Considerations on the Diseases which these Fluids occasion, by M. M. Fourcroy and Vauquelin, are extracted from Rozier's Journal. This subject has been little attended to, and our authors' experiments must be received with some limitation, as it is by no means certain, that the means employed to promote the secretion of tears, so as to procure a sufficient quantity, may not have altered their nature. Tears are evidently saline and a little mucilaginous. They left, on evaporation, about 0.4 of solid matter; and this remainder, when decomposed, gave a little oil and water; and the remaining charcoal contained a large proportion of salt. When the fluid was gradually evaporated, cubical crystals, surrounded by an animal mucilage, were formed, and these were sea-salt, with a very little alkali. Tears united with water, but the extract, formed from a gradual evaporation, was immiscible, except in a very small and almost undiscernable part. Alkalis dissolve this extract. Of the acids, the oxygenated muriatic had alone any remarkable effect. It coagulated tears into white flakes; and, when employed in a large proportion, the flakes became yellow, attracting the oxygen from the acid, which, in the gradual drying, tears attract from the air. These changes happen, in part, in the lacrymal sac, and it is from the same cause that the solid matter accumulates in the corners of the eyes.



The alkali contained in the tears is pure soda, and the same has been found in the human seminal liquor. Alcohol precipitates the mucus from the tears in the form of flakes; and, after the evaporation of the alcohol, and the separation of the mucous precipitates, the salts are found separate. After burning, calcareous phosphat is discovered: the phosphat of soda is scarcely perceptible.

The mucus of the nose, when increased in quantity, and rendered fluid, by an inflammation of the glands of the pituitary membrane, resembles the tears. When stagnated, it is changed from the following causes:

‘ 1. The heat produced by the topical inflammation of the parts, thickens the fluid more quickly.

‘ 2. The air, which passes in great quantity through the nostrils, deposits there a quantity of oxygen; and hence, the thick puriform consistence, and yellow or greenish colour of this fluid.

‘ 3. A portion of the carbonic acid, expired by the lungs, unites with the soda of the mucus of the nose, and gives it the property of precipitating lime-water, and barytic salts.’

The nasal mucus, obtained by respiring the vapour of oxygenated muriatic acid, resembled that excreted in colds of the head, except that it contained no soda. The vapour of the oxygenated acid produced a violent stricture in the sinuses, particularly the posterior nasal sinuses. The sneezing was also very great, and the effusion of mucus so considerable, that two ounces have been collected in half an hour. A tightness and insupportable stiffness follows; and the canals are stopped, perhaps from inflammation, with a sensation resembling that of a cold. The effects in the breast, from breathing this acid, were similar.—Our academicians seem to think that colds arise from the condensed oxygen of the atmosphere.

The New Plan of medical instruction, we have already said that we are unable to abridge.

The Medical Observations are neither numerous nor important. A man, intoxicated in an evening by strong ale and whiskey, fell down in the street in the forenoon of the next day. He seems not to have injured the brain by the fall, yet his pulse were only twenty-four in a minute, and they afterwards fell to *nine*. The fits of fainting were violent and distressing, induced by any thing solid taken into the stomach, or sometimes even from fluids. The disease was evidently an atony of the stomach, with a peculiar debility of the vital powers. Cordials, stimulants, and opiates were useless. It is singular, that a blister was not applied to the pit of the stomach. On dissection, about two ounces of a watery fluid were found in the

the ventricles of the brain, and a gelatinous appearance of some parts of the pia mater were discovered. These, however, were probably the effects of the disease, for the man had no other symptoms of hydrocephalus than a slow pulse. He walked about and was sensible.

The second Essay is an account of the effects of the terra ponderosa salita in scrophula; but they are so inaccurately related, that little can be drawn from them.

The history of three cases of phthisis pulmonalis, treated by the blue vitriol (as an emetic), and the extract of hemlock, are also related very inaccurately, without allowing us to draw any conclusion. We know that the blue vitriol is an active useful emetic, and perhaps the first medicine of this kind, which can be given in incipient hectic, where the strength is not greatly impaired.

The fourth communication is the history of a case terminating favourably, in which an extra-uterine foetus was discharged at an opening of the abdomen, near the umbilicus. The case is singular in this respect, that the child was discharged more entire than has been usual in such instances.

The fifth case is also imperfectly related. It contains an account of the successful application of æther in a strangulated hernia.

The sixth is a description of a singular tumour of the neck. It arose on the external carotid, in consequence of the kick of a horse, and increased, after many years, to an immense size. It turned the head to the opposite side, and the teeth of the lower jaw to a horizontal direction. The substance of the tumour was fatty, though, in its suppuration, it had a gangrenous, seemingly a cancerous appearance.

The description of the epidemic catarrh in Jamaica, among the negros in 1789, is very important. The situation of the district, in which it was observed, was by no means uniform, and the weather preceding was the rainy season: the heat had not been considerable. In its general appearance it was rather of a putrid than an inflammable kind, though in the healthy and strong it was inflammatory. Some died from hæmorrhage, for the lungs resembled in substance and appearance the liver. Some were attacked suddenly and violently; and, in these, bleeding freely, with sudorifics, was successful. The appearance of the disease, as it happened among negros, is curious; and we ought to add, that the medical care and attention seem to have been exemplary. The conduct of the disease was highly successful: few poor people in this kingdom appear to have been attended with equal care.

The Medical News follows, of which the more important articles are Valli's and Galvani's Experiments on the Influence  
of

Electricity on Muscular Motion, and on Animal Electricity. These subjects were intended for our Appendix, and shall be considered very soon. We may just add, that Dr. Roxburgh has found a species of the *Swietenia*, the genus to which the mahogany belongs, highly tonic, and equalling in virtue the Peruvian bark.

*Dramatic Pieces from the German:* 8vo. 4s. Boards. Cadell. 1792.

THE German Theatre has, for some time, engaged the attention of English readers: it was untrodden ground! characters, manners and incidents were new, nor were the more pathetic sentimental dramas less seductive or interesting, than the tragedies wildly horrible or unexpectedly sublime. The pieces before us are of the former cast, not sufficiently full of either plot or incident for our stage, yet pleasing, tender, and attractive.

The *Sister* is written by Goethe, author of the *Sorrows of Werter*. It turns on one simple incident. William was in love with Charlotte, who on her death-bed bequeathed to his care her daughter Mariane. Not willing to leave the little orphan to those who might be less attentive to her, he educates her as his sister; and, though in indigent circumstances, she shares his little pittance. Charlotte's daughter soon occupies the mother's place in his affections, and the tender Mariane feels for her supposed brother more than the tenderness of a sister. In this situation she is addressed by Fabrice, to whom William is under obligations; and the little embarrassments, which each, from different views, feels, forms the interest of the drama. We shall select one scene: it is after she has consented that Fabrice shall speak to her supposed brother.

\* *Mariane.* Dear brother, forgive me, forgive me, I intreat thee. You are angry, I was afraid it would be so. I have acted foolishly—I am strangely perplexed.

\* *William.* (*Composing himself.*) What is the matter, child?

\* *Mar.* Would to God, I could tell you:—My head is in such confusion.—Fabrice wants to marry me, and I—

\* *Will.* (*Somewhat severe.*) Speak out, you have consented?

\* *Mar.* No, not for the world! Never, never will I marry him, I cannot marry him:

\* *Will.* What a different account this is.

\* *Mar.* Surprising indeed! Why you are quite unkind, brother; I would willingly leave you, and wait for a more favourable hour, but I must ease my heart at once. Once for all, I cannot marry Fabrice.

\* *Will.*



\* *Will.* (*Rising and taking her by the hand.*) How, Mariane?

\* *Mar.* He was here, and said so many things, and made so many representations, that I imagined, it might be possible. He was so urgent, and in an evil hour, I bid him speak with you.—He took it as a mark of my consent, and that instant I felt, that it could not be.

\* *Will.* He has been with me.

\* *Mar.* I intreat, I conjure you, by all the love I feel for you, by all the love you bear to me, remonstrate with him, set all again to rights.

\* *Will.* (*Aside.*) Gracious God!

\* *Mar.* Do not be angry. Neither must he be angry. We will again live together as before, and so on, for ever.—For with thee alone can I live, with thee alone will I live. It has always lain latent in my soul, this occurrence hath at last roused it, forcibly roused it.—Thee I love, and thee only.

\* *Will.* Mariane!

\* *Mar.* Best of brothers! The last few minutes—I cannot tell you, what a confused hurry there has been in my heart. 'Tis with me, as lately at the fire in the market-place; all was wrapped in a cloud of smoke, till at once it raised up the roof, and the whole house burst into flames. Leave me not, drive me not from thee, O my brother.

\* *Will.* Things cannot always remain as at present.

\* *Mar.* 'Tis that, which grieves me so!—With pleasure I will give you my word, never to marry, always to care for you; yes, always.—On the floor above us dwells an old bachelor, with his maiden sister;—'tis whimsical—Often, in my most cheerful moments, I reflected upon the time when I shall become so old and shrivelled—well, if only we two remain together.

\* *Will.* (*His hand upon his heart, half aside.*) O my heart, if thou endure this, against what emotion wilt thou not be proof!

\* *Mar.* You, I fear, cannot think as I do, some day or other you will take a wife; and I shall be grieved at it, however I shall be disposed to love her.—No one loves you as I do, none can so love you.

\* *Will.* (*endeavouring to speak.*)

\* *Mar.* You are always so reserved, and I, I am always on the point of disclosing my whole mind, without daring to do it. God be praised, chance has at last set my tongue at liberty.

\* *Will.* No more, Mariane.

\* *Mar.* Do not stop me, let me say all! Afterwards I will go back to the kitchen, and sit down quietly to my work, for days together; only now and then cast a look at you, as much as to say, well, you know.

The Conversation of a Father with his Children is scarcely dramatic: it is rather a dialogue, but it displays much acuteness of disquisition on some intricate questions.—Let us take one of the shortest examples.

The Doctor said the fellow was very ill; yet he was not without hopes of curing him.

*Father.* That will be doing him a bad piece of service.

*Diderot, the Son.* And into the bargain, doing a very bad action.

*Doct.* A bad action? I should be glad to hear your reasons for that opinion, if you please?

*Diderot, the Son.* My reasons are, that, I think, there are villians enough in the world, and that there is no need to detain such as are about to leave it.

*Doct.* My business is to cure, not to judge him. I will cure him, because that is my trade; the magistrates may afterwards have him hanged, since that is theirs.

*Diderot, the Son.* But, Doctor, there is a calling common to every good citizen, to you as well as me, and that is, to exert ourselves to the utmost in the service of the public. Now I can never conceive what good can be done to the public, by preserving the live of a criminal, from whom the laws would have freed us in a short time.

*Doct.* But, pray, who is to pronounce him a criminal? Am I?

*Diderot, the Son.* No; but his actions.

*Doct.* And who is to judge of the nature of his actions? Am I?

*Diderot, the Son.* No, Doctor, but permit me to alter the case a little: let us suppose a criminal, whose crimes are notorious, to be taken ill; you are called: you go in a hurry; the curtains are undrawn, and you discover a Cartouche, or Nivet. Would you cure either of them?

*Dr. Bissei,* after hesitating a moment, answered resolutely, that he would; he would forget the name of his patient, and only concern himself about his disease, it being that alone upon which he had any right to decide; for, if he were to go one step farther, there was no knowing where to stop. If it were necessary that an examination into the conduct and morals of a patient should precede a physician's prescription, men's lives would soon become the victims of ignorance, passion, and prejudice. What you apply to Nivet, a Molinist would apply to a Jansenist, and a Papist to a Protestant. If you keep me from Cartouche's bed, a fanatic will drive me from that of an Atheist. It gives us trouble enough to fix the dose of our medicine, without submitting to the drudgery of determining whether the measure of our patient's sins allows us to employ our remedies or not.

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The conversation is pursued somewhat farther, but we have room for no more. Perhaps every conscientious medical man will agree with the Doctor; yet it is one of those cases which the conscience will decide, without being always able to answer the reasons. Is this a proof of the existence of a moral sense? we think not: it is a decision from the feelings; a proof of a benevolent heart, which hurries to do good, without examining or caring whether reason will support the propriety of the conduct.

The Set of Horses is a more regular comedy, full of incident, and highly pleasant. The Baroness is a lady, whose taste is refined, at least in her own opinion, and it leads her into the most extravagant absurdities. She intends to marry her daughter to Count de Rheitbahn, but the young lady prefers Major Reinberg, a man of little family and no fortune. The Major has gained the father's heart by a present of a brace of excellent Hungarian greyhounds, and at last engages his rival, Count de Rheitbahn, to wave his pretensions to the lady by a present of a set of Transylvanian horses. A Count Louis de Narcisse, a delicate petit maitre from Paris, while Paris contained humanized beings, the friend of Rheitbahn, add greatly to the humour of the piece.—We shall add one scene from this play also.

\* *Narcisse*. At last, thank heaven! we have got through that execrable dinner.—I would rather have added 500 louis more to my debts, than have come to this barbarous house.

\* *Captain*. Things are not quite *comme il faut*, to be sure; but such as they were, they were given with welcome.

\* *Narcisse*. That welcome is the very Devil—But what's welcome without any thing to eat? The dishes were so abominably dressed, that, if my appetite had not been spoiled by the very sight of them, I should be hungrier now than when I sat down to table. Then the stink of that vile frankincense, the braying of that music, and the trampling of those savages of servants, bouncing about with their red locks and blouzy faces, like fireworks in a rejoicing day—splashing soup, overturning plates, and tumbling over one another. The miserable jokes of that vulgar Baron, and the tiresome apologies of his ridiculous wife—altogether made up such a scene as my nerves were perfectly unequal to. One must be a Cossack, and have starv'd through a campaign, to relish such a dinner.

\* *Captain*. You are too delicate in those matters, Count; much too delicate indeed.

\* *Narcisse*. So the people of this country always tell us who come from the *delices de Paris*. But you Edelfee, who have been in France, have you patience to dine here sometimes?



‘ *Captain.* Very often, and I know no house where I am happier.

‘ *Narcisse.* Oh ! *pour cela*, you may have reason. You soldiers must always be in love ; and the Major and you come here, I suppose, *pour badiner un peu* with the Baroness and her daughter.

‘ *Captain.* Who, I ? with the Baroness ?

‘ *Narcisse.* Why, to say truth, that would require nerves too ; but the girl, though shockingly awkward, is tolerably handsome ; and the Major’s attentions to her were too marked to be mistaken.

‘ *Captain.* That may very well be ;—but the Major is a little too late.

‘ *Narcisse.* Not at all, rather a little too early. My own cousin Reitbahn is likely to play an enviable part here.

‘ *Captain.* Why, to say truth, ’tis an odd match for a man of his fortune ; but there is no time for his withdrawing now.

‘ *Narcisse.* I have some regard for him as my relation, and would save him from this match if I could. I wish I had known a little sooner the *carte du pays* here. This brute of a Baron, who has the assurance to call me plain Narcisse with an air of familiarity, and sputters at Paris with his mouth full of greasy soup.—But for this time there is no help. *Il faut hurler avec les loups.* I hope we shall meet in town, and if he speaks to me there, I shall know how to treat him.’

These three dramas, in very different styles, may be intended as a specimen of a larger collection. We trust that they are so ; and we shall with pleasure receive the rude sterling ore, from a nation whose conceptions are bold and original, though not polished with the nicest skill, or always presented in the most beautiful forms.

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*Philosophical Transactions of the Royal Society of London. For the Year 1792. Part II. 4to. 8s. Boards. Elmsley. 1792.*

**A**RT. IX. On the Conversion of the Substance of a Bird into a hard fatty matter. In a Letter from Thomas Sneyd, Esq; to Sir Joseph Banks, Bart. P. R. S.—This bird was found in a pond, and had probably been concealed in the mud ; but the time in which the change was produced is not known. Like the bodies raised from the *Cœmetrie des Innocens*, it was converted into a fatty matter, resembling spermaceti.

Art. X. An Account of the remarkable Effects of a Shipwreck on the Mariners ; with Experiments and Observations on the Influence of Immersion in fresh and salt Water, hot and cold, on the Powers of the living Body. By James Currie, of Liverpool, M. D. Fellow of the Royal College of Physicians at Edinburgh. Communicated by Thomas Percival,

val, M. D. F. R. S.—A circumstance, apparently singular gave occasion to the experiments before us. An American ship was cast away, and the greatest part of the crew stuck to the wreck till they were taken off by boats, about 23 hours after the accident happened. In this interval three, the strongest and most healthy of the crew, died, the master, a passenger, who had been master of another ship, and the cook. The latter was low-spirited, and desponded from the beginning; the two former had secured places on the wreck beyond the reach of the water. The night was cold, with rain and sleet, and they seem to have suffered from their pre-eminence, for the man least affected was almost wholly immersed in sea-water. Sea-water is not only warmer, but the circulation is better preserved in bodies immersed in it, than in those covered with fresh water: the alternations of wet and dry, with the cold, produced by evaporation, must also have had a considerable effect. Dr. Currie, whose curiosity was excited by these events, tried a series of experiments, to ascertain the effects of immersion in salt water. There is one circumstance, in experiments of this kind, of which Dr. Currie is not aware. If a thermometer, for instance, is brought by artificial heat to the temperature of the body, in putting it into the mouth, it will fall 2 or 3 degrees. The sinking of the mercury, consequently, in the following experiments, is not uncommon. A man was immersed in salt water of  $44^{\circ}$ , and the thermometer, which had been brought to  $100^{\circ}$  sunk rapidly on being put into his mouth, till it stood at  $87^{\circ}$ : after 12 minutes it rose to  $93^{\circ}$ , five degrees below his former heat. In this experiment, Dr. Currie supposes that the generating process of heat was going on more rapidly than usual; but without foundation. The mercury sunk, as it usually does, and was 12' in rising to a heat  $5^{\circ}$  below the natural heat: the consequence then was, that, in reality, the heat was decreasing the whole time. After taking the man out of the water, and exposing him to the air, the mercury still sunk lower; nor is this extraordinary, but on the supposition that the power of generating heat had not only been increased, but had continued in the same increasing state. We may add an useful fact from our author; that the best method of counteracting cold, is to apply a bladder with hot water to the scrobiculus cordis.

The two subsequent experiments are equally fallacious, and that with the warm water is also doubtful; for, in any situation, the mercury will fall a little when the thermometer is put into the mouth. The fact we have often experienced, though the reason we have not discovered. A coldness of

the stomach was attended with a rapid fall of the mercury ; but the coldness at the circle, where the air and water meet, is not uncommon either in the warm or cold bath. We cannot follow our author in his conclusions, while his facts are not established. Constant immersion in salt water is undoubtedly safer than in fresh water, or than alternations of wet and dry in any fluid.

Art. XI. A Meteorological Journal, principally relating to atmospherical Electricity; kept at Knightsbridge, from the 9th of May, 1790, to the 8th of May, 1791. By Mr. John Read; communicated by Richard Henry Alexander Bennet, Esq; F. R. S.—We have formerly commended our author's plan, and hear, with regret that he means to leave observations of this kind. Those before us, it is impossible to abridge, but part of the conclusion we may transcribe.

‘ It appears, by comparing the monthly account of this year with that of the preceding, that there has been a considerable disproportion in the electrical positive state of the atmosphere, but which, when duly weighed, will not appear so very great as it now does. For when it is considered, that in the preceding year there were 73 days in which weak signs only of the electric fluid were observed, that seven days were destitute of electric signs; and that that kind of weather in which very weak signs of atmospherical electricity could be obtained, is now found, by a more sensible electrometer than was at that time used, to be always positively electrified, it will, I presume, diminish the apparent disproportion. And as for the remaining difference, I also attribute a good deal of it to the accuracy of my present mode of obtaining atmospherical electricity, with a more complete apparatus; by which I have been able to collect the electric fluid, in sufficient quantity to ascertain the kind which predominates in the atmosphere, even in its weakest state. I have therefore, found it an easy matter to fix the kind of electricity that the aqueous vapours in the air were charged with in each day throughout the year.

‘ From repeated observations and long experience, I am perfectly satisfied that the aqueous vapours, suspended in the air, are constantly electrified; requiring only the acid of a proper collector, to render the effects of their electricity at all times sensible. And for this reason, there may be justly said to be, an electrical atmosphere within our aerial atmosphere.

‘ During a course of moderate weather, the electricity of the atmosphere is invariably positive; and exhibits a flux and re-flux, which generally causes it to increase and decrease twice in every twenty-four hours. The moments of its greatest force are about two or three hours after the rising, and some time before and after the setting, of the sun; those when it is weakest, are from mid-  
day



day to about four o'clock. The periodical electricity of the atmosphere seems to be manifestly influenced by *heat* and *cold*. Hence it plainly appears, why we always find warm small rain to be but weakly electrified; when cold rain, which falls in large drops, is the most intensely electrified of any.'

We have chosen to select these facts, in our author's own words, that we may, at some future time, connect them with others, which will lead to important conclusions. At present, the whole would extend too far.

Art. XII. Further Observations on the Process for converting cast, into malleable Iron. In a Letter from Thomas Beddoes, M. D. to Sir Joseph Banks, Bart. P. R. S.—This second article elucidates some parts of the former, and adds to our knowledge. The chief objects of these new experiments were to ascertain, whether any elastic fluids were generated in the process, as well as to examine their nature and variation. Inflammable, fixed, and hepatic airs were, at different periods, extricated; inflammable air at a very low degree of heat. The action of atmospheric air, our author thinks, is injurious; for, though it burns the charcoal, the most difficult of those heterogeneous bodies to be separated, it converts much iron into finery cinder. The following remarks we shall transcribe.

‘It is impossible to ascertain the principles of any art, without immediately improving the practice, or opening a prospect of future improvement. The preceding observations may serve to direct attempts to render the metallurgy of iron less difficult, laborious, and expensive. For, 1. If a quantity of oxygène, nearly sufficient to burn the charcoal, could be chymically combined with the cast iron, the operation would consume less fuel, and would not require so long a time. It may be worth while to consider if the ores of iron, containing manganese, owe any part of their value to this circumstance. 2. If it could be contrived to apply a sufficient heat to large quantities of iron in close vessels, and at the same time, to agitate them sufficiently, the loss in conversion would not, perhaps, exceed ten in an hundred. 3. The important object of converting British iron into steel, may possibly be attained by following up reflections suggested by the foregoing experiments. When the oxygène has been separated in the form of carbonic acid, there will remain the charcoal and iron, the constituent parts of steel. Perhaps the materials, at a certain period of the process, may be so nearly approaching to steel as to be easily convertible. The mass will contain also a quantity of sulphur, on which, perhaps, the difficulty of making good steel from our iron depends. But this difficulty, I am persuaded, will not be insuperable.’

Art. XIII. Continuation of a Paper on the Production of Light and Heat from different Bodies. By Mr. Thomas Wedgwood; communicated by Sir Joseph Banks, Bart. P. R. S.—Experiments of this kind, if begun and pursued with a proper plan, may be highly useful: those before us are too miscellaneous, and the explanations very frequently erroneous. A blackened silver cylinder begins to shine, in two-thirds of the time a polished one requires in the same heat; but, after being removed from the crucible, it continued to shine only two-thirds of the time that the other emitted light. The experiment does not succeed with blackened earthen-ware; and there is reason to conclude, that the blackened cylinder is really hotter; but it ought to be repeated with more care and farther precautions. In another experiment, air, heated to a degree sufficient to raise gold to a red heat, was itself not luminous; but even here, it does not appear, whether one or successive blasts of air were required for this purpose. It seems, that successive blasts were requisite; and, when we consider also the different capacities of bodies for heat, we can easily suppose, that the red hot gold was hotter than any given blast of air, even without attending to the decomposition of the air. Gold, silver, copper, and iron blackened over, and exposed to equal heat, became luminous in the same order; but iron retained the bright colour longest.

Art. XIV. A Narrative of the Earthquake felt in Lincolnshire, and the neighbouring counties, on the 25th of February, 1792. In a Letter from Edmund Turner, Esq; F. R. S. to Sir Joseph Banks, Bart. P. R. S.—These accounts contain no very new or remarkable facts. The earthquake seems to have proceeded in the same tracts as those of 1703 and 1750, confirming Mr. Mechel's opinion that the same places are subject to the return of earthquakes at different intervals, coming from one and the same point of the compass. This proceeded from west to east from Derbyshire, through Lincoln, and a part of Cambridgeshire.

Art. XV. Experiments made with the View of decomposing fixed Air, or carbonic Acid. By George Pearson, M. D. F. R. S.—Dr. Pearson's experiments are always interesting, and seldom fail of adding to our knowledge of important facts. The experiments of Mr. Tennant, who analyzed the carbonic acid, and, by taking away the respirable air, reproduced charcoal, astonished the chemical world. In relating them, we suspended our judgment; for, though M. Lavoisier had shewn, that charcoal with respirable air, might be almost wholly converted into fixed air, yet many doubts of the real source of that fixed air had arisen, and various causes of the black

black matter, found by the analysis of Mr. Tennant, might be suggested. Charcoal and phosphoric acid were produced by applying phosphorus to red hot marble; the phosphorus, he supposed, attracted the respirable part of the fixed air in the marble, and became an acid, which combined with the earth, leaving the charcoal in its usual state. The supposed affinities, however, by which this change was effected, had not been established; nor was the quantity of fixed air that disappeared, examined with a view of ascertaining how far it agreed with that of the charcoal discovered. Dr. Pearson, with equal ability, accuracy, and industry, has supplied the deficient steps, and, we think, beyond a doubt, established the analysis of the carbonic acid. Dr. Pearson first succeeded with mild fossil alkali, joined to phosphorus; afterwards with the mild vegetable alkali, and different earths in the same state.

One passage, in this article, deserves to be particularly noticed. It is a discovery of a new fulminating powder. Two hundred and forty grains of de-aerated calcareous earth with 60 grains of phosphorus, by means of heat. On breaking the tube, 30 grains of blackish and white powder were found at the bottom: above that, to the extent of 4 or 5 inches, was a rose-coloured powder, which, by the contact of the air, became of a reddish brown. Above this was the quick-lime, scarcely altered, but with an alliaceous smell, like the rest of the powder. The reddish powder exploded on the tongue; and a few grains, thrown into cold water, did not dissolve or turn black, but, in a few minutes, emitted air-bubbles, which rose to the surface, and then burst and exploded, producing a white circular cloud, which in ascending expanded gradually, till it burst in the air—It then left a sediment which was phosphoric selenite and lime. In hot water, it explodes more rapidly: the air, mentioned, is phosphoric, and, in this way, phosphoric air is obtained more easily than in any other method. The powder is a combination of phosphorus and lime, and may be styled fulminating hepar of phosphorus.

Art. XVI. Observations on the Atmospheres of Venus and the Moon, their respective Densities, perpendicular Heights, and the Twilight occasioned by them. By John Jerome Schroeter, Esq; of Lilienthal, in the Dutchy of Bremen. Translated from the German.—It is not hitherto considered as certain, whether Venus is surrounded by any atmosphere: the best observers suppose that there is none; and, though M. Schroeter's observations do not establish its existence indisputably, yet they render it highly probable. The first reason that induced him to think that Venus was not without this surrounding medium, was the striking diminution of light noticed on the planet



planet in its various phases, from its exterior limb towards the inner edge of its illuminated surface. It was confirmed by the following observation.

On the 9th of March, 1790, immediately after sun-set, and till 6h. 45', I saw Venus with a seven-foot reflector, magnifying 74.95, and 161 times, very distinctly, and uncommonly splendid. The southern cusp did not appear precisely of its usual circular form, but rather as is represented, inflected in the shape of a hook beyond the luminous semi-circle into the dark hemisphere of the planet. This, however, after my former observations, was not new to me; but a far more striking phenomenon, which I had never seen before, excited my admiration, and particular attention. The northern cusp was terminated in the same narrow tapering manner as the southern, but did not extend in its bright luminous state into the dark hemisphere. From its point, however, the light of which, though gradually fading, was yet of sufficient brightness, a streak of glimmering bluish light proceeded into the dark hemisphere, which, though intermittent as to intensity, was yet permanent as to duration, and although very faint, could yet be plainly seen with both the above-mentioned magnifying powers. Like the luminous line then seen on Saturn, its light seemed to twinkle in various detached points, and appeared throughout not only very faint, when compared with the light at the point of the cusp, but also of a very peculiar kind of faintness, verging towards a pale greyish hue.

The limb of the planet at this small part of its dark moiety, appeared with as faint a light, and compared with the extremity of the southern cusp, as pale as the dark limb of the moon three days before and after the new moon, when it is faintly illuminated by the reflected rays from the earth: and it appeared to me, that toward the farther extremity, where it was actually inflected, according to the circular limb of the dark hemisphere, its light vanished into a pale bluish tint, in the same manner as the more vivid light of the luminous hemisphere dwindles away towards the terminating border, and the extremities of the cusps.

Our author afterwards ascertained, very distinctly, that the southern cusp projected somewhat into the dark hemisphere, and that the very narrow streak of bluish light from the northern one, though faint, yet permanent, extended several degrees into the dark hemisphere of the planet. It seems to be thus established; that the illuminated limb of Venus exceeds the semi-circle: but it is still doubtful, whether this proceeds from the refraction of an atmosphere, though it probably does so. There are certainly many arguments against its being light reflected from mountains, and our author has much reason for supposing it to be a twilight. The extent of this twilight is  
computed

computed at  $\frac{67}{888}$  parts of the diameter of the planet. The twilight of Venus is probably nearly equal in extent, therefore, to that on our globe, and consequently the denser part of its atmosphere capable of refracting the light cannot be much lower. It is estimated in this paper at 2526 toises in height: it seems greatly to exceed the highest mountains, which our author calculates to be nearly 6 times as high as the highest point of the Andes. This calculation is, however, on very doubtful principles. Some observations on the atmosphere of the moon are added, for M. Schroeter has shown that very probably, an atmosphere surrounds our satellite. He establishes this fact by appearances similar to those explained so fully in his observations on Venus. But the atmosphere is lower, and its refracting density seems not to exceed 226 toises: the twilight is notwithstanding more luminous than the light reflected from the earth on the dark part of the moon. The height of the lunar atmosphere it must be obvious, is uncertain; for it can only be ascertained to that degree of density which refracts more light than the moon receives from this planet. Yet the calculation receives some support from this circumstance, that an atmosphere producing a twilight of the extent mentioned, will well admit of our explaining why different planets do not appear double, when immersing behind the moon, or suffer any apparent change in their brightness. Our author's calculations and particular conclusions we must omit.

Art. XVII. Abstract of a Register of the Barometer, Thermometer, and Rain, at Lyndon, in Rutland. By Thomas Barker, Esq; with the Rain in Surry and Hampshire, for the Year 1791. Communicated by Thomas White, Esq; F. R. S. —We do not approve of abstracts of registers, for we cannot in them detect accidental errors. The out-door thermometer seemed to be from  $83^{\circ}$  to  $16^{\circ}$ ,—though something perhaps should be deducted from the former, and added to the latter number. The mean heat of April was  $50\frac{1}{2}$ . The barometer vibrated from 30.11 to 27.92. The rain at Lyndon was 24.722; at South Lambeth 20.46, and at Selbourn, in Hampshire, 44.93; at Fyfield 24.05 $\frac{1}{2}$  inches. The weather was unusually variable; but, in no other respect, singular. It is surprising Mr. Barker should not know that milking ewes is a common practice in Scotland at present, as it was once in England. We know not why the custom is obsolete.

Art. XVIII. Observations on the remarkable Failure of Haddocks, on the Coasts of Northumberland, Durham, and Yorkshire. In two Letters from the Rev. Cooper Abbs, to Dr. Blagden, Sec. R. S.—The fact is, that haddocks have  
failed

failed for 2 or 3 years past on the eastern coasts, on account probably of vast shoals having been killed by lightning. The account is improperly extended, with the strange and absurd reasons of this deficiency given by different inhabitants of the coasts, and the too circumstantial narratives of the captains who saw the loads of dead fish in the sea.

Art. XIX. On the Cause of the additional Weight which Metals acquire by being calcined. In a Letter from George Fordyce, M. D. F. R. S. to Sir Joseph Banks, Bart. P. R. S. —Dr. Fordyce, by a clear circumstantially related experiment, shews that the increase of weight in the calces of metals, in consequence of their solution in an acid, is derived from the water, probably from its decomposition.

Art. XX. On the civil Year of the Hindoos, and its Divisions; with an Account of three Hindoo Almanacks belonging to Charles Wilkins, Esq. By Henry Cavendish, Esq. —This very ingenious paper is totally incapable of abridgment.

Art. XXI. On Evaporation. By John Andrew de Luc, Esq; F. R. S. —Few possess the art of extending philosophy so far by repetition, vague, circuitous accounts, and trifling distinctions, as M. de Luc. It is difficult to seize a new idea in this paper, except the leading one, which we believe to be erroneous, that the formation of steam, and the production of an expansile invisible vapour, by evaporation, are operations of the same kind. They are essentially different in many respects, and, in no one more, than that the latter is not decomposed by compression or by a difference in temperature. The changes in the state of air producing rain, are seldom owing to changes in temperature; and the little moisture produced by this cause, is only the superabundance of water dissolved by the assistance of heat. Though we are ignorant of their mode of action, yet the electrical fluid and light are considerable agents in evaporation; and, with their assistance, water forms a gas, unchangeable but by the abstraction of one of the ingredients. The new experiments are neither planned nor conducted in a manner to add to our knowledge. They show only, that the thermometer falls, when the receiver is exhausted; that, in cooling, the evaporated water is deposited, and on again being warmed, the vapour is again dissolved; all this was well known. The conclusion drawn is equally trite; viz. that the product of evaporation is an expansile fluid, which, either alone or mixed with air, affects the manometer by pressure, and the hygrometer by moisture, without any difference of the presence or absence of air. The evaporation, in vacuo, was known above 20 years since, and the influence of the expansile vapour on the manometer was ascertained long ago by different authors; its effect on the hygrometer may be easily supposed.



Art. XXII. Supplementary Report on the best Method of proportioning the Excise upon Spirituous liquors. By Charles Blagden, M. D. S. R. S.—In this report, Dr. Blagden explains and defends his former labours, in opposition to the criticisms of Mr. Ramsden. We think he has defended himself with success: the additional researches show equal ability, accuracy, and industry in himself and his associates.—The Appendix contains some experiments on two instruments, described by Ramsden, for measuring the expansion of fluids.

The volume concludes with the usual list of donations and donors.

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*An Essay on Generation, by J. F. Blumenbach, M. D. Professor of Physic in the University of Göttingen. Translated from the German. 12mo. 2s. 6d. Cadell. 1792.*

THIS intricate and complicated subject is not nearer a complete solution, after many centuries of enquiry, than at the first moment that physiologists employed themselves in the investigation. Yet we have made some advances, which another age may overthrow; while Dr. Blumenbach, who revives only the plastic power, and the moule interieure, will scarcely see his system of a longer date than that of Bonnet.

Our author, whose work was published some years since in the German language, gives an entertaining account of the different systems of generation, and confutes each pleasantly and satisfactorily. The system of Bonnet requires more trouble. It shocks the mind by its apparent absurdity; for it is some time before even reflection will show that size is only relative to the organs of the observer. Is it not possible that the smallest atom discernible by a microscope may be a mountain, which lesser animals may contemplate with astonishment? But this, it will be said, is common-place reflection. We shall observe then that the smallest bodies, which the nicest art can bring within our view, are organised with the same regularity as the largest. This was designed, not for our entertainment, but for the animal's use to whom it is allotted; nor is there any reason to suppose that we have reached even the ultimate arrangement. If then we go lower, we may suppose inferior animals equally objects of curiosity; and, till we can say of what size the ultimate particle must be, can we say that any degree of diminution is absurd? Our author combats Bonnet's system with much pleasantry; but his principal arguments are derived from the appearance of new or additional parts, from the probability that the blood-vessels of the embryo may have inosculated with those of the yolk in Haller's experiment, from what is observed in the reproduction of the different

different parts in a polypus, and from hybrid productions. We cannot engage to answer Dr. Blumenbach's objections. Hybrid productions are obstacles which no system has hitherto satisfactorily explained, and the objection to Haller's experiment may be easily refuted, when applied to the human species. The reproduction of parts, in an animal so simple as the polypus, calculated from its structure to supply accidental defects, can never be applied to the production of a system so complicated as ours. — M. Blumenbach's abstract of his own system we shall transcribe :

‘ That there is no such thing in nature, as pre-existing organized germs ; but that the unorganized matter of generation, after being duly prepared, and having arrived at its place of destination, takes on a particular action, or *nifus*, which *nifus* continues to act through the whole life of the animal, and that by it the first form of the animal or plant is not only determined, but afterwards preserved, and when deranged is again restored. A *nifus*, which seems therefore to depend on the powers of life ; but which is as distinct from the other qualities of living bodies (sensibility, irritability, and contractibility,) as from the common properties of dead matter : that it is the chief principle of generation, growth, nutrition, and reproduction, and that to distinguish it from all others, it may be denominated the formative *nifus* (*bildungstrieb* or *nifus formativus*).’

In this account, life gives unorganised matter the power of assuming form, shape, and functions, with surprising regularity ; and life, we suppose, is conveyed in the act of generation. This system differs little from the *moule interieure* of Buffon, and wants every kind of support from fact or argument. Neither are our author's proofs, from the growth of the *conferva*, and the generation of polypus, at all applicable. Life, to answer our author's purpose, must be an intelligent agent, and act from an end ; and it will appear a little surprising, that, having formed the body with care, her conduct in preserving it should be in every instance the necessary effects of peculiar stimuli ; that she should be often erroneous in her efforts, and destructive in her exertions. In short, this *nifus formativus* is a creature of the imagination, without the least support. If it were proper, we could have shown, that the objections to Bonnet, though some of them insurmountable, are by no means such as to invalidate his system ; and that this new agent is an imaginary one, whose powers and operations, though wholly gratuitous, are unequal to, and inconsistent with the effects.

*Cartwright's*

*Cartwright's Journal. (Concluded, from p. 39.)*

**M**R. Cartwright, continuing to be actuated with unabating ardour in the prosecution of his researches, purchased a brig of eighty tons, in which he embarked, in the first week of May, 1773, on his second voyage to the coast of Labrador. He was again accompanied by Mrs. Selby; with the Indians, a surgeon, whom he had engaged to serve in the capacity likewise of a clerk; his wife, a maid-servant, a cooper, and two apprentice boys. The command of the vessel he gave to Mr. George Monday, late master of the *Mary*, in which our author had returned from Labrador; and he took with him a brace of greyhounds, a terrier, and some tame rabbits.

The out-set of the voyage, we are sorry to find, proved inauspicious; for, on the eleventh of May, Caubvick, a female Indian, was seized with a sickness. Mr. Cartwright's own surgeon was utterly ignorant of her complaint, but by one of the profession at Wilmington, her malady was declared to be the small-pox: "which," says our author, "had nearly the same effects on me, as if he had pronounced my sentence of death." On the twenty-second, Caubvick appeared to be out of danger; but at the same time Ickongoque, another Indian, began to complain; as did likewise Tooklavinia on the twenty-eighth. At two o'clock in the morning of the twenty-ninth they weighed again, and proceeded down the channel with a fair wind; but at ten o'clock, so horrible a stench pervaded the whole vessel, all the Indians being now ill, that three of the ship's crew were seized with a fever, and there seemed reason to expect, that all on board would soon be attacked with a pestilential disorder. Mr. Cartwright therefore ordered captain Monday to carry the vessel into Plymouth, though he foresaw that such a measure would prove an immense loss to him, by the ruin of his voyage; and they came to anchor at Catwater the next afternoon. Mr. Cartwright went immediately on shore, and made a personal application to earl Cornwallis, admiral Spry, and the mayor of Plymouth, for a house to put the Indians in, but could not succeed.

On the morning of the thirty-first, Ickeuna died; Caubvick had a violent fever on her, and the rest were extremely ill. In the evening, Mr. Cartwright bargained for a house at Stonehouse, for two guineas and a half per week. At four o'clock next morning they weighed, and removed the vessel to Stonehouse Pool, where the Indians were immediately put on shore, and Ickongoque died that night.

On the second of June, our author engaged Dr. Farr, physician to the naval hospital, and Mr. Monier, an apothecary



at Plymouth, to attend the Indians; and, by the doctor's directions, he removed the two men into separate tents, which he had pitched in an adjoining close. Next morning he set off for London, where he waited on the earl of Dartmouth, his majesty's principal secretary of state for America, and acquainted his lordship with what had happened.

On the tenth, Mr. Cartwright set off on his return to Plymouth; and having arrived at Stonehouse, was informed, that both the men died in the night of the third of June, and that Caubvick had been given over, but was at length in a fair way of recovery, though reduced to a skeleton, and troubled with many large boils. She recovered so very slowly, that it was not until the fourth of July that our author durst venture to remove her, when he once more embarked with her and all the rest of his family (except his maid whom he had discharged for bad behaviour) to proceed on his intended voyage.

The humanity shewn by Mr. Cartwright during the disasters abovementioned, do great honour to his character, and prove him to have been worthy of the warmest attachment from all who accompanied him on the voyage. After getting on board such provisions as he had occasion for, he hired another woman servant, and on the sixteenth of July, again set sail for Labrador, where, after a prosperous passage, he landed on the twenty-ninth of August. On the thirty-first, the whole of the three southernmost tribes of Esquimaux, amounting to about five hundred, having accidentally heard of Mr. Cartwright's return, arrived from Chateau in twenty-two English and French boats. For an account of the scene which ensued, we shall have recourse to the author's own words.

‘ I placed myself upon a rock under the water side, and Caubvick set down a few paces behind me. We waited for the landing of the Indians with feelings very different from theirs: who were hurrying along with tumultuous joy at the thoughts of immediately meeting their relations and friends again. As the shore would not permit them to land out of their boats, they brought them to their anchors at a distance off, and their men came in their kyacks, each bringing two other persons, lying flat on their faces; one behind and the other before, on the top of the skin covering. On drawing near the shore, and perceiving only Caubvick and myself, their joy abated, and their countenances assumed a different aspect. Being landed, they fixed their eyes on Caubvick and me, in profound, gloomy silence. At length with great perturbation and in faltering accents, they enquired separately, what was become of the rest, and were no sooner given to understand, by a silent, sorrowful shake of my head, that they were no more, than they instantly set up such a yell, as I had never before heard.

Many

Many of them, but particularly the women, snatched up stones and beat themselves on the head and face till they became shocking spectacles; one pretty young girl (a sister to the late two men) gave herself so severe a blow upon the cheek-bone, that she bruised and cut the flesh shockingly, and almost beat an eye out. In short, the violent frantic expressions of grief were such, as far exceeded my imagination; and I could not help participating with them so far as to shed tears most plentifully. They no sooner observed my emotion, than, mistaking it for the apprehensions which I was under for fear of their resentment, they instantly seemed to forget their own feelings, to relieve those of mine. They pressed round me, clasped my hands, and said and did all in their power to convince me, that they did not entertain any suspicion of my conduct towards their departed friends. As soon as the first violent transports of grief began to subside, I related the melancholy tale, and explained to them, as well as I could, the disorder by which they were carried off; and pointing to Caubvick, who bore very strong, as well as recent marks of it. They often looked very attentively at her, but, during the whole time, they never spoke one word to her, nor she to them. As soon as I had brought the afflicting story to a conclusion, they assured me of their belief of every particular, and renewed their declarations of friendship. Their stay afterwards was but short; they presently reembarked, weighed their anchors, and ran across the harbour to Raft Tickle, where they landed and encamped: the rest of the afternoon and the whole of the night was spent in horrid yellings, which were considerably augmented by the variety of echoes, produced from the multiplicity of hills surrounding the harbour, till the whole rung again with sounds that almost petrified the blood of the brig's crew, and my new servants.'

Mr. Cartwright, after an absence of a few months, returned to London, where he immediately began to make preparations for a third voyage, on which he set sail in April 1774, and arrived at his destination towards the end of June.

The Journal of this voyage contains an account of the porcupine, which cannot but prove extremely acceptable to the lovers of natural history.

From this expedition our author arrived in London about the end of November 1776, and on the 29th of April the following year, set sail down the channel, on his fourth voyage.

On entering Eagle River, Mr. Cartwright and his attendants observed a wolverine going along the south shore of it; the first he had ever seen alive unless in a trap. Proceeding a little farther, they saw a brace of white-bears in the river above,

and a black one walking along the north shore. Our author landed on the south side with his double barrel and rifle, and soon perceived a very large black bear on the other side of the river; which afterwards took the water and swam across, but landed at some distance above the voyager, and went into the woods.

About half a mile higher, Mr. Cartwright came to a strong shoot of water, occasioned by the river being pent in between two high points; whence he had a prospect of several white-bears fishing in the stream above. He waited for them, and, in a short time, a bitch with a small cub swam down close to the other shore, and landed a little below. The bitch immediately went into the woods, but the cub sat down upon a rock, when our sportsman sent a ball through it, at the distance of a hundred and twenty yards at the least, and knocked it over; but getting up again, it crawled into the woods, where he heard it crying mournfully, and concluded that it could not long survive.

On the report of the gun, more bears soon made their appearance, and it was no sooner re-loaded than another she-bear, with a cub of eighteen months old, came swimming close under Mr. Cartwright. He shot the bitch through the head, and killed her. The cub perceiving this, and getting sight of the huntsman, as he was standing close to the edge of the bank, which was near eight feet above the level of the water, made at him with great ferocity; but just as the creature was about to revenge the death of his dam, our author saluted him with a load of large shot in his right eye, which not only destroyed that organ, but made him close the other eye; when turning round several times, he pawed his face, and roared most hideously. He no sooner was able to keep his left eye open, than, furious with rage and torture, he made at our author again; but when he had reached the foot of the bank, the latter gave him a second salute with the other barrel, and blinded him completely. On receiving the second shot, he acted in the same manner as before; until striking the ground with his feet, he landed, and blundered into the woods, knocking his head against every rock and tree that he met with.

The voyager now perceived that two other bears had just landed about sixty yards above him, and were fiercely looking round them. As both his guns were discharged, the ram-rod of his rifle broken by loading in too great haste the last time, and as he had lost his shot, and ball-bag belonging to the other in the boat, he freely confesses that he felt himself in a very unpleasant situation. But as no time was to be lost, he darted into the woods and instantly loaded his double barrel with powder



der only ; that he might singe their whiskers at least, if he should be attacked ; for the rifle-balls were too large. Having loaded his rifle also with as much expedition as a broken rod would permit, he returned to his former post. The bears having advanced a few yards, were at the edge of the woods, and the old one was looking sternly at Mr. Cartwright. The danger of firing at her he knew was great, as she was seconded by a cub of eighteen months ; but he could not resist the temptation. She presenting a fair broadside to him, he fortunately sent a ball through her heart, and she dropped ; but getting up again, she ran some yards into the woods, where he soon found her dead without her cub.

Mr. Cartwright now advanced higher up the river, until he came opposite to a beautiful cataract, and to the end of a small woody island which lies near the south shore. He there sat down upon some bare rocks, to contemplate the scene before him, and to observe the behaviour of the bears. We have related these particulars, as connected with natural history ; but the description of the beautiful romantic scene, we must refer to the work.

The Journal, in the month of February 1779, contains an observation, that not a single track of a white bear had been seen for a long time past ; which induces our author to be of opinion, that those animals, during the winter, keep upon the outer edge of the ice, where they meet with seals. When they come on shore, he presumes it is chiefly on the outer islands ; yet he has sometimes known them go far into the country, in the winter : but how they can procure food there, he is unable to determine ; for he imagines that they cannot catch any other land-animal than the porcupine, and of them but few. They must likewise, he thinks, pay severely for a scanty meal, from the pain occasioned by the quills which nature has provided for its defence. As to fish, it is his opinion, that they certainly can catch but few, and those only small, in such parts of rivers and brooks, as the strength or particular sets of their currents, or warm springs, may keep open. He should have imagined, that they would resort greatly to those parts of the tickles going into Sandwich-Bay, which are open all winter, because great numbers of winter seals (harps, and their young, called bedlamers) constantly remain there ; yet he never saw the track of one in the depth of winter. These animals, our author observes, are prodigious travellers, and must certainly be able to go a long time without food. When they can get nothing else, they will feed on the long stalks of the sea-weed from which kelp is made ; so will seals likewise ;

for he has seen both of them do it. Great numbers of them, he believes, are destroyed every spring, by being carried upon the ice too far from land to be able to regain it, though they will swim to a very great distance. He has heard of their being met with, on loose pans of ice, fifty leagues from the land, by ships which have been coming upon the coast. They bring forth their young about March, and drop them upon the ice, where they lie for some days before they are able to follow their dams, which leave them there while they go in quest of prey; and when they are first able to travel, frequently carry them on their backs. They most commonly have one at a time; sometimes, however, they have two, and our author has heard of their having three. They breed only once in two years, and their cubs follow them all that time; but how long they suckle them, or how long they go with young, he knows not. When their cubs are very small, it is dangerous to meet them, as they have then been often known to attack a man without the least provocation; but at other times they make off.

On the first of June our author took an account of the stock of provisions which were left; and he found that, owing to the success of their traps, slips, and guns, together with good oeconomy, he had now enough to last until the end of September. He had been under the greatest apprehension all winter, of falling short of provisions before any vessel could arrive with a supply. From the delays of waiting for, and failing with convoy, he did not suppose the arrival could be earlier than the middle of July; and if they chance to be taken, he should be obliged to send a boat to St. John's, in Newfoundland. He, therefore, would not suffer a morsel of salted meat to be expended at such times as there was any thing fresh in the house: and it was no small additional uneasiness to him, that his people were, three or four times, on the point of mutiny, because he would not give them salted pork, which they threatened to take by force. But he prevented their doing so, by assuring them, that he would shoot the first, and every man, who should make an attempt of the kind.

Unfortunately, the foxes went out of season much sooner than usual; and by the month of March they smelled so rank, that Mr. Cartwright could not insist on their eating them. He then hit upon an expedient which was of singular help to him; for on catching the first white-fox, he skinned it with great care, and eat of it himself, telling his people that a white-fox was superior to a hare. This set them a-longing; and then, by way of an indulgence, he gave them all that was caught afterwards; but the fact was, he acknowledges, they were no better than those of other colours: they, however, satisfied

the cravings of the appetite, and kept our author and his people from perishing. 'Before they went off this morning, says he, I had the satisfaction to receive their voluntary thanks for not giving way to their unreasonable demands; they being now convinced, that we must all inevitably have perished if I had.'

Our author makes many remarks on the food and disposition of the rein-deer, for which we must refer to the work. He has often ate of various kinds of venison, and in different countries; but he thinks none equal to that of the rein-deer, when in proper season. From the observations he has had an opportunity of making, he is entirely of opinion, that there are many parts of England where they would live and thrive well, but he does not think they would exist in such parks as produce nothing but fine grass.

In December 1779, Mr. Cartwright arrived in London from his fourth voyage.

Notwithstanding the great exertions which he made in the prosecution of trade, on the coast of Labrador, his affairs, in consequence of various losses, were now in disorder, and, to extricate himself, if possible, he resolved on a fifth voyage to that country; on which he embarked in July 1783. In the narrative of this voyage, we meet with many observations relative to the natural history of the beaver, which had only now come to the knowledge of our inquisitive author, and are worthy of perusal; though the length to which this article has already extended, will not admit of our inserting them.

On the fifteenth of December, the same year, Mr. Cartwright sailed for England, with a quantity of furs and whalebone. A dreadful hurricane, which arose in the passage, threatened the vessel with immediate destruction, and affords an anecdote highly honourable to the religious sentiments of the author.

'It is, says he, easier to imagine than to describe the anxiety of our minds, expecting every minute, from ten o'clock on the Saturday morning to eight on Sunday night, to discover ragged rocks close under our lee, and soon after to be driven upon them in a most violent gale of wind. We then, most devoutly, went to prayers; I officiated as chaplain, and no sooner had we done, than, to the admiration and astonishment of every man on board, the wind became perfectly moderate; it shifted four points in our favour, the sky cleared, and, miraculous to relate, the sea which but the moment before ran as high and as dangerous as it could well do, in an instant became as smooth as if we had shot under the lee of Scilly at five or six leagues distance! We could attri-



bute all these things, to nothing but the effect of the immediate interposition of the DIVINITY, who had been graciously pleased to hear our prayers, and grant our petitions; and I hope, I shall never be of a contrary way of thinking.'

In the end of April 1785, a continuance of the same motives induced our author to take his sixth and last voyage to the coast of Labrador; concerning which he never fails of interesting his readers with some new information. Funk island, we are told, is a small flat island-rock, about twenty leagues east of the island of Fogo, in the latitude of  $50^{\circ}$  north. Innumerable flocks of sea-fowl, particularly penguins, breed upon it the whole summer; and such havoc is made among the latter by crews who go thither for the purpose, that unless a stop is put to the practice, the brood, we are informed, will be diminished to almost nothing. Mr. Cartwright observes, it is a very extraordinary thing, yet a certain fact, that the Red or Wild Indians, of Newfoundland, should every year visit that island; for it is not to be seen from the Fogo hills; they have no knowledge of the compass, nor ever had intercourse with any other people, to be informed of its situation.

We lay before our readers the subsequent extract, as containing an instance of savage ferocity among the Indians in Table Bay.

'When Mr. Collingham was at the Indian settlement, they shewed him a small island in the mouth of the bay, and near to the shore of it, on which a most tragical scene happened about fifty years ago. A number of Esquimaux were then encamped upon it, when a dispute arose between two young men, about the wife of one of them, with whom the other was in love, and insisted upon having her from him. High words ensued; the respective friends of the two men took part with them, and not being able to settle the matter amicably, they at length had recourse to their bows: their arrows flew swiftly until all were expended; they then attacked each other with their knives. Neither age or sex were spared in this civil dissention. The feeble grandfire, the tender mother, and the infant at her breast, fell alike undistinguished victims of frantic rage and ungoverned fury. Two men only, and they of opposite parties, survived the bloody contest: when each, surveying the dreadful carnage that every where surrounded him, and struck with the thought of what would become of himself, if he killed his antagonist, agreed to desist.'

In the beginning of December, of the last-mentioned year, our author, after a stormy and extremely dangerous passage,

arrived safe in England, where we hope he will long continue to enjoy that repose which is so much merited by his unwearyed perseverance in the pursuits of honourable enterprise.

To the Journal of his several voyages, Mr. Cartwright has subjoined a succinct account of the natural history of Labrador, accompanied with judicious remarks. Of this interesting part of the work, we can specify only a few particulars.

The face of the whole country, at least all those parts at present known to Europeans, are very hilly, and in most places mountainous. The south coast has great appearance of fertility from the sea; but a close inspection discovers the soil to be poor, and the verdure to consist only of coarse plants, well adapted to the nourishment of deer and goats, but do not appear proper for horses, kine, or sheep.

All the east coast, so far as our author penetrated, and by what he could learn from the Esquimaux, exhibits a most barren and iron-bound appearance, the mountains rise suddenly out of the sea, and are composed of a mass of rocks, thinly covered in spots with black peat earth, on which grow some stunted spruces, *empetrum nigrum*, and a few other plants.

As some compensation for the poverty of the soil, the sea, rivers, and lakes abound in fish, fowl, and amphibious creatures. No country is better furnished with large, convenient, and safe harbours, or supplied with better water; for rivers, brooks, lakes, and ponds, are every where to be met with in abundance. In treating of this subject, our author observes, that the swelled throats, which prevail among the inhabitants of some of the Alpine countries, must be occasioned by the mineral particles imbibed by the waters in their passage down certain hills, and not by the use of snow-water; as no such complaints are to be found in Labrador, where the genuine springs are so scarce, that probably nineteen parts out of twenty of the waters in that country, are produced entirely by the winter snows.

All along the east coast, and within the many capacious bays which indent it, are thousands of islands of various sizes, on which innumerable multitudes of eider-ducks, and other water-fowl breed. Even the smallest of these are not without their inhabitants, if the spray of the sea does not spread entirely over them; and the larger have generally deer, foxes, and hares upon them. The first swim thither to avoid the wolves which infest the continent; but the two other tribes go out upon the ice, on which they are afterwards left when it breaks up in the spring.

All those kinds of fish which are found in the arctic seas, abound on this coast; and the rivers are frequented by great abundance of salmon, and various sorts of sea-trout; pike,

barbel, eels, river-trout; and some few other kinds of fresh-water fish are also found in them.

At the distance of a few miles from the bay, the air becomes soft and warm; and the land is covered with timber, which reaches down almost to high water mark, and is generally edged with grass. The best timber is generally found near the head of the tide, and by the sides of brooks. The country produces, we are told, only seven sorts of trees which are worthy of that appellation. These are, black, white, and red spruce, larch, silver-fir, birch, and aspen. Those next in size are, willow, mountain-ash, and cherry.

The climate, as appears not only from the author's Journal, but his own observation, is remarkably healthy. The winters are long and severe, but the cold is of a pleasing kind; never causing a person to shiver, as it does in England.

The account of the natural history of Labrador is followed by a Diary of Farenheit's Thermometer, where the observations are made in different degrees, both of latitude and longitude, and afford a satisfactory idea of the general temperature of the country.

The work concludes with a poetical epistle, entitled Labrador, partly descriptive, and partly of the didactic kind. Could our limits permit us to give an extract, it would afford no unfavourable specimen of the native genius of a Muse professedly uncultivated, and whose object consists in the recital of truth, more than the embellishment of fiction.

On the whole, the present work, whether we consider it as containing additions to geographical researches and natural history, or the variety of incidents during a long residence on the coast of Labrador, is entitled to warm commendation. It contains a journal the most extensive that we remember to have seen executed by any individual in a private capacity, and places the abilities and amiable character of the journalist, as well as his persevering exertions, in a conspicuous point of view. To each of the volumes is prefixed a glossary, exclusive of which, and the charts, the first is ornamented with a print of the intelligent author.

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*Travels through Swisserland, Italy, Sicily, the Greek Islands, to Constantinople; through Part of Greece, Ragusa, and the Dalmatian Isles; in a Series of Letters to Pennoyre Watkins, Esq. from Thomas Watkins, A. M. In the Years 1787, 1788, 1789. (Concluded, from p. 50.)*

Proceeding to the second volume of these Travels, we meet with a description of Messina, and a general view of its history. Before the earthquake of 1783, the appearance of  
this



this city from the water was universally admired for the beauty of the prospect; but it is now, we are told, a most deplorable picture of desolation. At the lofty city of Taormina, some miles distant, there is neither inn nor lodging-house; so that the travellers were reduced to make personal application for being accommodated in a monastery of Augustine friars, where they supped on bread, goats milk and honey, and slept away the fatigue of the day.

The author's first object in those parts was to visit Mount *Ætna*, which, notwithstanding the inclemency of the season, he resolutely effected, and stood upon the very summit of the mountain. At Catania, situated at the bottom of *Ætna*, a good inn is kept by a person named Caca Sangue. This fellow, says our author, is extremely pleasant and communicative: 'Among other things, he told us that Mr. ——— who has published such a minute description of his journey to the crater of *Ætna*, was never there, but sick in Catania, when his party ascended, he having been their guide.' This anecdote we formerly heard, not without some surprise, by a different channel.

Mr. Watkins observes, that there never was any country more fruitful than the neighbourhood of Agrigentum, which was formerly the granary of Carthage, and of all the northern shores of Africa, except Egypt. Even in its present neglected state, it exports a considerable quantity of corn, which produces the finest flour he ever saw.

A letter dated from Palermo presents us with the following information:

'The country between Alcamo and Palermo is the most mountainous we have seen in Sicily; but richly clothed with groves of ancient olive trees, and full of clear brooks and fountains. Our views were much confined, until we entered the main road of Palermo; from which, at the little town of Monreale, we looked down upon the capital of Sicily, and its charming vicinity; the one grand and extensive, being, in consequence of its numerous population, surrounded by large suburbs. The other diversified by groves of olive, fig, and orange-trees, and a variety of villas and gardens. Behind all these objects of admiration, is that spacious bay, from the naval advantages of which, the city, formerly called Panormus, or *Πανόρμος*, took its name. Its population, which exceeds 200,000 souls: the regularity and beauty of its construction: the number and magnificence of its nobility, put it upon a level with the first cities of Europe. The streets are broad and well paved, particularly the two principal, which bisect each other at right angles. When I walk through them at night, the throng of people, the brilliancy of the shops, and the many carriages which

are continually passing and repassing, remind me of London. The port, crowded with shipping, is at the western extremity of the city; at the eastern the sea washes a terrace called *La Marina*, with which it is impossible not to be in raptures. There, about sun-set, the nobility assemble in their carriages (many of which are English) for the air (or, as they call it, *il fresco*) and conversation.'

Our author, on his return to Rome, found many of his countrymen; some of whom came thither, as he supposes, for no other purpose than to tell their acquaintance in England that they had seen St. Peter's; 'for, says he, they have been here only three weeks, and are now going post to Naples, where they may remain nine days, or perhaps a fortnight.'

We shall insert Mr. W's short account of his reception, and that of his company, at the Vatican:

'We had lately the honour of being presented to the pope by Mr. Jenkins, with half a dozen of our countrymen. Having waited some time in an anti-chamber, we were conducted into his bedroom—a narrow and dark apartment, with shabby furniture, and a little tent-bed. In a few minutes we went into another room, where we found him in his dressing gown. Having learnt from Mr. J. that some of us spoke Italian, he conversed in that language on our national partiality to hunting, and wished to know in what the English manner differed from the Italian; unfortunately the gentlemen who were most acquainted with the subject, were the least conversant in Italian, but he perceived the embarrassment, and politely shifted the conversation to the villa Borghese, which we acknowledged (seemingly much to his satisfaction) was the first thing of the kind we had ever seen. At our departure he sent us to look at a fine picture which he had lately purchased. I believe I have before told you that he is a very handsome man for his age; I can now add, that his manners are as pleasing as his person. Many a simple 'squire in England is prouder of his title than he is of the papacy; which is the more to be admired, when considered that he was raised from obscurity to eminence: from an humble priest to a sovereign pontiff.'

At Narni the travellers viewed the superb ruins of a Roman bridge over the Nera, or ancient Nar. This bridge was built in the reign of Augustus, with large pieces of white marble, laid together without cement. It consisted of three arches, one of which only remains. 'The elevation, says he, is so considerable, as to be parallel (the author must mean, on a level)

'—with the tops of two high hills through which the river passes, and the width is (as I am told) 267 feet. From Narni we came to Terni, called by the Romans *Interamna*, whence we went three miles

miles and a half out of our road to see the cascata delle marmore, a waterfall, in comparison of which those of Switzerland are mere spouts. We ascended a hill of great height, along the summit of which is a channel cut through a rock in the year of Rome 480, by Marcus Curius Dentatus, to divert the course of the Velino, and to prevent it from overflowing the valley Rieti. This channel, through which the stream runs with great force, is shaded by a thicket of evergreens. We stood on the brow of the hill, and saw with wonder the entire body of the river rush fearfully over it, and dash in irregular direction down its projecting sides, falling into the woody valley beneath—a depth of 1340 feet, which is superior even to that of the Niagara. The spar of the broken water appears like a cloud, and spreads itself in a continual dew upon the adjacent country.’

The country between Terni and Loretto is described to be quite a paradise; particularly the vale of Perugia. The situation of Loretto is delightful. The town stands upon a hill, about four miles from the Adriatic, and in a part of Italy the beauties of which are innumerable. The extraordinary riches of this place have excited the attention of every traveller.

‘ From the Santa Casa (says our author) we were conducted into the treasury, a large room surrounded with shelves, before which are folding doors of glass. Through these we beheld heaps of gold plate, jewels, and other splendid offerings of superstition. You may conceive the wealth of this place, when told that the silver it possesses is too common to be exposed to view, and therefore locked up in coffers. My eye was soon tired with dwelling upon these golden walls, but it was happily relieved by an object on which it could gaze for ever—a picture of Raphael, which represents the Virgin lifting up a veil from the infant Jesus asleep; and St. Joseph in the back ground. It is in a high state of preservation, consequently inestimable. An immense sum was lately offered for it by an English gentleman, but refused. On coming out of the church we saw a large body of pilgrims walk into it upon their knees, singing hymns: they went round the Santa Casa, which stands at the upper end of the aisle, and came out in the same manner as they had entered. Is it not a melancholy reflection that religion, which was designed to elevate, should, as in the present instance, abase the human mind? but such an ordination is undoubtedly for wise, though to us inscrutable, purposes. It is so, and it ought to be. Could the Santa Casa be transported by the same supernatural agency as before from Loretto to Rome, I am sure it would be much for the better, as the insecurity of its situation must be obvious to every one who visits the place. Two hundred resolute fellows might strip it of all its finery in four hours, and



and carry the image with its sumptuous apparel on board a corsair. I am persuaded the Barbary states are not aware of this, or they would certainly attempt, and attempting, effect it.

With regard to the facility of surprising and plundering this church, our author's opinion entirely coincides with that of the ingenious traveller Mr. Sharp; for admitting the justness of whose remark on this subject, we (the Critical Reviewers) had the honour of being stigmatised by the late illiberal and petulant signor Baretti, though even Mr. Addison's authority might have been cited in support of the observation.

Many are of opinion that Venice is in danger from two evils, which, though the immediate reverse of each other, would both be equally fatal to its existence. One of these is too much, the other too little water. The republic has long been, and still is, engaged in building a wall between the Adriatic and the isles, to extend twelve miles; and, as they think, to preserve the city from inundation. The second evil, however, seems not to be so easily obviated. Our author justly observes, that in reading the history of this country, the many instances that occur of pride, jealousy, and systematic tyranny, must excite in every impartial mind an abhorrence of hereditary aristocratic government.

Its government is still described, by inattentive foreigners who visit the place, as the most jealous and despotic upon earth, because it once was so; but our author declares, from his personal knowledge, that there are few more indulgent. The decline of this celebrated republic, in modern times, he ascribes to the true cause, namely, the discovery of a passage to the East Indies by the Cape of Good Hope; for before this period it was the most commercial and opulent state in the world. All the productions that were sent to Europe, came along the Red Sea to Suez and Alexandria, where they were received by the Venetian merchants, who then enjoyed the monopoly of those valuable articles.

Of Corfu, the capital of the ancient Phœacia, we meet with the following account:

‘ The town of Corfu is in itself one of the finest places I ever saw, but the country is beautiful, though wild and rocky. I have made three or four excursions into it on horseback, early in the morning, and late in the evening, for at any other time it is impossible to move, so oppressive is the heat. Even the natives complain of it. Every day after dinner I am obliged to retire, strip myself, and sit still till sun-set, when I dress, and walk on the esplanade, where the noblesse and officers of the garrison are assembled. The appearance of the common people, who are all Greeks, is, I think, deserving of notice. They are generally well grown  
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and well made; their complexion is dark, their hair black and short; they shave their beards, but wear mustaches. Their dress consists of a small close cap of red or green cloth, which covers little more than the crown of the head: of a waistcoat with a superfluity of little buttons, over which is a loose jacket. Around their middle they bind a sash, in which they carry long knives for the double purpose of eating their meat, and *stabbing those who offend them*. Their breeches are preposterously large, and instead of shoes they wear a kind of slipper, tied with ribbons or strings. At first I thought them humane and gentle, but soon had occasion to change this opinion, for on Friday last, one of their calovers, or priests, to whom they are violently attached, having received a blow from a poor Jew, they immediately assembled, and not only demolished the house of the delinquent, but massacred him, his family, and all the Jews who were too suddenly attacked to fly from, and too weak to resist, their fanatic rage. By the interference of the garrison, the fury, but not the anger, of these zealots was at length quelled. The island is in want of water, and does not produce a sufficiency of corn for the consumption of its inhabitants; however, their exports of oil, wine, dried fruits and salt, procure them an ample supply of it from other countries.

Zante is the most valuable, though not the most extensive of the few Greek islands which the republic of Venice still retains.

‘ The day after our arrival (says the author) we were visited by the procurator Emo, admiral of the fleet, whose name is frequently mentioned in the London papers: by the proveditor, or governor of Zante, and by all the foreign consuls of the island; among whom was Mr. Serjeant, the English consul—a gentleman who has shewn me much attention. From him I learned, that the last of our countrymen who visited this island, was that great philanthropist Mr. Howard, whose simplicity of manners and extreme abstinence (for he subsisted on bread, fruits, and tea) astonished all who knew him. They were surprised that a man of his fortune should come in a merchant-ship without even a servant to attend him. I told them that he consulted the benefit of mankind more than his own convenience; but they had not *virtue* enough to comprehend me; indeed the common people are the most vindictive and sanguinary wretches that ever existed, as scarce a week passes without murder. But the frequency of this crime should, in a great measure, be attributed to a feeble and corrupt government.’

Mr. Watkins seems to have performed the voyage amongst the *Ægean* islands, and along the coast of Greece, with a degree of classical enthusiasm. The following instance of his sensibility deserves to be quoted:

‘As I gazed upon the coast of Elis, (says he) not many miles from that sacred place in which the Olympic games, the nurse of Grecian virtue and enterprise, were celebrated, the melancholy reflection of its departed glory succeeded the joy I at first felt. I looked stedfastly upon it, my remembrance made my sorrow insupportable, and I burst into tears.’

Mr. Watkins expresses an opinion that Paris carried away Helen from the temple in the island of Cythèra, now Cerigo, into Egypt, *not to Troy*.

‘There are many reasons which induce me to adopt this opinion: one I shall mention. It is probable from the prevalence of the north wind in summer, and the uncertain navigation of the Ægean, that had he sailed for Troy, he would have been delayed and intercepted; when, on the contrary, his passage to Egypt was sure and expeditious.’

The traveller next visited the island Melos, where he observed the scattered remains of a city, which he persuaded himself was the same that bestowed its freedom on the Milesian philosopher Thales.

‘The Greeks of Melos differ, though not materially in appearance, from the Corsiots and Zantiots. The custom of wearing the beard is more prevalent among them, and their dress in some respects resembles the Turkish habit. The women are in general well made and beautiful. Their hair is dark, their eyes large, with more languor than expression in them. They are uncommonly full in the bosom, reminding me of Homer’s descriptive epithet βαθυκοιλπος, *deep-bosomed*; and their loose and airy manner of clothing themselves heightens that voluptuous appearance for which they have ever been distinguished. Their climate has the same effect upon them as upon the fruits, in bringing them to maturity at an age, which in England is considered far from adult. They marry at twelve or thirteen, for about that period of life I have seen them with children at the breast. Though soon in decay, longevity is as common here as elsewhere.’

Mr. Watkins appears to have surveyed the plain of Troy with the pleasure that might be expected from a scene so renowned in epic poetry; but as he mentions the tomb of Achilles having been perforated by a late traveller, we are surprised to meet with no intimation respecting the topography of that region, as delineated by M. Chevalier; especially as he seems to have had the best opportunity of acquiring such information from the residents at Pera, to whom M. Chevalier, had he really then, as he assures us, digested his system, must, at a time when he was flushed with the discovery, have communicated his



his success.—Mr. Watkins expresses a suspicion, that the antiquities said to have been found in the tomb of Achilles have been fabricated at Paris. If this suspicion be any thing more than a vague conjecture of scepticism, we wish he had mentioned the particular circumstances upon which it is founded. At the same time we cannot help entertaining an additional wish, that in the act of searching the tomb, M. Chevalier had taken care to be accompanied with more than one gentleman of eminence, who could have attested the truth of the discovery. In an affair so gratifying to curiosity, as well as interesting to literature, we may well suppose that sir Robert Ainslie, and others in a public character, would readily have crossed the Hellespont to be present at such an enquiry.

‘ It has fortunately so happened, (says the traveller) that the further I have travelled, the more the objects of sight and contemplation have become interesting. Judge of this when I tell you that the Trojan coast, which rises gradually from the sea, is (though uncultivated, being covered with holm, oak, &c.) possessed of innumerable charms. Along it are scattered the marble remnants of its ancient grandeur. Within two miles of the water we behold the ruins of Alexandrian, or modern Troy. To the north are the hills that bound the plain of Ilium, and behind all is Mount Ida, with its many risings.’

The Greek word which our author interprets *risings*, is Πηλοπιδαξ, and not Πολυδιδαξ, as erroneously printed in the work. It has no reference whatever to elevation, and means only *abounding in fountains*; a frequent epithet of Mount Ida.

The subsequent extract contains a remarkable instance of Mahometan imposture :

‘ Violent action in divine worship is not, I perceive, peculiar to our extravagant sectaries of England, for I was lately present at a scene that Bedlam itself could not outdo. I entered a large apartment where four dervises were seated upon carpets with their backs to a wall, on which were suspended many iron instruments of torture. Before these men in the centre of the circle formed by the spectators, were three others in the same attitude, and behind them stood four more. Upon a signal given by the principal, they began to pray aloud and to turn quickly round, repeating with uncommon emphasis certain portions of the Alcoran, among which I could distinguish the names of Mahomet, Ali, Osman, Mustapha, &c. Their dresses were close woollen jackets and long petticoats, which, having weights at the end, formed, as they continued turning, a wide circle. This giddy motion seemed to have no effect upon them during the first half hour, though assisted by forcibly beating their feet against the floor and working their heads about  
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with the most frantic violence. At length some of them began to see visions, when (though their prayers had been before *vociferated*) sudden acclamations still louder burst from them, and in this paroxysm of real or affected enthusiasm, they threw themselves out of their circle upon the ground, and were immediately assisted by a religious attendant, who, after squeezing their joints and rubbing the palms of their hands, whispered something in their ear which operated like a charm; for instantly the person thus treated sprang up with redoubled impetuosity, and was with the greatest difficulty holden by his attendant. However, his fervor soon subsided, and he appeared faint and languid, as if just recovered from a fit. Immediately afterwards hot irons were brought to the superior dervis, who having charmed them by his touch to prevent the common effect of burning, or at least pretended to it, delivered them to the others by whom they were received with apparent joy, and being instantly applied to their mouths, licked and holden between their teeth until forced from them by the attendants. Thus ended this Mahometan pantomime, this comedy of fanaticism and miracle.

Mr. Watkins, after visiting Smyrna, proceeds to Greece, where he surveys the ruins of Athens, and some other places; but was prevented from going to Thebes on account of the plague. The plain of Marathon, as well as that of Troy, having lately been the subject of investigation, we shall present our readers with the description of it by this traveller:

• Being lately accompanied by our consul and his janizary Mahomet Basha, I made an excursion to the plain of Marathon, about four and twenty miles from Athens. On the journey we turned a little out of the road to see a marble trunk, and head of a Colossean lion, I having promised to write an account of it to sir Robert Ainslie, as on his return he may probably take it with him to England. From this place we soon reached the romantic sides of Mount Pentelicus, whence Athens was supplied with marble, and about two in the evening gained the brow of a hill, from which I gazed over the celebrated field of battle where Miltiades with 10,000 Athenians and Plataeans, defeated 110,000 Persians. As we descended slowly, I had time and advantage to examine the whole scene. The plain is formed like a crescent, being washed on one side by the sea, and on the other shut in by high mountains, between which are three entrances. I suppose it to be 12 miles in compass, and, generally taken, about a mile in breadth. Near the middle of it is a large barrow, which I believe to be the tomb of Miltiades. It has lately been perforated, and found a solid mass.

• There is no account in history by which of the defiles Miltiades entered the plain, but his advantage against the superior number of the enemy is manifest from its narrow dimension. The ruins

ins of the trophy are still extant on the northern side of the mound, and many tomb-stones erect upon the plain. The Athenians who fell in the fight were buried together upon the sea-side. The spot is surrounded by pools of water, which, from the description of a French artist at Athens led me to it. This gentleman had dug there, and found three bricks, upon each of which is stamped the word *Αθηναίου*. I also, having procured a labourer, searched above an hour, and raised several, but none inscribed. When I had rode and walked over this interesting ground till night, we went to the little village of Marathon, at the northern end of it, where, to my great surprise, the inhabitants told the consul, that they often hear those noises, as of arms and the neighing of horses, which Pausanias mentions—some natural though unknown cause must exist.

From Greece Mr. Watkins returns to Italy, and thence soon after to England; where he subjoins to the account of his Travels the following amiable testimonial of filial piety.

‘ The author of these Letters, having had the misfortune to lose that parent for whose amusement they were written, entreats the indulgence of his readers, whilst he uses this public opportunity of paying a short tribute of filial duty and respect to his memory. There are few in whom the elements of nature are more happily mixed than they were in him, as he possessed understanding to comprehend, memory to retain, and eloquence to communicate, whatever had been the subject of his enquiries. And to give these properties the greater effect, his application became from habit his principal amusement. Nor were the qualities of his heart inferior to those of his head; for he had all the virtues of humanity, with few of its defects. Reader, he was a great, he was a good man.’

We may observe of these Letters in general, that they are written in an agreeable manner. The descriptive part is perspicuous, and the narrative apparently faithful. A degree of affectation, we think, is sometimes perceptible: but it may proceed from a natural desire of appearing to treat with novelty the account of places which have been repeatedly described by other travellers.

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*Lectures on Female Education and Manners. By J. Burton.*  
2 Vols. 12mo. 6s. sewed. Evans. 1793.

**I**T has often been recommended to those who have the management of schools, to devote a part of the Sabbath to the religious and moral edification of the children entrusted to their care. With this view, the author of the present work was induced to compose a Course of Lectures, chiefly calculated for the female sex. Having executed the design,  
C. R. N. Ab. (VII.) Feb. 1793. N in



in a series of plain and familiar Discourses, written for the particular use of a school of female tuition, they were read to the pupils on Sunday evenings; and the attention which was paid to them, during the time of delivery, has convinced the author of the efficacy of this mode of instruction. That its utility might be rendered more general, he has committed the Lectures to the press; by which means we have now the pleasure of beholding a work in the highest degree entitled to the public attention, and which we may anticipate to be not only a favourite production in all the seminaries allotted to the education of the female sex, but among the choicest books in the collection of every young lady in the kingdom.

The work begins with an address to the pupils on their return to school after a vacation; where the author explains particularly the object of the Lectures, displays the excellency of virtue, and evinces the indispensable necessity of early instruction. In the second Lecture he considers the state of childhood, with its usual characteristics, innocence of manners, and simplicity. We shall select from the conclusion of this discourse, the following sensible and useful observations.

‘ There is one mistake very prevalent, with respect to female education. Parents are too much inclined, to bring up their daughters, in a manner, by no means corresponding with their station. Under an idea of bettering their condition, they place them in schools, where the same mode of tuition is pursued with respect to them, as to others of a higher class, whose fortunes, or probable situation in life, will enable them to appear in a superior style of living. The consequence to the former is often fatal; because the ideas they have imbibed are not compatible with that humble rank, or perhaps employment, to which they are born. Indeed, it were to be wished, that a plan of education was more generally adopted, which would impress on the female mind, the importance of domestic duties, and the pleasures arising from domestic avocations.

‘ You have conceived a false opinion of education, if you suppose it consists only in qualifying you for the circles of gaiety and amusement. You are not only to be instructed in elegant accomplishments, but also to be taught the useful arts, so that you may be capable of appearing to advantage, both at home and abroad. You are not to despise the humble duties of a house or family; much less to suppose that your time is chiefly to be employed in decorating the person, or flaunting in public places. No superiority of rank or fortune should exempt a woman from domestic offices. Be humble, and you will learn contentment, which will direct you to accommodate your behaviour to that station of life, in which you may be placed. Humility will not debase, but enoble your sentiments; it will instruct you in that mode of conduct,

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which will be free from servility on the one hand, and arrogance on the other. Your superiors, your equals, or your inferiors, will each receive that degree of respect or civility to which they are entitled; and in proportion as you shall act, in a manner becoming your station, you will be treated with that deference, to which you will have a claim. In order to render such a deportment habitual to you, practise it amongst yourselves, whilst at school. Endeavour, as much as possible, to oblige and accommodate one another, even if it should be attended with some little inconvenience to yourselves. In this world we are but passengers. We should, therefore, make the journey of life as pleasant and agreeable as we can, by mutual good offices. A conduct, the reverse of this, betrays a sordid and selfish disposition! It defeats the very end of society, which is best supported by reciprocal acts of kindness. These will be the particular fruits of humility, the virtue, which I am now recommending; because they, who are conscious of their own wants and infirmities, will more readily excuse those of others; and not, like the proud, pass them by with contempt; or, like the censorious, expose them with derision and severity.

The same subject is continued through the third Lecture, in which the author delivers cautions against obstinacy, sullenness, and self-conceit, recommending at the same time a docile temper, acquired by attention, a reasonable taciturnity, and a proper degree of consideration, as necessary steps to improvement.—In the fourth Lecture his attention is particularly directed to sincerity. He remarks, that the love of truth should be early implanted in the mind; animadverts with just censure on the odious practice of lying; describing likewise its motives and consequences, in a series of just observations.

The author afterwards considers the influence of the female sex in society, as daughters, wives, or mothers, enforces upon his hearers the duty of filial obedience, and treats of the conduct of daughters. On the manner in which they should honour their parents, he addresses them in the following terms:

‘ Their age and maturer judgment entitle them to your deference and submission. Their counsels are to be regarded; and a proper degree of respect is due to their opinions. Or should it so happen, that your knowledge is, in some points, more extensive than theirs, through the advantage of a better education, this is so far from giving you a right to be assuming, or rudely to contradict them, that it is an additional motive for a courteous behaviour; because it is to them you are indebted for your intellectual improvements.—It will be in your power to oblige them by assiduity

duity and attention ; which, though in small concerns, will not lose their effect. You should discover an alacrity to please them, and a willingness to contribute to their ease. If they have any infirmities (as who is there without ?) you would be highly criminal to expose them.'

The sixth Lecture treats of the duties of wives, and the seventh on those of mothers ; in each of which the moral requisites, for supporting those characters with approbation, are painted in colours strongly expressive of the author's attention to the subject.

The next Lecture treats of the duties of the female sex, respecting which very opposite opinions have been entertained. Some have confined them to the mere drudgery of a house ; and others have required nothing more than those accomplishments which might render them agreeable. But it is certain, that a female character, formed on either of these models, would be defective:

' If then, says our author, these two modes of conduct seem to be erroneous, let us consider, upon what principles, your characters should be formed and established. By avoiding the extremes already described, we may probably fix on that happy medium, which will render you useful and agreeable members of society. This will best appear, from adverting to your proper duties and offices. These being once ascertained, that plan of education ought undoubtedly to be adopted, which is best calculated to qualify you for them, and enable you, in your several stations, to acquit yourselves with decency. There is a propriety of manners annexed to every condition of human life. You, in particular, should attend to it ; because every deviation from female prudence is rigidly observed. There also arises from it a two-fold satisfaction. The first is, that which is communicated to others, whose welfare and happiness will so much depend upon your own behaviour : and the other is, that which you will receive yourselves, from the consciousness of having performed your part with rectitude and decorum.

' To be obedient daughters, faithful wives, and prudent mothers ; to be useful in the affairs of a house ; to be sensible companions, and affectionate friends, are, without doubt, the principal objects of female duty. The accomplishments, therefore, which you should acquire, are those that will contribute to render you serviceable in domestic, and agreeable in social life.'

The author, having explained what are the proper offices and employments of the female sex, proceeds, in the ninth Lecture, to recommend those accomplishments which are either



ther necessary or agreeable; under which heads he mentions needle-work, embroidery, drawing, music, and dancing. The tenth Lecture contains prudential cautions relative to beauty and dress.

In the eleventh Lecture, the author considers the faculties and moral affections of the mind; examining likewise the question, whether the natural talents of men are superior to those of women? He mentions several instances, in the present age, of female erudition and genius; and expresses a solicitude that the sex should acquire a certain degree of literary knowledge.

The subject of the next discourse is reading, which is warmly recommended by the author; not, however, indiscriminately; but with a proper choice of books, which alone can render it profitable. Novels, he thinks, are the last books which young women should read; instead of being almost the first, as is the too general practice. What he chiefly recommends to their perusal are books of divinity, morality, history, and philosophy; thinking it unnecessary to mention poetry, as the sex have a natural partiality for works of imagination.

The thirteenth Lecture is employed on the consideration of female manners. The female sex, our author observes, are fond of admiration: he recommends to them great caution on their first appearance in public places; shewing the fatal consequences of keeping bad company; and that modesty is a virtue to which they owe peculiar attention.

The fourteenth Lecture, which treats of Pleasure, is introduced by the author in a manner which strongly marks his liberality and good sense.

‘Pleasure, says he, has enticing charms to young minds. But think not, my young audience, because I propose to consider it in a moral view, that I mean totally to proscribe it; and to intimate with the superstitious, that we can only make ourselves acceptable to heaven, by a life of pain and mortification; or, with the enthusiast, that it is, without exception, sinful and vicious.

‘If this world had been intended for a state of punishment, would the Almighty have scattered around us such a profusion of delights, so perfectly accommodated to the senses of mankind? Our way would have been planted with thorns, not strewed with flowers. Can it, then, be consonant to the benevolent scheme of a wise and good Being, to provide us with all those external senses, which are so organised for the purpose of enjoyment, only that we should be tempted with what we dare not touch, and tormented with desires which we must not gratify? Shall we hunger and thirst, and see before us the most delicious viands, which, however, we

are not permitted to taste? Shall the beauties of creation appear before us, in an infinite variety of prospects, and must we shut our eyes against them? Must we neither listen to the melody of birds, nor inhale the fragrant perfumes of aromatic shrubs? Is man endued with such excellent faculties, whereby he is capable of producing from his own mind and affections, a continual fund of entertainment, which, however, it is sinful for him to enjoy? Surely, then, all these gifts and endowments were sent in vain. If these things were not intended by the Deity, for the delights and enjoyment of his creatures, wherein does their use consist? If it be the lot of man to go on sorrowing the whole time of his pilgrimage here, the design of his Creator would be better accomplished, if this world, instead of its present appearance, had been made like the howling wilderness, where he might not have received a single ray of comfort, to support him in his gloomy passage; and where every object might assume the face of terror and dismay.

This may be the language of superstition; but it is not the language of reason or religion. The former invites us to partake of nature's blessings; the latter assures us, that all her ways are ways of pleasantness and peace. But can pleasure be found in a state of rigid penance? If man were not intended for social life, why is he endued with the gift of speech? The caves of the rocks and mountains; and the solitary cells of the monks would then be his proper habitations. But reason now asserts her rights; and explodes those melancholy doctrines, as the effusions of a mind terrified with false notions of a Deity, who is not a Being that delights in the misery, but in the happiness of his creatures. The pains and penalties, which the religious of some countries voluntarily impose upon themselves, have, amongst enlightened nations, lost all their merit; and we are convinced, that the duties of mankind are not confined to a cloister, but are of an active and social kind; and can only be of consequence or effect, in the more busy scenes of life. For though we allow them the rational enjoyment of those things, which providence undoubtedly sent for their use, yet there is then left a sufficiency of sorrow and inquietude.

The indiscriminate censures of the enthusiast are no less unjustifiable, than the mortifications of the superstitious. For if neither reason nor religion condemn the enjoyments of sense, it follows, that they are not in themselves sinful or vicious; but only become so through excess; or where they are instrumental in debasing the mind, and corrupting the morals. Here the self-denial of the one may be necessary; and the condemnation of the other applicable.

The author traces the sources of pleasure, as divided into sensual and intellectual; and distinguishes between such of the former as are either lawful or the contrary. After which he makes some judicious observations on public diversions and masquerades; as he does likewise, in the fifteenth Lecture, on gaming, theatrical entertainments, and intemperance. He places in a strong light, the usual effects of indulging a propensity to pleasure, with the misemployment of time, and the consequences of prodigality.

We should far exceed our usual limits, did we give a particular detail of the important observations contained in this excellent production. It is, therefore, necessary to confine ourselves to the contents of the subsequent Lectures.

‘ Lecture XVII. On the Necessity of governing the Temper—Good nature compared with Good-humour—Universal Philanthropy—Negro Race entitled to Compassion—Charity and Benevolence—The Manner of conferring Favours—Humanity to the Brute Creation.

‘ Lecture XVIII. Forgiveness of Injuries—The Nature and Consequences of Revenge—Modern Honour described—The Heathen and Christian Religion compared with Respect to the Duty of forgiving Injuries.

‘ Lecture XIX. Courtesy, Affability and Complacency—Firmness of Mind united with Gentleness of Manners—The Criterion of Civility—The Character of true Politeness.

‘ Lecture XX. Anger described—Its Symptoms and Effects—A meek and quiet Spirit recommended to the Female Sex—Excuses made by Persons subject to Anger.

‘ Lecture XXI. On Pride—The intrinsic Value of Birth and Riches considered.

‘ Lecture XXII. On the Pride of Power—Historical Evidences of the Abuse of Authority—Tyranny often exercised by those in subordinate Ranks—The Pride of Distinction in social Life—Mercantile Employment honourable—The Pride of Opinion—Humility recommended.

‘ Lecture XXIII. On Affectation, its Cause and Effects—Lord Chesterfield’s Doctrine of Simulation and Dissimulation examined—The Conduct of vain Persons—Affectation appears in a Variety of Shapes.

‘ Lecture XXIV. On false Fears—The Question considered, whether the Timidity of the female Sex is constitutional or affected?—Courage divided into active and passive—The former belongs to the Men, the latter to the Women—On Fears, natural, affected and superstitious.

‘ Lecture XXV. On Superstition—Predictions—The Oracles of the Ancients, Jewish Prophets—Fortune-tellers—Astrology—



Witchcraft—Charms—Omens—Apparitions.—This Lecture, which is equally entertaining and instructive, comprises much observation, as well as a fund of judicious remarks, and sensible admonitions.

‘ Lecture XXVI. On Evil-speaking.

‘ Lecture XXVII. On the Improvement of Time.

‘ Lecture XXVIII. A farewell Lecture addressed to those Pupils who were shortly to leave School—Should cultivate a religious Temper of Mind—Enthusiasm and Infidelity to be avoided—Domestic Virtues and Employments recommended—Caution in the Choice of Friends—Prudence of Behaviour in mixed Societies—On Marriage.

Our readers will perceive, from this enumeration, that the work comprises an extensive view of Female Education and Manners. We should be guilty of injustice to the author, did we not acknowledge that he has delineated these important subjects with distinguished ability, in a series of observations and reflections, no less judicious and well founded than interesting and useful.—To conclude, we would recommend these valuable Lectures to the attention of every school, and every family, where the proper education of young women is an object of particular solicitude. In fact, their merit is such, that the female who carefully peruses them, will not only receive improvement in the knowledge of her interests, and relative duties, but acquire the best information respecting the use and application of every ornamental accomplishment.

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*Disquisitions Metaphysical and Literary.* By F. Sayers, M. D.  
8vo. 3s. Johnson. 1793.

IN the first of these *Disquisitions*, the author attempts to investigate the pleasure which is produced in the mind at the sight of beautiful objects; but he previously states such objections as seem of the greatest force, against those theories of beauty which have most recently been offered to the public.

An eminent artist has entertained the opinion, that the line of beauty is a curve of a peculiar shape, and that objects deviate from beauty in proportion as they deviate from such a curve. But our author observes, that this standard, however applicable in some cases, is far from being universal; since many figures bounded by straight lines, as a square, an isosceles triangle, a pyramid, and a cube, are usually esteemed beautiful. In buildings likewise, he remarks, sharp angles must necessarily abound; and straight pillars, far from rendering

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ing a building deformed, produce more pleasing effects than those which are curved. For if curved pillars appeared to support any considerable weight, they would instantly excite in the beholder an idea of their bending under the weight, or in other words of weakness, which, instead of affording pleasure, would give rise to disgust.

Another author supposes beauty to consist in simplicity. To this opinion, Dr. Sayers observes, it may be objected, that a man, a ship, a pillar of the Corinthian order, variegated flowers, and many other figures of a complex kind, are notwithstanding regarded as beautiful.

The next theory is that of a celebrated writer, who maintains that beauty is produced by the combination of several qualities; such as littleness, smoothness, a gradual variation of lines, and delicacy. With regard to the first of these, littleness, it may be replied, says the author of the *Disquisitions*, that we annex beauty to the form of an angel, though we consider an angel as being of larger size than the human species; and that the Laocoon and the Apollo of Belvidere, two of the most beautiful and distinguished pieces of sculpture, are both larger than life.

That smoothness is not a constituent of beauty, the author infers from the acknowledged beauty of many hirsute and prickly shrubs; and because goats and sheep, animals exceedingly beautiful and picturesque, are covered with shaggy rough coats.

Against the third supposed constituent, namely, gradual variation of lines, our author remarks it may be objected, that flat surfaces are undeniably beautiful in a variety of situations; and that a building, or an apartment, in which we could perceive only curved or varying lines, would be quite ridiculous.

That delicacy is not essential to beauty, he considers as evident from this consideration, viz. that it would exclude beauty from the strongest species of animals, from a nervous human figure, and from all buildings for defence.

Utility, our author next observes, has been thought by some to be a quality annexed to every thing which is beautiful; but he makes some remarks to evince that this doctrine also is fallacious. The appearance, says he, of manly strength in a female, would not be considered as adding to her beauty, yet such strength might occasionally be useful. Upon the supposition that this theory was well founded, all orders of architecture, if equally strong and convenient, would also be equally beautiful. The author adds, that a graceful dancer, who is exercising a faculty perfectly useless, is regarded as

one of the most beautiful appearances we can meet with ; and that a person feeding voraciously, though employing powers absolutely necessary to existence, is an object rather disgusting than beautiful.

The last opinion adduced by our author, is that of Sir Joshua Reynolds, who maintained that a kind of central set of features, that is, a set of features composed of those most commonly to be met with, and a central form also, would constitute beauty in the human race. " To this, says Dr. Sayers, it may be objected, that the greater number of countenances and forms which we meet with, are neither strikingly beautiful nor ugly ; how then should features which are most common, and a form about the medium of those we most frequently meet, united in one person, be able to assume the character of perfect beauty ?

• If this explanation be admitted, it would follow, that in any class of animals of which the individuals must resemble each other, there would beauty be most generally diffused, and most peculiarly striking ; this however is certainly not the case : it may be added too, that at the first view of any race of men or animals, whose appearance is not grateful to us, when their general features, or forms are principally noticed, at that very time we view them with the least pleasure ; the first sight of the blacks in the West Indies is far from agreeable to Europeans, by dwelling among them for a time, many are at length discovered to be beautiful ; yet the common form strikes first and the individual differences afterwards.

Dr. Sayers, after endeavouring to invalidate the several theories above-mentioned, proposes one which he thinks less liable to objection, and the first hint of it he acknowledges to have taken from the writings of Dr. Hartley. According to this theory, the effects of beauty depend upon an association of ideas. ' With the forms which we esteem beautiful, says he, it will appear, that certain pleasing ideas or emotions are associated in our mind, which, upon the presentation of such forms, regularly arise, and produce those sensations which we attribute to the beauty of the object.'

The author endeavours to confirm this opinion by a variety of observations, some of which it may be proper that we submit to the consideration of our readers.

• Many proofs of this opinion may be advanced ; there is none stronger perhaps than the effect of these associated ideas in changing an object which is at first horrible or disgusting to one of a contrary nature : a slight view of the bowels in the dead carcases of men or other animals fills us with the utmost disgust, yet in the mind of the anatomist, who has investigated the provident arrangement and well ordered machinery of these important parts, they are so strongly associated with the ideas of wisdom and utility,

that



that they are converted into a beautiful and pleasing object of contemplation.

‘ The inconstancy of our opinions with respect to the beauty or ugliness of certain habits is an argument of a similar kind : with fashionable dresses are associated the pleasing ideas of rank, of wealth, of gentility, and such dresses are therefore generally esteemed beautiful while they continue to be worn by the higher orders of society ; but as soon as they have crept among the lower, the ideas associated with them are changed for others of a displeasing kind, vulgarity, poverty, and paltry imitation of our superiors are now connected with the once fashionable habit, and the same form of dress which a few months before was considered as beautiful and becoming, is now an object of ridicule or dislike : scarcely is a year or two elapsed before these odious fashions are again perhaps adopted by the higher orders of society, and again received and admired.

‘ The ideas associated with fashionable dress have so strong an influence on the minds of many, and seem so closely connected with the persons of them who wear it, that the feelings of inconvenience are not unfrequently found to bend before its charms : in a neighbouring nation the spring habit was regularly assumed at a certain season of the year, and no inclemency of weather was sufficient to outweigh in the minds of the fashionable the captivating ideas of rank and of breeding.

‘ The opinion which parents so commonly entertain of the beauty of their own offspring, who appear to others perhaps objects of dislike, or at least of indifference, is another argument in favour of this theory ; the parents having a variety of pleasing ideas associated with their own children which take place only in their minds.

‘ The lover is much in the same situation with the parent : associating with the person of his mistress qualities which are peculiarly pleasing to him, he lavishes upon her form every attraction, and she appears to him perfect : to another, who has never discovered in her these qualities so pleasing to her admirer, her shape and countenance are perhaps totally uninteresting.

‘ The effects of the unpleasing passions of hatred, revenge, and envy, in changing our opinion of personal charms are too well known to be dwelt upon : our great dramatic poet has addressed even the innocent messenger of misfortune with

“ This news has made thee a most ugly man.”

‘ Pain and bodily infirmities also, if great, render us often incapable of relishing or even of perceiving beauty : a mind vacant from all ideas unfavourable to pleasing impressions, is absolutely necessary for our feeling them in their full force.

‘ It may further be observed, in confirmation of this theory of beauty, that the most consummate form and features of the fe-

male of the human race, would be highly displeasing in the male; the ideas of tenderness, mildness, and modesty, associated with the countenance of a beautiful female, and those of softness and delicacy connected with her frame, however delightful as the properties of a woman, by no means form the beauty of a man.'

That beauty is not inherent in forms, features, or complexions, but depends entirely upon the ideas associated with them, our author considers as evident, from the frequent observation of the different effects produced upon different persons by the same object: for were there any thing specific in the object itself, all must and would be similarly affected.

The author endeavours to confirm his theory by an application of it to the beauties of the vegetable world, and to scenes of inanimate nature. 'The primrose, says he, and the snow-drop are indebted for their charms to the exhilarating ideas of the spring so strongly connected with them: with the rose is associated the gayest efforts of the lyric muse; with the myrtle the charms of Venus and the sports of the loves, and with the laurel the triumphs of arts and arms: hence the beauty so generally acknowledged in these classes of vegetables.

'The beauty of landscapes,' continues he, —

'arises from the ideas of peace, of health, of rural happiness, of pleasing solitude, of simple manners, of classical imagery, &c. connected with the groupes of trees, with the lawns, and fields, and water which enter into their composition; of this I think every one will be convinced from observing the various but equally pleasant ideas associated with the scenes of nature in the mind of Milton, and which he has so admirably assorted and connected with these scenes as viewed by the gay or melancholy man.

'When the poet describes the landscape as beautiful to the cheerful mind, he associates with it the sprightly notes of the lark, the hounds and horn, the rising sun, the song of the shepherd, the frolics of the rustic labourers and their simple but joyous repasts, the sound of the merry bells, and the dances of the youths and the maids on a sunshine holiday. When a similar scene of nature is to be made beautiful to the pensive mind, he pitches upon another class of associations, the plaintive notes of the nightingale, the gloom of moon-light, the sound of the distant curfew

Over some wide-water'd shore  
Swinging slow with sullen roar,

the rushing blast and its hollow murmur, the shades of the grove, strange mysterious music, and the unseen genius of the wood.'

The objections stated by this author to the various theories of beauty before mentioned, have undoubtedly great force,  
and

and there is much plausibility in that which he endeavours to substitute in their room ; but the admission of it is likewise opposed by a circumstance of no inconsiderable weight in the scale of metaphysical argument. If the effects of beauty depend universally upon an association of ideas, whence comes it that the mind is not always conscious of the ideas supposed to be associated ? Dr. Sayers remarks that the rose is associated with the gayest efforts of the lyric muse. This, we doubt not, is frequently the case among persons conversant with such poetry ; but it will not thence follow, that the pleasure produced by the sight of a rose arises from the same association of ideas in those who are unacquainted with the lyric muse. It seems to us, therefore, that an association of ideas may increase the effects of beauty, but cannot be the primary cause of them, in cases where the mind is unconscious of such an association.

The second disquisition relates to the Dramatic Unities ; concerning which Dryden has remarked, that, though in general accurately observed by the antient dramatists, they are no where regularly enumerated and enforced by the ancient critics. As the chief rule by which every dramatic poet should be guided in the composition of his work, is that of adhering to probability, and as nothing is to be admitted which opposes this rule, the best mode of determining upon the propriety of adhering to the unities, is doubtless to examine each of them with a reference to this standard. This plan Dr. Sayers pursues, and he begins with considering the unity of time.

This unity, our author observes, has been arbitrarily fixed to twenty-four hours ; and had its bounds been rationally determined, they would have been limited to the time which the piece takes up in performing ; as whatever is transacted beyond that period must be supplied by the imagination of the audience. But this appeared too severe a rule, and something is accordingly left for the imagination to supply. Our author remarks, that the period of one day is seldom long enough to produce those great resolves or evolutions of characters which are absolutely required in dramatic compositions ; and that, if this unity should be strictly adhered to, a forced concurrence of circumstances must be hastened into the compass of twenty-four hours. For example : ‘ the gradual change of Macbeth’s character could never have taken place in such a time ; nor could scarcely the violent temper of Othello have been worked upon, in so short a space, to destroy a wife whom he deoted on, and who was before unsuspected.’

Our author farther observes, with respect to this unity, that the strict preservation of it seems unnecessary ; as few of the

hearers



hearers of a dramatic composition accurately compute the time which is supposed to elapse in its progress. He means not to maintain that the poet has an unbounded privilege in regard to the violation of this unity, but must keep within the limits of probability. In the prosecution of this subject he makes several pertinent observations; and concludes, that under some limitations, the unity of time may be violated even with advantage.

The author next considers the unity of place, and observes that a strict preservation of this unity is often attended, like that of the other, with a breach of probability; considering it however as a proper rule, that in cases of change of place to a great distance, they ought always to happen between the acts.

With regard to the unity of action, our author likewise thinks that the poet is entitled to a reasonable degree of latitude; without which a pleasing set of plays, we mean the historical, would be entirely excluded both from the closet and the stage.

On the whole, it is our author's opinion, that the several unities may, for the most part, be violated to a certain degree with more probability than they can be preserved; and therefore that a strict adherence to them ought not to be an indispensable rule in dramatic compositions.

The third disquisition treats of Perception. The author endeavours to shew, by a variety of arguments and observations, that, though metaphysicians have usually supposed the mind to be capable of considering complex ideas synchronously, yet in reality it can only attend to one idea at a time.

In the next disquisition the author examines the origin of disinterested Passions, or those which prompt to promote the happiness of others. After many remarks on the subject, he concludes that disinterested passions are not innate, but that they may be traced, like other passions, to feelings of regard for ourselves.

In the succeeding disquisition Dr. Sayers enters upon an examination of the Evidence for Christianity, and introduces some observations which he has not met with in other treatises on this subject. He remarks, that exclusively of the internal evidence respecting the authenticity of the new testament, the genuineness and antiquity of it are clearly established by the testimony of authors who lived in the same period with the apostles, or who were their immediate successors. Add to which, that in a very few years after the publication of the new testament, large bodies of men received it as the guide of their belief. In short, as he observes, it appears, 'that the genuineness and antiquity of the books of the new testament are as well, or rather, better attested than the genuineness and antiquity of any profane author whatsoever.'

In favour of the authenticity of the new testament, Dr. Sayers adduces many arguments. In the first place, he thinks no one will for a moment deny that an unprejudiced reader would immediately give the same credit at least to the events recorded in the new testament, which are not miraculous, as he would to the natural events recorded by Thucydides, by Julius Cæsar, or by Sallust. He observes, besides, that external evidence is not deficient on this head. The suffering of Jesus Christ under Pontius Pilate is recorded by Tacitus; and other circumstances connected with sacred history are likewise established upon the authority of different writers; so that the new testament possesses all the marks of truth which any history can possess. No person, the author farther observes, can reasonably affirm, that admitting the greater part of the new testament may be genuine, yet the miracles are interpolated inventions of men who did not write the histories. We never, says he, decide in this manner with respect to profane authors. As the new testament therefore bears the same marks of truth with any heathen history which is credited; as its precepts are confessedly superior to the purest dictates of philosophy; and as its promises are agreeable to our noblest wishes, it is plain, continues Dr. Sayers, that the only difficulty attending its reception by some, must arise from a reluctance to believe in the miracles recorded in it.

In examining this subject, our author first observes, that miracles appear perfectly consonant to a divine revelation; and therefore that they are found in the new testament in those circumstances in which, of all others, it is most probable they should have been performed: and also that a want of miracles might have been accounted, by the very persons who object to them, a want of an essential part of the evidence for a divine revelation.

Our author next proceeds to invalidate the arguments usually advanced against the credibility of miracles; and on this subject, likewise, he makes several pertinent observations.

In the subsequent disquisition Dr. Sayers treats of the connection of pain and pleasure; respecting which he adduces some metaphysical observations which carry with them a degree of probability.—On luxury, which is the subject of the next disquisition, we scarcely meet with any new observations.

The author afterwards treats of English metres, and endeavours to shew, from instances in several writers, that the English language is not incapable of receiving forms of metre which are sufficiently harmonious, without the repetition of similar sounds. He admits, however, that the English is to be scanned, not by position, like the languages of the ancients, but by emphasis.

The concluding disquisition treats of the poetical character of Horace; in which the author expresses an opinion that greater praise has been bestowed upon the lyric compositions of that poet than candid criticism will admit. He observes that the ode, like any other piece of poetical composition, is written with some determined end; and this end should be one: that the several parts of the ode should likewise be connected with each other, and the link between them be plainly discernible. But he remarks that the lyric compositions of Horace, exclusively of being often deficient in these requisites, are not unfrequently displeasing from a want of simplicity, and from their inequality both in style and in thought. The following are the arguments and observations adduced respecting this celebrated author.

‘ Let us shortly examine the ode to Iulus; this piece has by some been exalted as the rival of the lyrics of Pindar, and may be selected as a composition in which Horace has greatly exerted himself. It begins with the comparison of the poet who imitates Pindar to a person trusting to artificial wings in his flight over the sea; this is far-fetched; Pindar is then compared to a river overflowing its banks; this is no doubt a just simile; the subjects of which this poet treats are next enumerated; Horace then compares Pindar to a swan and himself to a bee; then abruptly addressing Iulus, he desires him to sing the triumphs of Augustus, whom our poet compliments in a high strain, and finishes with telling his friend to sacrifice on the occasion of this triumph, ten bulls and cows, while he himself shall offer up a calf: nearly two stanzas are occupied in the description of this victim. It is sufficiently evident that this ode is remarkably faulty as to unity of design, and its subject matter, it can claim upon the whole but little approbation. Another poem of this author’s, which has also been greatly admired, is the ode to Calliope; after beginning with an address to the goddess, Horace relates the dangers from which he was preserved by the care of the muses, and expresses his reliance on their future protection: in this part of the ode we meet with a long list of names of places, than which nothing can be more tedious in poetry; he next desires the muses to recreate Cæsar after his labours; then follows a description, (by no means well connected with what precedes) of the war of the Titans, and this description necessarily abounds with the proper names of gods; he then remarks upon the excellence of wisdom, and finishes with an account of the sufferings of the giants: by the introduction of this war, I apprehend, the poet means it should be inferred that the gods were indebted to wisdom as much as to strength, for their victory over the ignorant though daring Titans: surely this starting into mythology to compliment Calliope



is no very excellent expedient; may I presume to observe, that it would have been much more natural, as well as interesting, to have described the effects really produced by the humanizing muses, than to have insisted upon the importance of prudence in this imaginary battle: how would the pen of Ovid have charmed upon a subject so delightful, and so rich in beautiful appendages. In the ode "*Laudabunt alii claram Rhodon aut Mytelenen,*" we meet with so striking a want of connection, that many have been induced to believe some of it lost; even with this allowance, it has not the slightest pretensions to wholeness: the style of the ode "*O Navis, referent in mare te novi,*" borders upon the bombast; the ode to fortune, though it has a splendid beginning, sinks in its progress: the celebrated ode "*Angustam amici pauperiem pati,*" falls off remarkably towards the end, and introduces a new subject foreign from the rest of the piece; and in the ode "*Inclusam Danaen turris ahenca,*" we meet with some lines which are better suited to the *Sermones*.

A careful perusal of the works of Horace will, I am persuaded, furnish other instances of imperfections of a similar kind; those which I have mentioned are sufficient to shew that his poems of the loftier cast are far from being compleat in their kind; I am, however, by no means unwilling to acknowledge, that some may be selected from them which are well deserving of approbation, and that among his lighter odes, The "*Quis multa gracilis te puer in rosa,*" the "*Vile potabis modicis Sabinum,*" into which, a compliment to Mæcenas is so dexterously introduced, and the "*Perficos odi puer apparatus,*" are well entitled to the highest praise which they have hitherto received.

Horace is certainly distinguished by various excellencies; the man of elegance, of good sense, of delicate humour and keen penetration, the philosopher and the sound critic are prevalent throughout his works; such is the praise which no one will deny to him: but that high and unqualified applause which he has received as a lyric poet, is certainly more than he can claim from his productions, and cannot, but in some degree, have arisen from an indiscriminating partiality to the works of the ancients."

We cannot entirely agree with Dr. Sayers respecting all his observations in this extract; but even admitting the whole to be well founded, they would but little affect the poetical character of Horace. The odes of the Roman poet, not to mention the seventeen Epodes, consist of one hundred and three; and when out of this number, the present author charges only six with being particularly defective, we may venture to say, that he confers, perhaps inadvertently, as great an eulogium on the genius of Horace, as is perhaps consistent with the standard of human perfection; especially when it is

considered, that Horace appears to have written the greatest part of his lyric compositions on the *spur of the occasion*, and not to have revised them.

On the whole, these Disquisitions contain many ingenious remarks, and evince that Dr. Sayers exercises his own judgment, on subjects of literature, uninfluenced by the prejudice of authority.

*Essays on the Lives and Writings of Fletcher of Saltoun, and the Poet Thomson: biographical, critical, and political. With some Pieces of Thomson's never before published. By D. S. Earl of Buchan. 8vo. 5s. Boards. Debrett. 1792.*

THIS noble author is a warm friend of Freedom; a character which would redound more to his praise, did not 'the zeal of that house' appear sometimes to 'eat up' his discretion and discernment. The present publication, amidst much instruction and amusement, affords many of those warm expressions which distinguish the author's political sermons; and as he is not deficient in abilities, nor in good sense, it is surprising he has not yet discovered that this unguarded warmth rather injures than promotes a cause; and that slighty sentences have no more effect in a literary assault than squibs would have in battering a fortress.

Prefixed to this work is an Introduction, containing an historical sketch of the progress of Liberty in Scotland, which, however, is rather superficial.—It begins in the following manner:

'Although I am sensible that the very sound and sight of the word Liberty has become disagreeable, if not terrible, to the fashionable world in Britain; yet it is necessary that I should introduce the Memoirs of Fletcher and Thomson, with reflections on the principles, manners, and temper, of the times and countries in which they lived, and of those that preceded their appearance. It is my purpose to treat this subject very briefly.

'It naturally divides itself into three parts; the Gothic, Puritanical, and Philosophical ages: under which three heads, without once mentioning the formidable and proscribed vocable, I shall endeavour to make it clear and convincing to the meanest and most obdurate capacity, that political energy and sentiment were never wholly suppressed in my native country.

'1st. Political energy and sentiment eminently appeared in the Gothic, by which I literally denominate that age which was coeval with the formation of military governments on a feudal basis, by the nations or people that over-ran Europe in ages far beyond the æra of genuine history, formed the states of Greece and Italy, and  
after-

afterwards in a more barbarous state overspread and overpowered the Roman empire, which had sprung from the same original.

‘ But the system of Gothic government was permanent, and we have it accurately delineated by the masterly hand of Tacitus, in his Treatise on the Situation, Customs, and People of Germany.

‘ In this æra, which is of immense duration, I observe political energy and sentiment exemplified every where in the equal rights of the holders of the soil.

‘ In countries and ages where lands were cultivated by slaves taken in war, or brought into bondage by conquest, there could be no other citizens.

‘ Trade and manufactures were not.

‘ In such a posture of society, sciences and arts could not exist.

‘ The proprietors of the soil could not protect themselves without government; and government requires a prince either single or complex, elective or hereditary.

‘ Governments were therefore formed variously, as contingency or necessity occasioned or required. — Scotland, the country to which my subject directs me, was planted and governed in this manner from the beginning.

‘ The miserable natives who preceded the Goths or Scythians, were treated like the natives of North and South America by the Europeans; and, after skulking and scalping for ages in their fastnesses, must have at last yielded to necessity or reason in their obedience to the laws of the strongest.’

In treating so important a subject, his lordship's style, as the reader must already have observed, is sometimes deficient in dignity; and in the progress of this Introduction, the following, among other flowers, may be culled: ‘ exemplified the motto with a vengeance: ’ ‘ great and big books,’ &c. &c.

As a more favourable specimen, we shall extract a paragraph expressing the consequences of the revival of literature, and of the reformation.

‘ Human genius and sentiment are always most agreeably excited by the contemplation of misfortunes. We naturally attach ourselves to the side of the loser of a contest. The struggles for liberty in Greece and Italy, recorded so eloquently by the Greek and Roman classics, imbued the minds of youth, and excited the feelings of the aged with the ardour of political sentiment. The people then began to know truly what it is to be a member of a free commonwealth, to be a citizen: delightful name! best of inheritances, best of rights, not to be surrendered, but with the life that accompanies it! With these sublime and heart-engaging affections, the study of the Scriptures of Moses and the Evangelists in the living languages of Europe, and the consolation of free agency in the choice of religious opinions, remarkably contributed



to the creation of new political energy among all ranks of men, but particularly among the middling and lower classes of the people, who by religious controversy were made, as it were, artificial members of society, and felt the inexpressible and captivating delight of thinking and acting for themselves; and of touching and affecting general society.—The clergy, irritated to madness by the dissolution of their magic superstition, and looking forward to the total destruction of their profitable fable of the church, persecuted the thinking and reforming people; and this laid the foundation of that perception of religious liberty, which immediately connected it with political liberty in Scotland so early as the reign of James V. and in England towards the end of the reign of queen Elizabeth.

The Introduction concludes with a violent declamation against the aristocracy, and the minister.

Next occurs the life of Andrew Fletcher of Saltoun, a person certainly worthy of a better age, a masculine orator, and a man of surprising talents and warm patriotism. He was the son of sir Robert Fletcher of Saltoun and Innerpeffer, by Catherine Bruce, daughter of sir Henry Bruce of Clackmannan; and was born in the year 1653. He studied under Dr. Burnet, then travelled on the continent; and was from his infancy of a very fiery and uncontrollable temper; but his dispositions were noble and generous. In the Scotch parliament he first distinguished himself by his opposition to the infamous ministry of Lauderdale; and was in consequence of his enmity to the arbitrary measures of Charles II. outlawed, and his estate confiscated. In 1683 he, with Robert Baillie of Jerviswood, came into England, to consult measures with the friends of freedom. Baillie was seized, condemned, and hanged, refusing, with heroic constancy, to save his life by impeaching his friend Fletcher; who returning to the continent, travelled, and studied public law and politics. In 1685 he was in Holland, assisting at the deliberations of the British exiles; but his ideas were too *republican* for their society. He came over with Monmouth on his ill-fated expedition.

The account given by Fletcher himself of his general conduct at this time to the late Earl Marshall of Scotland, was, that he had been induced to join the duke of Monmouth, on the principles of the duke's manifestoes in England and Scotland, particularly by the laws promised for the permanent security of civil and political liberty, and of the protestant religion, and the calling of a general congress of delegates from the people at large, to form a free constitution of government, and not to pretend to the throne upon any claim, except the free choice of the representatives of the people. That, when Monmouth was proclaimed king at Taunton,

he saw his deception, and resolved to proceed no farther in his engagements, which he considered from that moment as treason against the just rights of the nation, and treachery on the part of Monmouth. That, finding himself therefore no longer capable of being useful, he left Taunton, and embarked on board a vessel for Spain. That soon after his landing he was committed to prison; and, on the application of the English minister at Madrid, he was ordered to be delivered up, and transmitted to London in a Spanish vessel, which was named for that purpose. That one morning, as he was looking pensively through the bar of his dungeon, he was accosted by a venerable person, who made sign to speak to him. Fletcher, looking if any passage could be found for his escape, discovered a door open, at which he was met by his deliverer, with whom he passed unmolested through three guards of soldiers, who were fast asleep; and, without being permitted to return thanks to his guide, he prosecuted his escape with the aid of a person who seemed to have been sent for that purpose, concerning whom he never could obtain any information. That disguised, he proceeded in safety through Spain, where, when he found himself out of all apparent danger, he lingered, and amused himself with the view of the country, and with study in the conventual libraries; and having privately obtained credit by bills upon Amsterdam, he bought many rare and curious books, some of which are preserved in the library at Saltoun, in the county of Haddington. That he had made several very narrow escapes of being detected and seized in the course of his peregrinations through Spain, particularly in the neighbourhood of a town (the name of which Lord Marshall had forgotten) where he intended to have passed the night; but in the skirts of a wood, a few miles distant from thence, upon entering a road to the right, he was warned by a woman of a very respectable appearance, to take the left-hand road, as there would be danger in the other direction. Upon his arrival he found the citizens alarmed by the news of a robbery and murder on the road against which he had been cautioned. Some time after this escape, Fletcher's active genius led him to serve as a volunteer in the Hungarian war, where he distinguished himself by his gallantry and military talents. But the glory which he might have acquired in arms, had he served long enough to have obtained a command, he cheerfully sacrificed to the safety of his country.

In 1688 he attended William with better fortune, and distinguished himself in the Scottish convention.

Our noble author now proceeds to explain the principles of Fletcher, of which Buchanan was the father; but when he observes, p. 34, that Raymond de Sebonde, the friend of Montaigne, adopted the principles of Buchanan, he falls into an

anachronism. — Sebonde was the master of Montaigne, his works were published 1520 — 1530; and he was dead before Buchanan's treatise *de Jure Regni* appeared. We believe his lordship has not seen Sebonde's *Lettre sur la Servitude Volontaire*, though published (as he says \*) with Montaigne's *Essays*.

The following anecdote is curious :

‘ The duke of Hamilton was suspected of wishing to embarrass the settlement of the crown, with a view to favour the eventual pretensions of his own family. He went secretly on board the ship of Van Aärsen Somelsdijke, the Dutch admiral in the road of Leith, and proposed an union of Scotland and Holland as one commonwealth. It may be guessed who expected to be vice stadtholder in Scotland. Nothing could be more natural than the aversion the Scots felt to be sunk and lost in the great empire of Britain; and it was as natural for Hamilton and Fletcher to foment this aversion with different intentions, and from different motives. Lockhart of Carnwath, the memoir writer, flattered himself that Fletcher was a Tory, if not a Jacobite, in his heart, because he associated with Tories and Jacobites : but he did not reflect that the Tories and Jacobites were then the country party, and that Fletcher would hear more from them of the dignity, independence, and interest of his country, and less about a king that inspires a republican with no sentiment but terror or dislike. This, I believe, was the foundation for his being suspected of *not being a true Whig at bottom*; for Whigs and Tories were in those days quite distinct, disliking and avoiding each other, not mingled together as they now are, to share among themselves the plunder of their country.’

Fletcher distinguished himself against the projected counter-revolution in Scotland in 1692, in the Darien affair, and other measures of public importance. His speeches on the Union are particularly admired.—Lord Buchan concludes with the following character of this great man :

‘ Fletcher (says the anonymous author of his character in Thomas Rawlinson's library) was steady in his principles, of nice honour, great learning; brave as the sword he wore; a sure friend, but an irreconcilable enemy; and would not do a base thing to escape death.

‘ He would not submit to be called either Whig or Tory, saying, *those names were given and used to cloak the knaves of both parties*. Bravo!

‘ He had acquired the grammatical knowledge of the Italian so

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\* We have in vain looked for it.



perfectly as to compose and publish a treatise in that language; yet he could not speak it, as he found, when having an interview with prince Eugene of Savoy, and being addressed in that language by the prince, he could not utter a syllable to be understood. In his person he was of low stature, thin, of a brown complexion, with piercing eyes; and a gentle frown of keen sensibility appeared often upon his countenance.'

The time of his death, by a remarkable neglect, is not specified.

We next find various short speeches of Mr. Fletcher, breathing a masculine eloquence. From p. 76, it appears that this patriot long since observed, that the most considerable laws of Scotch freedom are industriously omitted in the two last editions of the Scottish acts of parliament. The speeches fill a third part of the volume, p. 65—174; but one extract from the last shall suffice, on the proposed limitation of the crown, by assigning the disposal of all places, offices, and pensions to the Scottish parliament.

'I should never make an end, if I should prosecute all the great advantages of this limitation; which, like a divine influence, turns all to good, as the want of it has hitherto poisoned every thing, and brought all to ruin. I shall therefore only add one particular more, in which it will be of the highest advantage to this nation. We all know, that the only way of enslaving a people is by keeping up a standing army; that by standing forces all limited monarchies have been destroyed; without them none; that so long as any standing forces are allowed in a nation, pretexts will never be wanting to increase them; that princes have never suffered militias to be put upon any good foot, lest standing forces should appear unnecessary. We also know that a good and well-regulated militia is of so great importance to a nation, as to be the principal part of the constitution of any free government. Now, by this limitation, the nation will have a sufficient power to render their militia good and effectual, by the nomination of officers: and if we would send a certain proportion of our militia abroad yearly, and relieve them from time to time, we may make them as good as those of Switzerland are; and much more able to defend the country, than any unactive standing forces can be. We may save every year great sums of money, which are now expended to maintain a standing army, and, which is yet more, run no hazard of losing our liberty by them. We may employ a greater number of officers in those detachments, than we do at present in all our forces both at home and abroad; and make better conditions for them in those countries that need their assistance. For being freed from the influences of English councils, we shall certainly look better than we have hitherto done to the terms on which we may

send them into the armies either of England or Holland ; and not permit them to be abused so many different ways, as, to the great reproach of the nation, they have been, in their rank, pay, clothing, arrears, levy-money, quarters, transport-ships, and gratuities.

‘ Having thus shewn some of the great advantages this limitation will bring to the nation (to which every one of you will be able to add many more) ; that it is not only consistent with monarchy, but even with an absolute monarchy : having demonstrated the necessity of such a condition in all empires, which contain several kingdoms ; and that without it we must for ever continue in a dependence upon the court of England ; in the name of God, what hinders us from embracing so great a blessing ? Is it because her majesty will refuse the royal assent to this act ? If she do, sure I am, such a refusal must proceed from the advice of English counsellors ; and will not that be a demonstration to us, that after her majesty, and heirs of her body, we must not, cannot any longer continue under the same prince with England ? Shall we be wanting to ourselves ? Can her majesty give her assent to this limitation upon a successor before you offer it to her ? Is she at liberty to give us satisfaction in this point, till we have declared to England, by a vote of this house, that unless we obtain this condition, we will not name the successor with them ? And then will not her majesty, even by English advice, be persuaded to give her assent ; unless her counsellors shall think fit to incur the heavy imputation, and run the dangerous risk of dividing these nations for ever ? If therefore either reason, honour, or conscience, have any influence upon us ; if we have any regard either to ourselves or posterity ; if there be any such thing as virtue, happiness, or reputation in this world, or felicity in a future state, let me adjure you by all these not to draw upon your heads everlasting infamy, attended with the eternal reproaches and anguish of an evil conscience, by making yourselves and your posterity miserable.’

The Essay on the Genius, Character, and Writings of Thomson the poet will not detain us long. To begin with an anecdote, the following is a striking instance in what different lights the same object appears to different classes of men.

‘ Sir Gilbert Elliot of Minto too, (afterwards Lord Justice Clerk,) a man of elegant taste, was kind to young Thomson.

‘ Thomson sent him a copy of the first edition of his *Seasons*, which sir Gilbert shewing to a relation of the poet’s who was gardener at Minto, he took the book, which was finely bound, into his hands, and having turned it round and round, and gazed on it for some time, sir Gilbert said to him, “ Well, David, what do you think of James Thomson now ? There’s a book that will make him famous all over the world, and his name immortal !”

tal!" "Indeed, sir," said David, "that is a grand book! I did not think the lad had had ingenuity enough to have done such a neat piece of handicraft."

A poem of Thomson, on the death of his mother, is given in p. 187, &c. for the first time, accompanied by some others of his early offerings to the Muses. Some before unpublished letters of this bard next appear, from which we shall select the following specimen:

‘ Thomson to Mr. Lyttelton, afterwards Lord Lyttelton.

‘ London, July 14th, 1743.

‘ Dear Sir,

‘ I Had the pleasure of yours some posts ago, and have delayed answering it hitherto, that I might be able to determine when I could have the happiness of waiting upon you.

‘ Hagley is the place in England I most desire to see; I imagine it to be greatly delightful in itself, and I know it to be so to the highest degree by the company it is animated with.

‘ Some reasons prevent my waiting upon you immediately; but if you will be so good as to let me know how long you design to stay in the country, nothing shall hinder me from passing three weeks or a month with you before you leave it. As this will fall in autumn, I shall like it the better, for I think that season of the year the most pleasing, and the most poetical. The spirits are not then dissipated with the gaiety of spring, and the glaring light of summer, but composed into a serious and tempered joy.—The year is perfect. In the mean time I will go on with correcting the Seasons, and hope to carry down more than one of them with me. The Muses, whom you obligingly say I shall bring along with me, I shall find with you—the muses of the great simple country, not the little fine-lady muses of Richmond-hill.

‘ I have lived so long in the noise, or at least the distant din of the town, that I begin to forget what retirement is: with you I shall enjoy it in its highest elegance, and purest simplicity. The mind will not only be soothed into peace, but enlivened into harmony. My compliments attend all at Hagley, and particularly her who gives it charms to you it never had before.

‘ Believe me to be ever,

‘ With the greatest respect,

‘ Most affectionately yours,

‘ JAMES THOMSON.’

Our noble author continues to intersperse his political tenets; amidst which the opinion of a great statesman, on the necessity of a parliamentary reform, stands conspicuous.

‘ It



' It is glorious for Thomson's memory that he should have described the platform of a perfect government, as Milton described the platform of a perfect garden—the one in the midst of Gothic institutions of feudal origin, and the other in the midst of clipped yews and spouting lions.

' Eighteen years after Thomson's death the late lord Chatham agreed with me in making this remark; and when I said, "But, sir, what will become of poor England, that doats on the imperfections of her pretended constitution?" he replied, "My dear lord, the gout will dispose of me soon enough to prevent me from feeling the consequences of this infatuation: but before the end of this century either the parliament will reform itself from within, or be reformed with a vengeance from without." Pythonic speech, speedily to be verified!'

The letter of Thomson to Paterson, p. 218 seq. is long and curious. As to the account of the anniversary of Thomson's birth-day, 1790, we cannot say much in its favour; nor in that of lord Buchan's speech on the occasion, which he calls an Eulogy on Thomson, while it is in fact a satire on Samuel Johnson, with some passages in whose life of the poet our noble author is displeased, though he begins his essay with an extract from it, highly in Thomson's praise. It is a singularity that our northern neighbours seem to suppose Scotland and Scotchmen to be absolutely perfect; and that any particular dispraise is accepted as general, and avenged accordingly, notwithstanding the praises which may be bestowed.

As a specimen of the poetry, now first published, we shall extract one of the shortest pieces.

' Verses addressed to Miss Young.

' Ah urge too late! from beauty's bondage free,  
Why did I trust my liberty with thee?  
And thou, why didst thou, with inhuman art,  
If not resolv'd to take, seduce my heart?  
Yes, yes, you said (for lovers eyes speak true);  
You must have seen how fast my passion grew:  
And when your glances chanc'd on me to shine,  
How my fond soul ecstatic sprung to thine!

' But mark me, fair-one, what I now declare  
Thy deep attention claims, and serious care:  
It is no common passion fires my breast,  
I must be wretched, or I must be blest!  
My woes all other remedy deny;  
Or, pitying, give me hope, or bid me die!

Upon the whole, the present volume contains some interesting and curious intelligence, and original papers, for which  
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the public is indebted to the noble author; but a duodecimo pamphlet might have contained the matter thus extended by typographical art.—Prefixed is a good portrait of Fletcher of Saltoun, taken from a painting by Aikman, in the possession of lord Buchan.

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*A Trip to Paris, in July and August, 1792.* 8vo. 3s. Lane. 1793.

THE avowed author of this *Tour*, though his name does not appear in the title-page, is Mr. Twiss, whose former *Travels in Spain and Ireland* we formerly noticed. — It is a most singular melange of dissertations upon liberty and upon chessmen; of botany and old breeches; of dogs and cats, massacres, and two-headed boys. In short, our author has *culled from every flower*, and has even ransacked the historic page to furnish matter for the edification of his countrymen.

We do not, however, mean to insinuate that we have not found considerable amusement in this whimsical production. As a collection of anecdotes, it is well calculated to fill up a vacant hour; and even if it were less entertaining, we could at least pay the author Matt. Prior's compliment:

— ‘Your story’s short,  
So far at least we thank you for’t.’

The picture which Mr. Twiss draws of the country of France is pleasing; that of Paris is disgusting, and exhibits nothing but anarchy, licentiousness, irreligion, and immorality. The iron-rails in the churches, he observes, are all converted into heads for pikes; and their liberal and enlightened legislators have allowed all the shops to be open, and every trade to be carried on upon Sundays; an indulgence of which, however, few take advantage, not from a religious principle, but, as our author insinuates, merely because they wish ‘a day of relaxation, to take a little fresh air, and appear well-dressed.’ According to Mr. Twiss’ statement, Paris seems to stand on a much greater extent of ground than London.

‘As to the size of Paris, I saw two very large plans of that city and of London, on the same scale, on which it was said, that Paris covered 5,280,000 square toises, and London only 3,900,000. A toise is two yards; and from the plan it appeared to be near the truth.’

In another part of the work we are told it contains one million, one hundred and thirty thousand inhabitants.

Previous to the 30th of July, it appears that the party disaffected

affected to the constitution took no pains to conceal their sentiments:

'Hitherto cockades of silk had been worn, the *aristocrats* wore such as were of a paler blue and red, than those worn by the *démocrats*, and the former were even distinguished by their carriages, on which a cloud was painted upon the arms, which entirely obliterated them, (of these I saw above thirty in the evening *promenade*, in the *Bois de Boulogne*;) but on the 30th of July, every person was compelled by the people to wear a linen cockade, without any distinction in the red and blue colours.'

The following curiosity in the garden of Versailles has, we believe, escaped the notice of many English travellers.

'On a mount in this garden is a *meridien sonnant* (sounding meridian), this is an iron mortar which holds four pounds of gunpowder, it is loaded every morning, and exactly at noon the sun discharges the piece by means of a burning-glass, so placed that the *focus* at that moment fires the powder in the touch-hole. The first meridian that was made of this kind is in the garden of the Palais Royal, at the top of one of the houses: I could not see it, but it is thus described in the Paris Guide: "The touch-hole of the cannon is two inches long, and half a line (the twentieth part of an inch) broad, this length is placed in the direction of the meridian line. Two *transoms*, or *cross-slaves*, placed vertically on a horizontal plane, support a *lens*, or burning-glass, which, by their means, is fixed according to the sun's height monthly, so as to cause the *focus* to be exactly over the touch-hole at noon. It is said to have been invented by Rousseau." Small meridians of this sort are sold in the shops; these are dials of about a foot square, engraved on marble, with a little brass cannon and a *lens*.'

The account of the two-headed boy, above alluded to, is curious.

'But the greatest curiosity in natural history which I saw there, was a male child with two heads and four arms; it was then three months old, the two faces were perfectly alike, the noses aquiline, the eyes blue, and the countenances pleasing; the two bodies were joined together at the chest, and the remainder was just like that of a common male child; one navel, one belly, one *penis*, one *anus*, and two legs. The two bodies were face to face, so that they could embrace and kiss each other; in their natural position they formed an angle of 65 degrees, like the letter Y. I remained above an hour with this child, its mother, and the nurse, and saw it suck at both breasts at the same time. It was tolerably strong, the skin was very soft, and almost transparent, the arms and legs were very lean, and the latter were crossed, and appeared incapable of being extended voluntarily; so that if the child should



should live two or three years, which I do not think probable, it is not likely it will ever be able to walk. One head would laugh while the other cried, one head would sleep whilst the other was awake; the inspiration and expiration of the breath, in each, was alternate, that is to say, one inspired while the other expired its breath. There was nothing remarkable in the mother (a peasant's wife) except her obstinacy in refusing to disencumber these two poor heads from a couple of thick quilted blue satin caps with which they had dressed them, and which I endeavoured to convince both her and the nurse would heat the heads, so as to be the means of shortening the child's life, and consequently of curtailing the profits arising from this *unique* exhibition.'

From the ecclesiastical revenue of Paris some estimate may, perhaps, be formed of what the whole spoils of the church must have amounted to.

'In 1790 there were in Paris forty-eight convents of monks, containing nine hundred and nine men; the amount of their revenue was estimated at two millions, seven hundred and sixty thousand livres; five abbeys or priories, estimated at six hundred and twelve thousand livres; seventy-four convents of nuns, containing two thousand, two hundred and ninety-two women, their income two millions and twenty-eight thousand livres. When to these we add the revenue of the archbishoprick, and of the fifteen collegiate churches, of one million, six thousand and five hundred livres, we shall have a total of upwards of seven millions of livres for the former ecclesiastical revenue in Paris only.'

In another place Mr. Twiss says the nation gains five millions sterling per annum by the reduction of its expences in church and state.

The salary of the executioner, under the old government, whose office was to break criminals on the wheel, &c. was 750*l.* sterling per annum.

Mr. Twiss remarks a very singular change in the manners of the people of France since the revolution. He says he saw no face painted but upon the stage; and adds, that 'there is hardly any possibility of distinguishing the rank of either man or woman by their dress at present; or rather, there are no ranks to distinguish.'

'The inns on the road from Calais to Paris, are as well furnished, and the beds are as clean at present as almost any in England. At Flixcourt especially, the beds are remarkably excellent, the furniture elegant, and there is a profusion of marble and of looking-glasses in this inn. The plates, dishes, and basons which I saw in cupboards, and on shelves in the kitchen, and which are not in constant use, were all of silver, to which being

added the spoons and forks of the same metal, of which the landlord possesses a great number; the ladies and gentlemen who were with me there, going to and returning from Paris, estimated the value at, perhaps, a thousand pounds sterling. Now, if we allow only half this sum to be the value, it is, notwithstanding, considerable. Every inn I entered was well supplied with silver spoons, of various sizes, and with silver four-pronged forks; even those petty eating-houses in Paris, which were frequented by soldiers and *sans-culottes*.

The account of the massacre at the Tuilleries on the 10th of August, does not materially differ from other narratives which have been submitted to the public. The crowd on the morning of the 10th, at the *Place de la Bastille*, our author says, was so great that seventy-five persons were squeezed to death.

‘The courage and ferocity of the women was this day very conspicuous; the first person that entered the Tuileries, after the firing ceased, was a woman, named Teroigne, she had been very active in the riots at Brussels, a few years ago; she afterwards was in prison a twelvemonth at Vienna, and when she was released, after the death of the emperor, went to Geneva, which city she was soon obliged to leave; she then came to Paris, and headed the Marseillois; she began by cleaving the head of a Swiss, who solicited her protection, and who was instantaneously cut in pieces by her followers. She is agreeable in her person, which is small, and is about twenty-eight years of age.’

This *amiable* young lady appears in a subsequent part of the book on horseback, at the head of the *sans culottes*, engaged in the worse than Gothic violence of demolishing the statues, and all the elegant works of art which embellished the city of Paris. The delicate morals of these *unbreeched* philosophers will, perhaps, a little surprise some of our readers.

‘No coaches except *fiacres* (hackney-coaches), were now to be seen about the streets; the theatres continued on the following mornings to advertise their performances, and in the afternoon fresh advertisements were posted over these, saying, there would be *relâche au theatre* (respite, intermission.) A few days after, some of the theatres advertised to perform for the benefit of the families of the slain, but few persons attended the representation, through fear; because the *sans-culottes* talked of pulling down all the theatres, which, they said, *gataient les mœurs*, (corrupted the morals) of the people.’

Mr. Twiss has ornamented his publication with an *elegant* frontispiece, representing that sublime invention of the French philosophers—the beheading machine.

*The proposed Reform of the Representation, of the Counties of Scotland considered.* By R. Fergusson, Esq. 8vo. 1s. Debrett. 1792.

**I**T appears that the representation of the commons, in the Scottish parliament, has been several times modified by different acts of the legislature. With respect to the representation of the counties in particular, till the time of James VI. every freeholder was admitted to give his vote for his representative, however small the value of his freehold; and every one possessing more than a hundred marks of *new extent* had a right, and was even bound by law, to appear personally in parliament. But an act, passed in 1587, during the reign above-mentioned, took away the privilege of voting from all freeholders under 40s. of *old extent*, and, by that means, greatly reduced the basis of representation.

If this act, says our author, was unjust, those which followed were no less so. By a statute of Charles II. it was enacted, that a 40s. land should continue to be a sufficient qualification to vote; but, if the *old extent appeared not*, the right of voting should then be constituted by a property, or superiority, and possession of lands, holden of the crown, rated at 400l. Scots of valuation, according to the *new extent*. The qualification was by this means raised to three or four times the extent of the former one. By this act, likewise, wad-setters and life-renters were allowed to vote; to which regulation are ascribed the abuses now said to exist.

By an act of George II. it is ordered, that no evidence whatever shall be admitted as a proof of the old extent, but a retour\* prior to the year 1681; which deprived many who were real possessors of a 40s. land, of the right of being admitted to the roll, notwithstanding their having a title equally good with those who could prove their extent by such retours, and that the evidence arising from their charters was likewise equally satisfactory.

On this head, we are informed, that there were few who could produce the evidence required. The retour had never been recorded till the year 1633; and prior to that time, the greater part of the ancient retours must, by various accidents, have been lost or destroyed.

Since the acts above-mentioned, no alteration has been made in the basis of the Scottish representation of counties. All those who possess the property and superiority, or the superiority alone in property, wadset or life-rent of lands valued at

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\* A retour is the act containing the verdict of a jury or inquest, by which the successor is declared, or served heir to the deceased. It also mentions the valuation of the lands.



400l. Scots, and those few who can produce retours, prior to the year 1681, of forty shilling lands, are entitled to vote at elections.

Mr. Fergusson observes, that the evils arising from the nature, however absurd, of the qualifications themselves, would have been comparatively small, if the power of voting could, by any means, have been restricted to those who had really an interest in the lands. But this object, we are told, it has never been in the power of the legislature to accomplish. Votes out of number have been created, for the purpose of political jobbing. These votes are generally made by wadset or life-rent qualifications.

\* A life-rent voter, says the author, is created by a transfer of the life-rent of a *bare* superiority, producing some trifling feu-duty. At the death of the voter, the right reverts to the granter. He thence transfers it to some other person, and thus keeps up a continual succession of dependent voters, whereof he can create as many as he has forty shilling lands or valuations of 400l. Scots upon his estate. A wadset voter is a person, who has paid to the proprietor of a superiority a certain sum (however small), for the interest of which he receives the yearly feu-duties. Nay he may have given no price or consideration whatever; and still his vote is held good in law. A term is fixed, after which it shall be lawful for the granter to resume his right, on paying up the sum fixed by the transaction. This is called the redemption term. When it expires, the wadsetter holds his vote at the sole pleasure of the granter, who can, at one moment, annihilate it by paying up the stipulated sum. This is the situation of almost all the wadset votes in Scotland.

\* Such are the men who return the members for our counties; whilst proprietors of several thousands a year may, perhaps, not possess a single vote upon their estate. *This is the representation of the landed interest of Scotland.*

The projected reform of these abuses, in county elections, is confined to two general heads, namely, the reduction of the qualification to 100l. Scots; and the right of voting to be vested in the proprietor, not in the superior, of lands. To obtain those objects, it appears that county-meetings, and a convention of delegates, have lately been held in Scotland; at which it has been resolved to make immediate application to parliament. In the mean time, the author of the present pamphlet is evidently a warm advocate, and a zealous promoter of the design.

*Essays on the Practice of Midwifery, in natural and difficult Labours.* By William Osborne, M.D. 8vo. 7s. 6d. Boards. Cadell. 1792.

WE noticed the first edition of this work; for, though it appears in a new form and with a new title, it is little more than another enlarged edition, in our LVth volume, p. 168; nor should we probably have again examined the Essays, if they had not already occasioned one reply, and may probably be the source of another. Dr. Osborn seems a little querulous. He has not enforced conviction on every mind, and he complains, that one author has changed his opinion, that another still dared to adhere to what he formerly thought. It is our business to state the facts on these different subjects, and we shall occasionally take the liberty of offering our opinion on the controverted points.

In this new edition, the subject is divided into different Essays. The first Essay is, on the difference between the human and comparative parturition, and on the importance of midwifery. So far as our recollection assists us, there is no considerable difference between this Essay and the former part of the first edition.

The second Essay is on natural labour, which contains nearly the common doctrines, judiciously connected, and clearly related. Our author does not approve of suffering the placenta to remain for any considerable time.

The third Essay is on laborious and difficult labours of the first class, but it contains nothing very new or interesting. In the fourth Essay only, do we meet with the first of the contested points. In laborious or difficult labours, requiring instrumental delivery, practitioners have been divided in their preference of the forceps or the vectis. Dr. Denman, our author thought, always preferred the forceps; and, as he has lately chosen to publish his opinion of the superiority of the vectis, Dr. Osborn thinks himself called on to assign the reasons why he differs from a man with whom he amicably taught for many years, apparently on the same system, at least in this respect. He begins with detailing the circumstances which prove the necessity of employing instruments, and proceeds to the history of the forceps and vectis, the principles of their construction, and manner of application.

On this previous examination, he keeps in view those circumstances on which the future preference is founded. We do not think, for instance, that though sanctioned by the writings of accoucheurs, the principle on which the lever acts is applicable to the forceps. The principle of the lever is, that force is acquired at the expence of velocity; but, in the for-

ceps, when the handles are united, and fixed by the ligature, the power is that of traction, only more conveniently conducted; and the fulcrum of the lever, where the whole instrument acts as such, is the junction of the blades. But, as a lever, the forceps have a double power: in the latter instance, their effect is to compress the head only; but, when moved from side to side as a whole, they become a double vectis, acting with each fulcrum against either ischium. This is a necessary view of their powers; for, if it appear that they are injurious from their pressure, and equally disadvantageous with the lever in other respects, the controversy is decided. Dr. Osborne first considers the different objections that have been made to the forceps; then states the positive advantages of the vectis, and lastly compares their advantages and disadvantages. The objections to the forceps he states with force, and replies to them with propriety. The objections to the vectis are not equally solid; and there is no occasion to enlarge on this subject, when we remark that, as levers, they are equally inconvenient with the vectis, and, in other respects, more so. For the latter assertion, we may refer to the very candid and able Essay of Dr. Bland, in the last volume of the 'Medical Communications,' noticed in the fourth volume of our New Arrangement, p. 42. If, in any instance, labour-pains have wholly ceased, the forceps are of superior utility, for they must necessarily act both as levers in forwarding the child, as well as in compressing the head;—while they afford a convenient hold for drawing the child forward and supplying the vis a tergo. If any power in the mother remains, the vectis is undoubtedly a more convenient instrument to assist, not more injurious than the forceps, and supplying sufficient force to favour the delivery. The first practitioners, who from experience have supported the use and credit of this instrument, might be adduced to confirm our opinion, notwithstanding it failed in one instance, recorded by Dr. Osborne.

An argument in favour of the vectis has greatly excited Dr. Osborne's indignation; we mean the suggestion, that it may be used secretly. He contends what is true, that, if it can be used secretly, it will often be used unwarrantably, and adds, that the patient or friends should be always apprised of any new or uncommon measure. This reply must depend on the safety or danger of employing the vectis. If it is not dangerous, it cannot be ever used unwarrantably; and, on the same principle, it might be contended that a patient should be informed that jalap is employed instead of rhubarb, or the precipitate ointment applied instead of basilicon. If we allow, what is correct, that the safest instruments must be always more injurious than the expulsion of the child by the efforts  
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of nature; it is undoubtedly an objection, that haste, or an attempt to acquire credit by professional address, may suggest an improper measure that cannot be discovered; but where an instrument is necessary, and placed in proper hands, it is undoubtedly of use, that it can be employed without the knowledge of the woman. Who has not seen pains go off, at sight of the operator, or hysteric tremors induced on the mention of instruments?

We have thus endeavoured to give a concise and comprehensive view of the question, without adducing our own experience, which is unquestionably in favour of the *veclis*; for the experience of an anonymous author in a personal dispute is of little consequence. We shall proceed to the other subject of controversy. But, as our article has been extended farther than such a subject in a popular work requires, we shall be short in our account, and enlarge on one part of it; the sensibility of the child in utero, in our review of Dr. Hamilton's Reply, as it is only mentioned by Dr. Osborne.

In this part of his work, Dr. Osborne does little more than renew his charge against Dr. Hamilton, on account of his apprehensions of *embryulcia*, and the very slight degree of favour with which he regarded the *Cæsarean* section. The number, saved by the former, is, instead of one in fifty, in the reverse proportion; and, of the latter, the unfortunate cases are very near the whole number of patients. One argument, the cruelty to the child, involves, as we have said, a question which we wish to postpone for the present.

The Postscript relates again to Dr. Dennman's *Essays*. Whether private pique may have influenced professional opinions we know not; but, able to judge only from the works before us, we own that Dr. Dennman *seems* as eager to disapprove of some opinions of Dr. Osborne, as the latter is quick in feeling the disrespect, and eager to reply.

Dr. Osborne, in the case of Elizabeth Sherwood, proposed to delay the delivery after the opening of the child's head some time, that the parts might be softened by putrefaction. Dr. Denman has since said, that this practice originated with Dr. Kelly: in fact, since that time, he had discovered in Dr. Kelly's papers, that some delay was of service, and we own that we see no great injury in his mentioning it. At the same time, since Dr. Osborne had not the same information, this, by no means, lessens his merit.

Another circumstance is, that Dr. Denman thinks fixing the crotchet on the inside, rather than on the outside of the head, is of no great importance.

• Now, so far (observes Dr. Osborn) am I from thinking such things

things of little consequence, that I am persuaded it is of great moment towards defending the soft parts from any injury, in the first application of the crotchet, as well as towards affording additional security, in case the instrument should slip its hold, in the further progress of the delivery, that it be invariably applied within the head, and that the external application can never be either necessary or useful, but that it must, in all cases, be unquestionably more dangerous, and less efficacious: besides, in a very deformed and contracted pelvis, even the bulk of the instrument, so applied, will be a considerable addition to the volume of the foetal cranium.'

For reasons, besides those adduced, we really do think it of importance, but must be allowed to add, that it is so obvious a measure, that little credit can be derived from it. One inconvenience ensues, which we are surprised Dr. Osborne did not advert to, that, when the crotchet is fixed on the outside, if one blade, as is most common, be employed, it will bring the head forward in the oblique way, which he recommends, and more than compensate for the bulk of the instrument.

Dr. Denman has excited some resentment, by observing, that, in difficult situations, our conduct must be often 'governed by the reflections of common sense, working in a reasonable mind.' We preserved the objection only to preserve the apophthegm, for it is of most extensive use. The best informed man will often find medical rules wholly insufficient for his conduct. He must be directed by 'common sense;' but, for this purpose, his mind must be 'reasonable;' he must fully understand his subject; he must know what nature can do, and what she cannot effect.

Dr. Denman too does not speak with decisive abhorrence of the Cæsarean section, but thinks it possible one should recover. This subject, however, we must resume. The slighter and less important objections we may safely pass over.

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*Comments on the proposed War with France, on the State of Parties, and on the New Act respecting Aliens. With a Postscript, containing Remarks on Lord Grenville's Answer of Dec. 31, 1792, to the Note of M. Chauvelin. By a Lover of Peace. 8vo. 2s. Dilly. 1793.*

IT is but seldom we can pay to any pamphlet the compliment of saying, that it deserves and is calculated to outlive the occasion for which it was produced. The pamphlet before us is an exception to what may almost be received as a general maxim respecting this class of publications—Whatever the party of our readers, they may peruse it without disgust, from the moderation with which it is written; and with great satisfaction,

satisfaction, if they have a pleasure in curious and original political information. It will be read by posterity, as furnishing materials to the future historian, and matter of reflection to the speculative politician.

The author is apparently far from being well disposed to the new government of France; but argues very forcibly against the projected war, on the general policy of Europe, and the particular interests of this country. He very pertinently observes, that it should be the wise policy of Great Britain to induce the French to revert to their original principle, viz. that of 'disclaiming all conquest whatever,' and to endeavour to mediate a general peace; instead of inflaming them to desperation; and squandering, wantonly, our own blood and treasure. Were we to adopt this measure we should, he remarks, have four great parties on our side. 1. The foreign nations now at war.

2. A large portion of the French nation itself, whom we need not propose to gain by addresses, but merely by the ordinary circulation of the knowledge of our proceedings. In favour of peace, we should have, in France, the monied and funded interest, the trading interest, the shop-keeper, the husbandman, those who have recently bought estates, the family-man, the lovers of tranquillity and good order, those who are desirous of saving a remnant of assignats for enterprises of peace, some of the political factions, and the national pride of the French to see some of their new principles recognised; for, if ever there was a political principle, which might be said to be predominant in France, almost from the throne to the peasant, it is, that England and France may command the world to be in peace, whenever they will co-operate for that purpose.'

3. The British nation; since all parties, both constitutionalists and republicans, must approve these principles. And, 4. All neutral nations.

The French, he adds, will scarcely persist in a system for spreading liberty, at an immense expence and an uncertain issue, by means of arms, among nations, who, like the Capadocians, refuse to accept a liberty of the nature proposed to them, and especially by compulsion.—Even allowing to the French the right of propagating their opinions by the sword, they will soon find that it is not their duty to do it. Their duty, on the contrary, as in private life, is to consult their own *personal* interest in the first instance; and then to propagate liberty by a peaceable exhibition of its *fruits* within their own territory; (which last are almost the words of general Dumourier to Anacharsis Cloots in a recent letter.)



‘ Though, as part of the safety of Europe, we are thus to attend to the care of territory, yet we must never pretend to uphold *the existing governments* of Europe, exactly as they are, against internal convulsions, to whatever causes owing; when so many of these governments are bad, when it is our interest on various accounts that they should be better, and when the question is one that relates to the interior of the respective countries, Under pretence of keeping at home one nation, asserted by us to be in a state of lunacy, let us never spend English blood and English money (wrung from the sweat and abstinence of the poor) in keeping hospitals for all the incurable governments on the continent of Europe. These governments must take the chance of human events; and it would be just as absurd, and quite as unjust, for us to be the general sponsors of Europe to *guaranty* its interior, as it is for France to pretend, that *every* government shall be *changed*, without consideration being paid to the sentiments of the nations who are concerned. England, God be thanked, can be safe, even though there are many fluctuations upon the continent; and, if it has been right for us to be passive, when a great nation, like Poland, has been robbed of its freedom; so we may sit quiet, it is to be hoped, with still more complacency, to observe a *future* nation obtaining its liberty.—The old governments of Europe have quite as much disposition to ill-neighbourhood in them, and as much desire for conquest and for exciting insurrection, as even France can be pretended to have under her new government; which, if there be any who deny, let them look to the late machinations upon Poland, Brabant, and Holland, practised by their several monarchical neighbours.’

The observations on the state of parties are well worthy the attention of the minister and his *real* friends. The remarks on lord Grenville’s answer are written with spirit. After noticing that all the courts in Europe, except *our* allies, had acknowledged or negotiated with France, he proceeds :

‘ To save torrents of blood, to prevent millions of expence, to preserve peace at home, each has thought it necessary to come to an *understanding* with the republic of France.—England, however, still retains the wise privilege of being foolish; England, the pretended country of freedom and the *protectors* of nations, will not permit France to choose its own government and denominations; England, falsely pretending to be *neutral* in the interior concerns of France, takes a decided part in them, by acknowledging no power of foreign communication existing there, but in its degraded king; England, whose line ought to be that of *mediation*, uses that of *irritation*; England, who ought to hide or extinguish difficulties,

difficulties, seeks and aggravates them; England, who should avoid every war, hazards a collateral war and a war *ad interim* (for, the quarrel about the Scheld may disappear at the peace, and that about the word *republic* may equally disappear at the peace, or vanish with the existence of the republic itself). Is this wisdom, or is it pride? is it interest, or is it passion? is it the want of force of mind to penetrate into the deeper nature and grander changes of human affairs, or is it the inveteracy of arbitrary habits? is it a decision founded upon *foreign*, or upon *domestic*, considerations?

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Thus then will stand the ground of each government towards its respective nation, in case of war. In France the government will say, "Citizens, we have tried to avoid war by overtures which have braved all ordinary punctilios, and by explanations which were in themselves just, and capable of being perfected by real concessions. But our humility is insulted, our reasonings and statements are distorted, and we must prepare for war, like men who cannot obtain peace." In England, the government will soon be interpreted to have said, by its actions, "Subjects, we have threatened for you, rather than negotiated; we have so far slighted unreserved overtures made to us at our doors for peace, as to call in question the validity of the power making them; we have criticised, rather than discussed; and signified our own pleasure, rather than listened to others; we have made no offers with precision, and expressed no anxiety either for farther communications or for peace. Do you, then, who are only poor, lend us your persons, or let them be seized by press warrants, in order to bleed in the strife of war, and give us taxes from your necessities besides; and, as for you, who are rich, abandon to us some of your luxuries. This is a war for dignity. Perhaps we might obtain peace, but it is safer to rely on war, in order to oppose a dangerous people, who pretend to call themselves *free*, and to make all the world free even by force; and who certainly have no right to intrude governments upon others, because they have no right to govern themselves."

On the whole, though the nation is, perhaps, now too far engaged to retract with respect to the war; yet, independent of that object, we recommend this pamphlet, as containing a fund of curious, interesting, and varied information, on almost all the topics which at present agitate Europe, and England in particular.

*Thoughts upon our present Situation, with Remarks upon the Policy of a War with France.* 8vo. 2s. Stockdale. 1793.

THE subjects treated of in the publication now before us, are unquestionably of the utmost consequence to Great Britain, perhaps to all Europe. We shall, therefore, offer little more than an impartial detail of its contents, and leave our readers to form their own opinion.

The author sets out with observing, that the present is an eventful moment. Whilst a considerable part of the continent is afflicted with the calamities of war, the people of our own country are threatened with the prospect of being reluctantly compelled to participate in its miseries; and with what is yet a greater evil, a disturbance of internal tranquillity, by republicans, infidels, and levellers. Fortunately for the nation, however, their profligate intentions, he observes, became at length too evident to be concealed, and their criminal designs have been defeated.

This writer afterwards enters upon the consideration of a parliamentary reform; observing, that however much certain abuses, incident to every government in its progress, may require to be corrected, there would be danger to remove them at the present period. If, says he, the reform be conducted upon principle, grounded upon abstract right, it would completely vary the present nature of parliamentary representation, from whence such benefits have accrued, at the hazard of introducing the greatest evils into the constitution; and if it is to be but a modification of what is denominated abuse, it would be more likely to irritate than to soothe, by the admission of the principle, and the resistance of its application.—He next examines the doctrine of political equality, which has been for some time warmly agitated.

The more, says he, we examine into the nature of civil society, the more we shall discover those distinctions which evidently mark it to be a state of inequality; and every where this phantom of equality will disappear, when tried by the touchstone of reason. If men were morally and physically equal, their conditions would be similar; but this is not the case; and why? because their principles are as various as their understandings: some are more virtuous, others more enlightened, and others more industrious; to these, therefore, justly belong all the superior distinctions resulting from the acquisition of character, of wisdom, and of property. And this is the origin of those gradations in society, which illustrate the beauty and utility of subordination, which by rendering us all dependant upon each other, constitute the harmony of the whole, by uniting society in one great mass of com-



men interest, by shewing them that they are all equally necessary to the support of each other ; for knowledge instructs ignorance, property feeds industry, industry nurtures opulence, and opulence protects the state. And this is the only rational way in which we can be said to be all equal ; that is, by our inability to exist without relative dependance, and support. This is the equality philosophy must approve, because it is founded in reason and experience, and is the unavoidable result of that variety of shade in the human character, that marks the distinctions of the human race.\*

From these subjects the author passes to a view of the present state of France, which affords a melancholy spectacle of the consequences resulting from a reform of government, devised without principle, and conducted without moderation. He observes that though the French revolution, considered in a moral light, may affect only the people of that country, yet the rapid progress of their arms cannot be regarded with indifference, as it operates upon the interests of our neighbours, and as it may ultimately endanger our own situation.

‘ It is clear, says our author, that the French have departed from their original humane principle of abstaining from conquest, and have substituted for it, a spirit of domineering ambition, and a uniform oppressive system of lawless violence and outrage. The consequence of this has been a great acquisition of territory, and a considerable addition of power, beyond what they lately possessed. This cannot fail to excite alarm, and arouse the indignation of this, and every other country in Europe. For if they are actuated in their conduct hereafter, by the principles which now govern them, it is evident that in proportion as their power is extended, their means of conquest must increase ; and the inevitable result of this will be, that the inferior states in their vicinity will be reduced to their dominion, in the same manner that Rome, as she extended her power, subdued every province around her.’

It becomes us, the author thinks, to consider what effect this unrestrained spirit of conquest may have upon the general safety and happiness of Europe.

‘ If, says he, the preservation of our political and commercial advantages has hitherto depended upon restraining the power of France within due bounds, and of co-operating to maintain a balance of power throughout Europe, as the best means of securing the public peace, surely, good policy directs that we should continue to cherish an equilibrium, by which extensive and momentous interests are protected. How is this to be done ? by maintaining our ascendancy, and supporting the general system of continental power as lately existing. For this purpose, we ought not to suffer France to aggrandize herself beyond the limits of her late  
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monarchical power; nor to dictate to her enemies a peace that can materially affect their ancient rights, or alter their recent condition. The moment we suffer such a derangement to take place in the general system, we may date the æra of our own decline. Our interest consists in retaining a superiority over France: our downfall depends upon her acquiring an ascendancy over us. Never let us lose sight of this great and important truth, since all that we value, as an independent and happy nation, is connected with it. If, as history proves, a republican form of government has a greater tendency to kindle wars than a monarchical one like ours, whose principle is moderation, and whose system is justice, it is more than probable that the French will be early ambitious to try their arms against us. And viewing the progress of their revolution in this light, it behoves us anxiously to consider, what effect this great event may have upon our own independence hereafter, and what may be its immediate influence upon our present condition? With respect to the latter, we have already, with grief and indignation, beheld it exciting impiety, and kindling a spirit of sedition among us; and with regard to the former, we can only presume that their object will be to aspire at a superiority of power and resources over us. The question then is—will they be more likely to attain it under their present, than beneath their ancient form of government? The probability is, that they will, if we may presume to judge from events that have recently occurred. For, if in the infancy of their present constitution, convulsed by faction at home, and waging distant wars abroad, with officers scarcely to discipline their troops, or generals to lead them to the field; they have, by the mere energy of their numerous hordes, been enabled to baffle and subdue the bravest armies united to oppose them; what may they not be able to effect, in a war against England hereafter, when the repose of a few years peace shall have imparted stability to the government they may form, and enabled them to turn their attention to their navy, which their present embarrassments have considerably impaired? In the plenitude of legal power, they never equalled the exertions they have made in the commencement of their republican career. What then, may not be apprehended from it, in the hour of its meridian height?

From a view of the arguments above suggested the author concludes, that Great Britain ought, at the present period, to embark in a war with France, rather than permit her in the smallest degree to endanger our future tranquillity, by a farther accession of power. There is every appearance, he thinks, that in our present situation, a war would be a prosperous and popular measure; and that we have already a good cause to justify it, in the decree of the 19th of November, the aggression

tion upon the rights of our allies, the progress of their usurpations, and the notoriety of their intercourse with the disaffected in this country. War, the author admits, is a calamity to be deplored in general; but he observes that there are situations in which it may become a blessing, by preserving us from a greater evil. The present situation, according to him, appears to be that case, which of all others is most likely to be approved by the people of England, and to end in their advantage.

‘ Whilst, then, says he, the national convention of France, like the heroes of Homer, are throwing the gauntlet of defiance around them, let us oppose to the swagger of threat the equable spirit of British disdain. It is easy to perceive, from their haughty tone, how much moderation is chased from their councils, and what would be the language they would use, if victory gave them a right to prescribe. Deceived by fallacious report, they are rushing to ruin, by provoking us to war; and soon they will have to repent, that they listened to men, who, ignorant of the real situation of England, have made them the credulous tools of their wicked designs.—It is true, we have to contend for an awful stake, in the preservation of the independence, and glory of our country; but the larger the pledge, the greater will be the exertion. Guided by the polar star of experience, we know where to rally; and feel we are safe, whilst the king and the constitution are unhurt. We have nothing to dread, but the fallacy of system and the danger of experiment; these are more powerful causes of terror than any the French can excite, and relieved from the apprehension of experiencing them, we may safely look forward to future success. At present, we should adjourn, to a season of quiet, the ardor of speculative contest, and resign, at the shrine of patriotism, the rancour of political animosity. It is sufficient to be told, from authority, that the nation is threatened with external danger, to call for unanimity among us, and to animate every real Englishman to occur in protecting the public weal. Let us therefore be united in our sentiments, with respect to the policy of opposing the exertions of our inveterate foes to destroy our happy constitution; and let us co-operate with vigor, in preserving that happy pre-eminence to which we are arrived, through the wisdom, the valour, and the virtues of the people. Without this, we shall only exhibit the impoverished efforts of declining strength, and perish like other great empires, who fell more from the internal wounds of civil discord, than the lasting victories of invading armies.’

We sincerely join with our author in the most ardent wishes for public unanimity in what regards the interest of the nation; and that the war, which has already commenced, may soon



soon terminate in an honourable peace, and in the future security of these kingdoms.

The various topics, considered in this pamphlet, having already been the object of much discussion; the principal remarks it contains have been repeatedly anticipated, and we can trace, in different parts of it, extracts from former publications; but the thoughts are methodically arranged, the arguments enforced, and the author's principles maintained with consistency.

*A Sermon preached before the Stewards of the Westminster Dispensary at their Anniversary Meeting, in Charlotte-Street Chapel, April 1785. With an Appendix. By R. Watson, D. D. Lord Bishop of Landaff. 4to. 1s. 6d. Cadell. 1793.*

THE abilities of the bishop of Landaff have long been known to the public.—They reflect credit upon the establishment of which he is a member, and illuminate the bench on which, as a peer of parliament, he is seated. It is, indeed, not much to the honour of the times that the *little* spirit of party-bickering should have prevented for so long a period these abilities from occupying a more conspicuous and important station in the church.

The present publication evinces that his lordship is no less a friend to the constitution of this country than to the general liberties of mankind. His sentiments, indeed, breathe that liberal and moderate spirit, which since the first publication of our Journal it has been our wish to recommend, and which is alone calculated to maintain the happiness and prosperity of this nation. Like all who profess these sentiments, we have generally found that we have incurred the censure of the violent of both parties; but this consideration shall not deter us from the strict path of truth, and from 'giving tribute to whom tribute is due, *honour* to whom honour!'

The following extract is truly philosophical, and furnishes a very able reply to any erroneous or fantastical notions which may be entertained by visionary reformers on the subject of equality.

'A second consideration of great weight in this matter is, that the poor would be no gainers by an equal distribution of property: the rich indeed might be losers by it, they might be deprived of some superfluities; but the poor would not be better provided with necessaries. For if all men were upon a level, he who is now doomed to labour must labour still; he must still continue to plough the ground, to thrash the corn, to dig the fuel, to work at the loom, the anvil, and the mill; he would still have occasion for food,

food, fire, and clothing; and he could not expect that, in this so much and so wrongly admired state of equality, another would undertake to procure these articles for him. At present the poor have a property in little but their labour, they are forced to labour for their subsistence; and if things were brought upon a level, I do not apprehend how they could procure subsistence without labour. They may with perhaps to change situations with the rich, but such a change is not the case in point; the present rich would then become the poor, and would have an equal right to demand an alteration in their favour. The object of inquiry is, whether the poor would be in any-wise bettered, by having the lands of this or any other country equally divided amongst its inhabitants; and it seems to me that they would not.—Let us look at this matter in another light. The rich cannot eat or drink more viands than other men; their bodies are not above the common size, nor do they require an extraordinary quantity of covering to protect them from the inclemency of the seasons; upon any supposition of property they must be fed and clothed: they are at present fed somewhat more deliciously, and clothed somewhat more sumptuously than other men are; but this seems not to be either any real advantage to them, or disadvantage to others. The fortunes of the rich are expended in superfluities, in things not necessary either for the being, or the well-being of the human race; and in being thus expended, they are dispersed amongst the poor in a thousand ways. Every elegant entertainment which a man gives, every costly suit which he puts on, every magnificent building which he erects, every means by which he expends his property, are blessings to the poor, and reduce things as it were to a level. The rich man in all this may probably but consult his vanity, or gratify his appetite; he may have no thought about the poor in what he does, yet the effect is the same as if he did think of them; and thousands are more comfortably maintained by administering to the real or artificial wants of the rich, than they could be upon the taking place of an equal partition of property.’

The Appendix contains some pointed reflexions on the present state of France and of Great Britain. With regard to the former, the bishop has no hesitation in declaring, that while the object of the French seemed to be no other than to free themselves and their posterity from arbitrary power, they had his hearty approbation.—He, however, always disapproved of the violent confiscation of the church-property, of the abolition of nobility, and of their unworthy treatment of the king. Of their present state he adds,

‘The French have abandoned the constitution they had at first established, and have changed it for another. No one can reprobate with more truth than I do both the means, and the end of this change.’

change.—The end has been the establishment of a republic—Now, a republic is a form of government, which, of all others, I most dislike—and I dislike it for this reason; because of all forms of government, scarcely excepting the most despotic, I think a republic the most oppressive to the bulk of the people: they are deceived in it with the shew of liberty; but they live in it, under the most odious of all tyrannies, the tyranny of their equals.—With respect to the means by which this new republic has been erected in France, they have been sanguinary, savage, more than brutal. They not merely fill the heart of every individual with commiseration for the unfortunate sufferers; but they exhibit to the eye of contemplation, an humiliating picture of human nature, when its passions are not regulated by religion, or controlled by law.—I fly with terror and abhorrence, even from the altar of Liberty, when I see it stained with the blood of the aged, of the innocent, of the defenceless sex, of the ministers of religion, and of the faithful adherents of a fallen monarch.—My heart sinks within me when I see it streaming with the blood of the monarch himself.—Merciful God! strike speedily, we beseech thee, with deep contrition, and sincere remorse, the obdurate hearts of the relentless perpetrators and projectors of these horrid deeds, lest they should suddenly sink into eternal and extreme perdition, loaded with an unutterable weight of unrepented, and, except through the blood of Him whose religion they reject, inextinguishable sin.’

On the subject of a change in our form of government, his lordship very pointedly remarks:

‘What would you say to a stranger, who should desire you to pull down your house, because, forsooth, he had built one in France or America after, what he thought, a better plan? You would say to him—No, sir—my ancestors have lived in this mansion comfortably and honourably for many generations; all its walls are strong, and all its timbers sound; if I should observe a decay in any of its parts, I know how to make the reparation without the assistance of strangers; and I know too, that the reparation, when made by myself, may be made without injury either to the strength or beauty of the building. It has been besetted, in the course of ages, by a thousand storms; yet still it stands unshaken as a rock, the wonder of all my neighbours, each of whom sighs for one of a similar construction. Your house may be suited to your climate and temper, this is suited to mine. Permit me, however, to observe to you, that you have not yet lived long enough in your new house, to be sensible of all the inconveniences to which it may be liable; nor have you yet had any experience of its strength; it has yet sustained no shocks; the first whirlwind may scatter its component members in the air; the first earthquake



earthquake may shake its foundation; the first inundation may sweep the superstructure from the surface of the earth. I hope no accident will happen to your house, but I am satisfied with mine own.

*A Sermon, preached before the Lords Spiritual and Temporal, in the Abbey Church of St. Peter, Westminster, on Wednesday, January 30, 1793: being the Anniversary of the Martyrdom of King Charles the First. With an Appendix, concerning the political Principles of Calvin. By Samuel Lord Bishop of St. David's. 4to. 1s. 6d. Robson. 1793.*

WE readily agree with our right rev. author, that speculations concerning the origin of society, and the savage state of man, or, as it is very improperly termed, a state of nature, have tended very little to improve our notions of politics and government. We must add too, that scriptural researches on the same subject have, in general, been equally barren and fruitless. Government is a practical science, its rudiments are only to be deduced from the clear test of history, and the experience of mankind; and whoever would support the British constitution on any other grounds than those of plain reason and sober sense, but injures the cause which he affects to defend.

Without at all adverting to the origin of mankind, it is enough for us to know, that man was formed, was destined for society; without order and a definition of rights society could not exist, and without government there could be no order, and consequently no society. Government in this view (and there is no other consistent with common sense) is therefore an institution entirely designed for the good of the governed, and can only be maintained by their actual or virtual assent. The question then, with respect to forms of government, is altogether a question of expedience; and we do not hesitate to affirm it as our opinion, founded upon the general experience of mankind, and still more firmly upon our own happy experience, that above all other forms that of monarchy is most conducive, in general, to the happiness of a people; it is the most permanent, and the best calculated to obviate external attacks, and to prevent internal disorders.

On the same principles it becomes even the *duty* of the people to confine the executive authority within proper limits; if to prevent wrong and injustice in all their forms be an obligation which even our religion imposes on us, unlimited authority is ever to be resisted, whether in the hands of a monarch or a mob; and an universal subjection to laws sanctioned by the  
authority

authority of the public, and calculated for their benefit, should be the great object in every state.

Such we apprehend to be the only true theory of government, and on this theory we are happy to find that our right rev. author has founded at least the fabric of the British government.

‘ Not only in elective monarchies, says his lordship, upon the natural demise of the reigning prince, the successor is raised to the throne by the suffrage of the people; but in governments of whatever denomination, if the form of government undergo a change, or the established rule of succession be set aside by any violent or necessary revolution, the act of the nation itself is necessary to erect a new sovereignty, or to transfer the old right to the new possessor. The condition of a people, in these emergencies, bears no resemblance or analogy to that anarchy, which hath been called the state of nature. The people become not, in these situations of government, what they would be in that state, a mere multitude. They are a *society*; not dissolved, but in danger of dissolution; and, by the great law of self-preservation, inherent in the body politic, no less than in the solitary animal, a society so situated hath a right to use the best means for its own preservation and perpetuity. A people therefore in these circumstances hath a right, which a mere multitude unassociated could never have, of appointing, by the consent of the majority, for themselves, and their posterity, a new head. And it will readily be admitted, that of all sovereigns none reign by so fair and just a title, as those who can derive their claim from such public act of the nation, which they govern.’

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‘ Thus in our own country, at the glorious epoch of the Revolution, the famous act of settlement was the means, which Providence employed to place the British sceptre in the hands, which now wield it. That statute is confessedly the sole foundation of the sovereign’s title. Nor can any future sovereign have a just title to the crown, the law continuing as it is, whose claim stands not upon that ground.’

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‘ While thus we reprobate the doctrine of the first formation of government out of anarchy, by a general consent; we confess, with thankfulness to the over-ruling providence of God, we confess and we maintain, that in this country the king is under the obligation of an express contract with the people. I say, of an *express* contract. In every monarchy, in which the will of the sovereign is in any degree subject (as more or less indeed it is in all) either to the controul of custom, or to a fixed rule of law, something of a compact is implied at least between the king and the nation. For limitation

imitation of the sovereign power implies a mutual agreement, which hath fixed the limits. But in this country, the contract is not tacit, implied, and vague; it is explicit, patent, and precise. It is summarily expressed in the coronation oath. It is drawn out at length and in detail in the great charter, and the corroborating statutes; in the petition of right, in the *habeas corpus* act, in the bill of rights, and in the act of settlement. Nor shall we scruple to assert, that our kings in the exercise of their sovereignty are held to the terms of this express and solemn stipulation; which is the legal measure of their power, and rule of their conduct.

Notwithstanding this explicit declaration of revolution principles, we confess we were surprised to find something like inconsistency in another part of this discourse.—We were surprised to find, in the following paragraph, something like the exploded principles of sir Robert Filmer:

‘The right divine of kings to govern wrong.’

‘The governments; which now are, have arisen, not from a previous state of no-government, falsely called the state of nature; but from that original government, under which the first generations of men were brought into existence; variously changed and modified, in a long course of ages; under the wise direction of God’s over-ruling providence, to suit the various climates of the world, and the infinitely varied manners and conditions of its inhabitants. And the principle of subjection is not that principle of common honesty, which binds a man to his own engagements; much less that principle of political honesty, which binds the child to the ancestor’s engagements; but a conscientious submission to the will of God.’

How any man conversant in history can, for a moment, entertain the idea that ‘the governments which *now are* have arisen from that original government under which the first generations of men were brought into existence,’ that is, from the *patriarchal scheme* (which by the way is about as well-founded as the *state of nature* of the French philosophers), we cannot easily conceive. But the most ridiculous circumstance is, that this *new* theory, if it be new, is a *nose of wax*, adapted equally to suit republican or monarchical government; for the reverend prelate declares, that ‘the principles which he advances ascribe no greater sanctity to monarchy than to any other form of established government.’—Query—What is it that *establishes* a government?

In another part of the discourse our author seems to place the authority of good and bad princes, of legal sovereigns and the most savage tyrants, upon perfectly the same footing; and



he gravely informs us, that—'Man's abuse of his delegated authority is to be born with resignation, like any other of God's judgments.'—Really, my lord, this is very crude philosophy, and not the soundest practical theology. 'God is the author of evil, and because he is the author of it, therefore it is not to be resisted, nor even avoided.'—By this rule it is *murder* to execute a highwayman; it is sacrilege to resist the dagger of the assassin. It is such philosophy and such theology as this, when pretended to be deduced from scripture, that *makes* those infidels and atheists, of the increase of whom his lordship so justly complains.

The bishop of St. David's, who is said to be conversant in the writings of the fathers, ought to know that the text, Rom. xiii. 1. will bear no such interpretation. He ought to know, that in the first ages of Christianity there existed a set of enthusiasts, who fancied that their having embraced the doctrines of the gospel released them from their civil obedience, and, like some of the fanatics in our own country, refused allegiance to any monarch but Christ.—It is in answer to these wild and absurd notions that the apostle enjoins his converts—'Let every soul be subject to the controuling authorities, for there is no authority unless by God, the existing authorities are appointed by God; so that he who resists the authority resists the ordinance of God, and those who resist will receive punishment.' The adversaries of the bishop might, with superior plausibility, apply the 'authorities in being,' or *now existing*, to the actual state of things as they then stood under the Roman government; and might alledge that the commandment extends no farther than to enjoin a peaceable, submissive, and amiable demeanour, as absolutely necessary to promote the designs of providence in the first promulgation of the gospel, and to imply that a rebellious spirit, which should induce the early disciples to interfere in the politics of those nations, under whose authority they might, at least for a time, live quietly, would only bring down instant persecution upon themselves, and infallible ruin on the infant church. This is surely a more rational application than that which would employ the words in question to the support of every form of tyranny; but the fact is, they at most can be only considered as a dissuasive against the rash and hazardous impetuosity of individuals, and not against that indefeasible right with which the first law of nature, self-preservation, invests the majority of a nation to resist, and to prevent the abuses of power.

We could also, upon very strong grounds, except to the bishop's explanation of the word *ἐξουσία*. Let it be observed, that this word is a substantive of the *feminine* gender, and properly means *potestas, power, authority, law*. It is true it is  
used

used sometimes in a metaphorical sense, to describe 'the persons who are invested with authority;' but at best it is a *barb* metaphor, and it is an invariable rule in construction, that when a word in its literal meaning will bear a good sense, never to have recourse to a figure. In this passage it plainly means the authority of the law, or of the government, in the abstract; and, with respect to the epithet, when the bishop speaks of *high* and *low*, he evidently refers not to the original, but to the *English* translation. The literal rendering of the preposition *υπερ* is *beyond* or *over*; and surely the law possesses an authority *over* the people.

We object, as well as the bishop, to the term *servant*, as applied to the first magistrate, because that term in its common acceptation refers to the very inferior and menial offices in society; and, if we are not mistaken, it came to be applied in this way from the servility of courtiers, who, though they occupied some of the first stations in the government, have affected to call themselves 'his majesty's *servants*.' But if we substitute the word *officer* for that of *servant*, we must admit the fact that they, as well as other public officers, may be, and often have been (even in despotic countries), 'cashiered for misconduct'

We are as distant as our author can be from approving of the trial and condemnation of Charles I; but we wish, for his own honour, that he had omitted the anathema at the close of his sermon.—It is not expressed in the terms of Christian charity; and evinces, we think, a little *foreness* with respect to the author whose sentiments he particularly quotes.

With respect to the subject of the Appendix, we believe there are not many who, in this age, are much concerned about the political faith of John Calvin.—All, however, who are conversant in his writings, must know that he was a violent republican, and the open and avowed enemy of kings; nor do we think that our right reverend author has been very successful in rescuing his memory from this stigma.

There is nothing in the style of this sermon to attract particular commendation; 'the *clumsy* contrivance of republican wit,' is but a coarse expression, and the word *wit* is used in a sense deservedly obsolete, because productive of great ambiguity. — The succeeding exclamation — 'Wise judgement I *ween*!' is beneath the dignity of a sermon. — There are several other passages, the phraseology of which is loose, and by no means select; and these are unbalanced by any peculiar brilliancy or force of expression. — We respect, on the whole, the bishop of St. David's talents, and we think he gained some credit in the verbal dispute with Dr. Priestley; but truth and

justice oblige us to confess that his ideas upon politics are neither clear nor distinct, and that in this science at least he is far from being an adept.

*A Letter from the Right Hon. Charles James Fox, to the worthy and independent Electors of the City and Liberty of Westminster. 8vo. 15. Debrett. 1793.*

IT has frequently been remarked that good extempore speakers are seldom the best writers; and the orators of the bar have been referred to in support of this opinion, which we confess receives some confirmation from the example of the late Lord Chatham, and of some other eminent speakers in both houses.

The Letter before us does not, however, afford any additional proof in favour of this opinion, which, indeed, as a general maxim, we think is questionable at least. The gentlemen of the bar, it is true, are seldom elegant writers; but some will also be disposed to doubt whether they are in general orators: and where an illustrious instance occurs of a fine speaker proving unequal to the task of composition, we are disposed to attribute it rather to indolence than inability.

Were we so uncandid as to deny to this publication that praise which is certainly its due, the judgment of the public would correct our verdict, since we understand that it has already passed through no less than eleven editions. It is true that it does not encompass so noble a circuit of thought, does not present to us such varied information, such an accumulation of just political sentiment and fine reasoning as Mr. Fox's speech on the opening of parliament; but still it is well adapted to the occasion; it is close, forcible, well arranged, and happily expressed. Above all, what we most admire in this production is the plainness and simplicity of the style. At a period when inflated language, and meretricious ornament of every kind has pervaded the general mass of British literature, we cannot but congratulate ourselves, when we see the first orator of the age adopting a style which every peasant may comprehend; and restoring, in some degree, the English language to its native force, its genuine beauty, and energy.

The great objects of the pamphlet are to shew, 1. That the militia was unconstitutionally embodied on the present occasion, and that the avowed *pretext* for calling them out was not the actual motive. 2. That a war with France must be injurious in the highest degree to the best interests of this nation. And, 3. That as we *must* finally negotiate, it is better to negotiate to prevent a war than to conclude it.



The following are Mr. Fox's sentiments on the war in general:

‘ My motive in this instance is too obvious to require explanation; and I think it the less necessary to dwell much on this subject, because, with respect to the desirableness of peace at all times, and more particularly in the present, I have reason to believe that your sentiments do not differ from mine. If we looked to the country where the cause of war was said principally to originate, the situation of the United Provinces appeared to me to furnish abundance of prudential arguments in favour of peace. If we looked to Ireland, I saw nothing there that would not discourage a wise statesman from putting the connection between the two kingdoms to any unnecessary hazard. At home, if it be true that there are seeds of discontent, war is the hot-bed in which these seeds will soonest vegetate; and of all wars, in this point of view, that war is most to be dreaded, in the cause of which kings may be supposed to be more concerned than their subjects.’

His reasons for desiring an open communication appear to us satisfactory:

‘ If the exclusive navigation of the Scheld, or any other right belonging to the States General, has been invaded, the French executive council are the invaders, and of them we must ask redress. If the rights of neutral nations have been attacked by the decree of the 19th of November, the national convention of France have attacked them, and from that convention, through the organ by which they speak to foreign courts and nations, their minister for foreign affairs, we must demand explanation, disavowal, or such other satisfaction as the case may require. If the manner in which the same convention have received and answered some of our countrymen, who have addressed them, be thought worthy notice, precisely of the same persons, and in the same manner, must we demand satisfaction upon that head also. If the security of Europe, by any conquests made or apprehended, be endangered to such a degree, as to warrant us, on the principles as well of justice as of policy, to enforce by arms a restitution of conquests already made, or a renunciation of such as may have been projected, from the executive power of France, in this instance again, must we ask such restitution, or such renunciation. How all, or any of these objects could be attained, but by negotiation, carried on by authorised ministers, I could not conceive. I knew indeed that there were some persons, whose notions of dignity were far different from mine, and who, in that point of view, would have preferred a clandestine, to an avowed negotiation; but I confess I thought this mode of proceeding neither honour-

able nor safe; and, with regard to some of our complaints, wholly impracticable. — Not honourable, because, to seek private and circuitous channels of communication, seems to suit the conduct, rather of such as sue for a favour, than of a great nation, which demands satisfaction. Not safe, because neither a declaration from an unauthorised agent, nor a mere gratuitous repeal of the decrees complained of, (and what more could such a negotiation aim at?) would afford us any security against the revival of the claims which we oppose; and lastly, impracticable with respect to that part of the question, which regards the security of Europe, because such security could not be provided for by the repeal of a decree, or any thing that might be the result of a private negotiation, but could only be obtained by a formal treaty, to which the existing French government must of necessity be a party; and I know of no means by which it can become a party to such a treaty, or to any treaty at all, but by a minister publicly authorised, and publicly received. Upon these grounds, and with these views, as a sincere friend to peace, I thought it my duty to suggest, what appeared to me, on every supposition, the most eligible, and, if certain points were to be insisted on, the only means of preserving that invaluable blessing.

‘But I had still a further motive; and if peace could not be preserved, I considered the measure which I recommended as highly useful in another point of view. To declare war, is, by the constitution, the prerogative of the king; but to grant or withhold the means of carrying it on, is (by the same constitution) the privilege of the people, through their representatives; and upon the people at large, by a law paramount to all constitutions—the law of nature and necessity, must fall the burdens and sufferings, which are the too sure attendants upon that calamity. It seems therefore reasonable that they, who are to pay, and to suffer, should be distinctly informed of the object for which war is made, and I conceived nothing would tend to this information so much as an avowed negotiation; because from the result of such a negotiation, and by no other means, could we, with any degree of certainty, learn, how far the French were willing to satisfy us in all, or any of the points, which have been publicly held forth as the grounds of complaint against them. — If in none of these any satisfactory explanation were given, we should all admit, provided our original grounds of complaint were just, that the war would be so too:—if in some—we should know the specific subjects upon which satisfaction was refused, and have an opportunity of judging whether or not they were a rational ground of dispute:—if in all—and a rupture were nevertheless to take place, we should know that the public pretences were not the real causes of the war.’

The remainder of the Letter is employed in answering objections to the measures proposed by Mr. Fox.

We have rather exceeded our usual limits in our notice of this pamphlet, which we have been led to do, not only from the importance of the subject, but the eminence of the author. The last motive induces us to remark upon two expressions; though, on ordinary occasions, such a minute attention to trifling errors would favour of hypercriticism.

In p. 18, Mr. Fox says, 'I *defer*, with all due respect to their opinion, but I retain my own.' This may be, and we believe is, parliamentary; but, we fear, is not classical language, since we do not recollect an instance of the word *defer* being used in this sense by any good author. — In p. 17, 'If I had been *more supported* (says Mr. Fox), I am persuaded our chance of preserving the blessings of peace,' &c.—In the first part of this sentence there is an evident elipsis, which would have been excusable in coming from a common writer; but in Mr. Fox, may be of the worst vice of style, as nothing tends so much to obscurity as frequent elipses. The phrase should have been 'more ably,' or, 'more effectually supported,' &c.

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*Every One has his Fault; a Comedy, in Five Acts. As it is performed at the Theatre Royal, Covent Garden. By Mrs. Inchbald. 8vo. 1s. 6d. Robinsons. 1793.*

A Minute account of this comedy would lead to a disquisition of too much length for the limits of our Review; and, perhaps, a general criticism will be more satisfactory. We might select some of the striking scenes, in order to exhibit the dramatic art with which they are constructed, and the elegant, yet natural, turn of the dialogue. That method, however, seems to us too much hackneyed; and besides, all specific beauties, either of plot or composition, are relative, depending entirely upon their place, their connection, their relation to what preceded; and the consequences, which follow like effects from their causes. For this reason it is that detached scenes seldom make the impression for the sake of which they are selected. We shall, therefore, content ourselves with stating, upon the whole, what sort of a play Mrs. Inchbald has presented to the public.

The very title develops her subject, and indicates a dramatic genius. Comedy, it must be observed, has been distinguished into different classes, arising from the practice of modern poets. The critics have enumerated the several species, such as, comedy of intrigue, comedy of character, the pathetic comedy (*comédie larmoyante*), genteel comedy, and the lower comedy (*comédie*



(*comédie bourgeoise*). The comedy of intrigue, depending upon surprize, and a rapid succession of incidents, has often succeeded on the stage. Of late years it seems to have been chiefly cultivated by our present race of authors. It is unnecessary to mention the pieces which have given a *cheap* delight in the representation, but have left in the mind of the loudest applauders not one trace of sentiment or observation on the manners. Of such performances we may say, with Horace, that they are addressed to the eye; not to the ear.—Mrs. Inchbald, undismayed by the reigning taste, has had the courage to aim at useful mirth and moral instruction. She has produced a variety of characters, well marked, and well contrasted, all tending to explain and prove the maxim which forms the title of her play. She has cultivated the noblest province of the drama, which consists in true delineation of character. She has not selected her dramatis personæ from books written for circulating libraries: She has looked at life, and, to use Dryden's expression; her play is the theft of a comic writer from mankind. The piece before us is a comedy of character, with an intermixture of that, which has been called pathetic comedy. Irwin has his fault, but a fault that springs from delicate sensibility and a generous disposition. It must be acknowledged that his producing a pistol, as the instrument which is to relieve him from misery, is a circumstance that shocks even in the reading; but he atones for it when he says, 'And yet I want the courage to be a villain.' Mrs. Irwin is a beautiful specimen of true affection and conjugal fidelity. Comic humour and the pathetic are happily blended in this play, and are so managed as to succeed each other with the most pleasing vicissitude. Sir Robert Ramble is new on the stage, but not so in real life. The man who, after his career of folly, has seen the merit of a valuable woman; from whom he had been divorced, has occurred in the course of human transactions. Mr. Solus, who is tired of solitude, and wishes to enter into the married state, but is deterred by the imperious spirit of Mrs. Placid, is an agreeable compound of sense and folly, or, properly speaking, of the ridiculous absurd.—The play, upon the whole, is a picture of life; the fable is well conducted, and the plot is artfully brought to a conclusion. It must, therefore, be said of Mrs. Inchbald, that the praise of aiming at the true ends of comedy must be fairly allowed to her. Her success in so arduous an undertaking needs not to be mentioned; the public suffrage is loud in her favour at every repetition of her play.

## MONTHLY CATALOGUE.

## P O L I T I C A L.

*The Expediency of a Revolution considered: in which the Advantages held out to the People are examined and refuted.* 8vo. 1s. 6d. Debrett. 1793.

THE author of this pamphlet employs himself in examining, whether a change in the form of government, in this country, as has been crudely suggested, would really be productive of additional happiness to the people; and, after considering the subject in various lights, he is induced to determine the important question in the negative.

One of the principal arguments urged by the favourers of a republican government, is that the people would be relieved from many taxes, the imposition of which, according to those speculators, is an act of oppression and tyranny.

In answer to this, it is observed by the present author, that the expence of every government must be defrayed by the people; and if necessity compel a state to anticipate its resources, and to contract debts with its subjects or with foreigners, the will of the people can never extinguish them without a crime equivalent to that of a fraudulent bankruptcy.

Other observations, of a similar tendency, are advanced by this author; but the subject has been already so clearly elucidated, that to prosecute the enquiry any farther might justly be considered as superfluous. The British constitution, more void of defects than any other species of government hitherto known in the world, can never be reviled but by those whose judgment is blinded by political prejudice, or who are the enemies of public tranquillity.

*A Word of Advice to the European Powers.* 8vo. 6d. Owen. 1793.

This pamphlet, which is said to be a translation from the French, may justly be termed a political rhapsody; though the author's principles are good, and he entirely condemns the conduct of those who have produced the present anarchy in that kingdom. Among the few observations which he makes is the following, viz. that it would be a very false policy for all the powers of Europe to remain unmoved spectators of the disasters in France.

*Parliamentary Reform, as it is called, improper in the present State of this Country.* 8vo. 1s. Stockdale. 1792.

The writer now before us declares himself persuaded, that in the present state of things, any attempt of parliamentary reform would produce confusion, instead of promoting the public welfare by correcting abuses. The modes of parliamentary reform, which have been proposed, he reduces to three. These are, first, the C. R. N. AR. (VII.) Feb. 1793. R mode

mode adopted by the republic in the last century, when the number of representatives, from the several counties, bore a relation to the complex property and numbers of those represented: secondly, that said to be patronised by the late earl of Chatham, and introduced into parliament several years since by the present minister; viz. to encrease the county-members, and abolish some burgage tenures, giving a compensation to the present proprietors: and lastly, the mode recommended by the duke of Richmond, in which *numbers alone*, without any regard to property, should elect the representatives of the people.

The author observes that history does not countenance the expectation of any good from the first of the modes above-mentioned; besides that the extreme difficulty, if not impossibility, of justly balancing property and numbers, is a great objection to that plan.

The second mode, he thinks, would certainly and immediately encrease the aristocratic influence in the kingdom. By this he understands, not merely the nobility, but the landed interest, in contradistinction to the commercial, manufacturing, and monied interests; which are principally represented by the members sent to parliament, by what are called the venal boroughs.

With respect to the third mode, the author is convinced, that it would, ultimately, have the same result as the second.

*The Dream of an Englishman, faithful to his King and Country.*  
8vo. 1s. Elmsly. 1793.

The account which this author gives of himself is, that 'after the fatigue of attending debates in parliament, and being three nights without sleep, he at last fell into a slumber, and was transported in imagination to St. James's. His majesty was there in council; he had convened a deputy from each parochial association in the capital; and among these the present author was commissioned by his parish, as having the completest knowledge of the plots which had been formed against the country. Each deputy explained the facts and proofs he had collected in his district. The ministers then spoke their sentiments; and the author admired, in all they said, the dictates of genuine patriotism: a firm attachment to the constitution of their country; an inflexible fidelity to our allies; a just apprehension of the miseries with which the invasion of new Vandals menaces all Europe; and an unfeigned feeling for the late unfortunate king of France, and all his family. At the same time, they seemed to fear that the people of England were not fully conscious of their interests; and that, the danger being over for the present, they were not sufficiently convinced of the necessity that its return should be prevented. His majesty having caused the author to repeat once more the whole of what he knew, and reflecting upon the information a little time, at length, said to him;



him, 'write.' The latter accordingly took the pen, and committed to paper the dictates of his sovereign, under the title of a manifesto.—Of this production, so whimsically introduced, we can only say, that it contains a mixture of sentiments and facts, which will scarcely be denied, respecting the conduct of the British cabinet towards France, since the commencement of the troubles in that country. But with regard to some of the supposed facts, though highly probable, we might justly be thought too credulous, should we adopt them upon the authority of a Dream.

*Truth and Reason against Place and Pension; being a candid Examination of the Pretensions and Assertions of the Society held at the Crown and Anchor, and of similar Associations in various Parts of the Metropolis. Addressed to John Reeves, Esq. and his Associates. 8vo. 6d. Ridgway. 1793.*

The author of this pamphlet professes to examine the pretensions and assertions of the society held at the Crown and Anchor, and of similar associations in various parts of the metropolis. He sets out with ridiculing the idea of public danger, assigned as the cause of the different associations; and afterwards attempts to show that, notwithstanding the boasted excellence of our constitution, it is, in several respects, greatly defective. What he insists upon with most plausibility, are some instances of oppression in the mode of civil process, and of incompetency in the laws respecting the distribution of penal justice. The state of parliamentary representation forms another subject of censure; and the author concludes an examination, in some parts not destitute of truth, but in others void of candour, with recommending to those in power a reform of all public abuses.

*A short Appeal to the common Sense and Understanding of Mankind on the present State of Great Britain and France. By an impartial Observer. 8vo. 6d. Owen. 1793.*

The prosperous state of the British nation, and the opposite situation of France, have, within these few months, been repeatedly contrasted with each other. The picture has, at length, lost the charm of novelty; and there is no such colouring in the present Appeal, as can give any additional interest to objects so often exhibited to the public.

*An Appeal to the common Sense of the British People on the Subjects of Sedition and Revolution. By Philodemus. 8vo. 6d. Anderson. 1793.*

This pamphlet seems to be intended as a refutation of the wild and obnoxious doctrines contained in Paine's 'Rights of Man.' On each of the general heads, the author argues in a concise and expostulatory manner; endeavouring to shew that the political principles advanced by the former are destitute of foundation; that their

tendency is in the highest degree pernicious to the interests of the public; and that they are inculcated only with the view of rendering the credulity of the multitude subservient to the ambition of turbulent individuals. These have, from the beginning, been our own sentiments, in respect of the 'Rights of Man;' and we, therefore, cannot but acquiesce in the justness, while we commend the intention, of this Appeal.

*Principles of Order and Happiness under the British Constitution. In a Dialogue between our Parish Clerk and the Squire. Printed for Public Good. 1792.*

The subject of this Dialogue is the levelling principles, asserted by the enemies of the constitution. So much has already been written concerning those crude speculations, that it cannot be surprising, if, in the present Dialogue, we scarcely meet with any observations that have a claim to novelty. The doctrine of equality, however, in particular, is elucidated by some familiar remarks; and the arguments seem to acquire an additional force, from the mutual persuasion of their justness, avowed in the course of the conversation.

*A Letter on the present Associations. Interspersed with various Remarks, highly interesting; particularly at this most alarming Crisis. From an Officer, to a Friend in the Country. 8vo. 6d. Brewman. 1793.*

The author of this Letter is evidently a friend to the constitution of his country; but disapproves of associations, upon the principle of their giving a degree of consequence to paltry clubs; their tendency to divide the people into a number of political sects; and the possibility of their being perverted to unconstitutional purposes. It might, however, at the present crisis, be justly considered as impolitic, to discourage such associations as are formed entirely with the view of securing the constitution, and preserving public tranquillity.

*A plain Address to the common Sense of the People of England. Containing an interesting Abstract of Paine's Life and Writings. By J. Gifford, Esq. 8vo. 6d. Symonds. 1792.*

English common sense, we observe with pleasure, hath resisted all the fascinating arts of novelty, apparent simplicity, and equality. They are 'unreal mockeries,' which produce misery, poverty, and anarchy. Our author's observations on the Rights of Man, are sufficiently judicious and satisfactory. It was information similar to what is contained in the following passage, that occasioned our remarks on Paine's pretended popularity, and the extensive circulation of his pamphlet. The account cannot be too generally circulated, that the nation may judge who are the friends that had almost brought them to the brink of ruin.

• It is truly curious to observe the circumstances which have marked the conduct of the club, distinguished by the appellation of "the Society for Constitutional Information." Though, professedly formed for the laudable purpose of obtaining information concerning the constitution of this country, it passed a formal vote of thanks, published in all the papers, to the author of a pamphlet in which it is boldly and unequivocally asserted that we have no constitution at all. But inconsistency is not the only nor the heaviest charge I have to prefer against this dangerous society: it has been reported, and I have particular reasons for believing the report to be true, that the members of the society have taken uncommon pains to circulate, at a considerable expence to themselves, Paine's impudent and seditious libel; that three hundred thousand copies of that publication have been circulated by their means; that in order to facilitate the sale and encrease the circulation they tempted the booksellers by an extraordinary profit of cent per cent, having sold them at three-pence each copy to the trade who retailed them at sixpence; and, lastly that, since the proclamation, they have been studious to augment the sale, and have given orders to one printer alone to print one hundred thousand copies. Unless the members stand forward and publicly confute this charge, the truth of it must be deemed established, and they will henceforth be considered as associating for the purpose of subverting the laws, and overturning the constitution of their country.'

The account of the life of Paine is taken from the pamphlet, under the signature of Mr. Oldy, and we must observe, that not one tittle of the conduct of this incendiary, there mentioned, has been contradicted.

*The political Adventures of Harry Humorous and Timothy Trueblue. With an Ode, by the latter, to the Crown and Anchor Association. Being a Touch on the Times. Including an affectionate Appeal to our brave Seamen and Soldiers. Inscribed to the Right Hon. Mr. Burke. 8vo. 1s. 6d. Harrison and Co. 1792.*

An effusion of fancy, intended as satyrical, and not destitute of humour. The narrative, however, so far as we can find, bears no allusion to any particular transaction; and the principal characters seems likewise to be fictitious.

*Dialogues on the Rights of Britons, between a Farmer, a Sailor, and a Manufacturer. In three Dialogues. 8vo. 8d. Longman. 1793.*

These Dialogues already consist of three, separately published. They are maintained between a farmer, a sailor, and a manufacturer. The last of those persons, having had his principles corrupted by the writings of Mr. Paine, sets out as a violent agitator for the Rights of Man; but by the sensible arguments of the



farmer, and the loyal attachment of the sailor to the government of the country, his prejudices are removed, and the conversation concludes with sentiments of unanimity and national happiness.

### C O N T R O V E R S I A L.

*A short Treatise on the dreadful Tendency of levelling Principles.*  
By the Hon. John Somers Cocks, M. P. 8vo. 1s. Faulder.  
1793.

This intelligent author enters the field of political controversy, partly from the view of reducing within a narrow compass, for the convenience of those who have not leisure for enquiry, the theories of government, which have lately been so much agitated, and partly from a desire of manifesting his own unshaken loyalty to his king, and his inviolable attachment to the established constitution of his country.

Mr. Cocks evinces, by forcible and decisive arguments, that neither natural nor civil equality can really exist among mankind. He allows it to be inconsistent with the spirit of a free-born man to be excluded by the laws of his country from admission into the order of her nobility; but such an exclusion, he observes, is not sanctioned by the British constitution. 'From the crown, indeed, says he, in a well-regulated monarchy, both nobility and people should be excluded; but when the reason of this exclusion is considered, all objections to it vanish. It is no other than the good of the whole community: the prevention of the public mischiefs incident to the election of a king, and the anarchy, confusion, and bloodshed usually attendant upon it.'

Our author afterwards makes several pertinent observations on the dangerous tendency of levelling principles, and concludes with a sensible exhortation against such chimerical doctrines.

*Observations on the Miraculous Conception and the Testimonies of Ignatius and Justin Martyr on that Subject: in a Series of Letters to the Rev. Mr. Nisbett; occasioned by his Appeal to the Public, and his Observations on Dr. Priestley. To which are added, Remarks on Mr. Wakefield's Opinion concerning Matt. xxvii. 5. By John Pope. 8vo. 5s. sewed. Johnson. 1792.*

This controversy we have done little more than notice in its successive steps, and the reception it has met with is not such as would induce us to engage in any particular examination of it. Mr. Pope is a strenuous supporter of Dr. Priestley's sentiments, and displays in the controversy, his usual learning and acuteness. In the Appendix are some judicious observations on Mr. Wakefield's translation of ἀπὸ γένου, Matt. xxvii. 5.

*A Letter vindicating Dissenters from the Charge of Disloyalty, in Reply to the Rev. W. L. Fancourt, Curate of the Parish Church of Wellingborough, Northamptonshire. By R. Jacomb. 8vo. 3d. Johnson. 1793.*

The author of this Letter expostulates with Mr. Fancourt on some reflections which he had thrown out against the Dissenters, in an address to the public. Mr. Jacomb expresses greater surprise at this conduct, as he affirms that Mr. Fancourt had often declared to him, both in conversation and writing, that he entertained the most favourable opinion of Dissenters. If Mr. Fancourt really meant to apply to the Dissenters in particular all the charges which are specified by the author of the Letter, we may reasonably suppose, with Mr. Jacomb, that he has been influenced by prejudice. We are glad, however, to find that the several charges are positively denied, and we hope with truth, by the author of the present vindication.

*A Letter to Charles Earl Stanhope, on his late Pamphlet respecting Juries. 8vo. 1s. Owen. 1792.*

We are informed by the author, in an Advertisement, that this Letter was originally intended as a dedication, which he meant to prefix to a tract, now preparing for publication, on the Rights of Juries. But as much of lord Stanhope's Treatise, may, perhaps, escape the mind of the public, before the intended work is accomplished, it was thought more expedient to publish the dedication by itself, in the present form. From the beginning to the end of the Letter, we have looked in vain for any argument. This defect, however, is supplied by the most petulant invective; which affords a presumption that the author is more actuated by a spirit of resentment, than any regard for impartial enquiry on the important subject in dispute.

*Mr. King's Speech at Egham, with Thomas Paine's Letter to him on it, and Mr. King's Reply, as they all appeared in the Morning Herald: The Egham Speech on December 12, 1792, and Paine's Letter, with the Answer, January 22, 1793. 8vo. 6d. Lorient. 1793.*

Both the Speech and Letters in this Pamphlet have already appeared in the Morning Herald. The purport of Mr. King's speech is to excite in his countrymen a love for their own constitution, and not to be led astray by the wild notions of government which have produced such excesses in France. The speech coming to the knowledge of Thomas Paine, who had formerly, it seems, been intimate with Mr. King, he writes to the latter, with whom he briefly remonstrates on the subject of political sentiments, and advises him to change his public conduct. 'If you mean, says he, to curry favour, by aiding your government, you are mistaken; they never recompense those who serve it; they buy off

those who can annoy it, and let the good that is rendered it, be its own reward. Believe me, King, more is to be obtained by cherishing the rising spirit of the people, than by subduing it. Follow my fortunes, and I will be answerable, that you shall make your own.' To this letter, which appears to display, unequivocally, Mr. Paine's own motives, Mr. King returns a suitable answer; vindicating his change of sentiments with regard to the French revolution, and confessing an attachment to the happy form of government in his own country.

*An Address to the Inhabitants of Great Britain and Ireland; in Reply to the Principles of the Author of the Rights of Man.* 8vo. 1s. Mathews. 1793.

Non defensoribus istis—The author adds little to what has been formerly said more forcibly and with more effect.

*Remarks on the Writings of the Rev. Joseph Berington, addressed to the Catholic Clergy of England. By the Rev. C. Plowden.* 8vo. 2s. 6d. Debrett. 1792.

In our varied progress through the realms of literature, we have often met Mr. Berington, and had frequent occasion to differ from him. We have noticed too his little heresies, as a *Papist*, though, in his last work, we had occasion to reprehend a very different mode of conduct. Mr. Plowden, a zealous Catholic, chiefly objects to the first error, and notices particularly, among Mr. Berington's works, the State and Behaviour of the English Catholics, from the Reformation to the year 1780.—Reflections, addressed to the Rev. John Hawkins.—The History of the Lives of Abellard and Heloise. The Remarks are sometimes severe and hypercritical; generally too much distinguished by the peculiar tenets of a sectarist. Perhaps Mr. Plowden's general opinion of Mr. Berington may be more correct; but it is too severe.—Affectation of singularity, fondness for novel opinions, contempt for the depositaries of spiritual authority, self-preference, and disdain of his equals, are the characteristics of Mr. Berington's writings, and they have betrayed him into endless errors on the subject of religion, which, of all others, allows the least scope to the ravings of fancy.'

## M E D I C A L.

*A compendious System of the Theory and Practice of Modern Surgery, arranged in a new nosological and systematic Method, different from any yet attempted in Surgery. In the Form of a Dialogue By H. Munro, Surgeon.* 8vo. 5s. Boards. Richardson. 1792.

We are much pleased with the accuracy and perspicuity of this chirurgical catechism, and think it deserves particular attention, as containing the outlines of the modern systems and practice. It is an excellent work to put into the hands of a young apprentice.

Our



Our author's classification is correct and elegant. The first class, tumours, are divided into acuti, comprehending suppuratory, inflammatory, and flatulent tumours; encystidæ, viz. the purulent, dropsical, bloody, and the softer colourless tumours; eclopiæ, viz. herniæ, prolapsus and luxationes; chronici, viz. glandulose, carneæ, callosæ, and ossiæ.

The second class is the apocreneses or evacuations; and these are hæmorrhages; ulcers arranged according to the various matters discharged; and the secreted fluids; viz. the serillua and mucosa.

The third class contains the vitia, comprehending those surgical diseases which arise from a solution of continuity, from obstruction or distortion. This class is artificial, and in some respects incorrect; but errors in these attempts are unavoidable, for nature rejects the trammels of a system.

*Nature and Effects of Emetics, Purgatives, Mercurials, and Low Diet, in Disorders of Bengal and similar Latitudes. By J. P. Wade, M. D. 8vo. 6s. Boards. Murray. 1793.*

The description of facts will be always interesting, and the account of this bilious remittent appears to be judicious and correct. Yet we cannot help adding, that a proper abstract, with a few of the peculiar cases, only, would have been more concise and satisfactory, perhaps more instructive. We do not find the effects of medicines detailed with such exactness, as to add greatly to our knowledge. The evacuation from purgatives seemed, on the whole, most useful. Emetics and bark were not employed often enough, or with sufficient steadiness, to enable us to judge of their effects. The power of these remedies, in the ship-fever, from various different circumstances, we find ourselves unable to judge of. Some judicious hints, however, respecting the use of mercurials in affections of the liver, may be collected from the latter part.

*Oratio Anniversaria in Theatro Collegii Regalis Medicorum Londinensium ex Harveii Instituto habita Die 18 Octobris, 1792. Autore Gulielmo Cadogan. 4to. 2s. Dodley. 1793.*

This Oration is neat and classically elegant; in subject resembling the usual Harveian Orations, and in substance cautiously avoiding any particulars, which can be the occasion of dispute. We would recommend to our author to revise one of his apophthegms—'omne austerum nocet.' It is of suspicious tendency, and, we believe, not generally true. The absurdities of the ancients are well displayed; but the praises of the moderns stop at the encomium on sir Noah Thomas:—is it for the following reason?

'In hoc munere obeundo, sit nobis semper lex suprema & sanctissima,

tissima, neminem nisi laude dignum laudare; non illum quem fortuna, joculari volens, super ora meliorum evexit; non illum qui dolosis atque inhonestis artibus famam debet & opes; mulierculis, nutricibus, & pharmacopolis, largitionibus aut epulis blandiendo, vel quod turpius, medicamentorum profusione.'

*Practical Observations on cancerous Complaints: with an Account of some Diseases which have been confounded with the Cancer. Also Critical Remarks on some of the Operations performed in cancerous Cases. By J. Pearson. 8vo. 2s. 6d. Johnson. 1793.*

These Observations furnish a more correct history of the disease than we have hitherto met with in any preceding author. Mr. Pearson observes, with great propriety, that 'a cancer is always an original disease, and never appears as the sequel of any other.' In this we fully agree with him; yet we think, when a habit is cancerous, the matter may more readily fall on a part affected with a malignant ulcer than any other. Mr. Pearson, after a full examination, seems to think that the cancer is never infectious. He means that cancerous matter, applied to sound skin, does not produce cancer, for his proofs go no farther. That cancer often exists in the habit, and that the matter taken up from a sore may be again deposited on another part, numerous facts will evince. In short, it seems a poison, sui generis, usually formed in the part affected, though it may undoubtedly be constitutional and hereditary.

The remarks on the diagnosis and different modes of performing the operation, are truly valuable.—We regret that our author has not enlarged farther on the effects of remedies: as we have this opportunity, we may observe, that the terra calita ponderosa has lately often failed, though, from its sensible effects, we think it will be found useful in the early stages of the disease.

*An Essay on the Changes produced in the Body by Operations of the Mind. By the late Doctor Corp, M. D. of Bath. 8vo. 1s. Ridgway. 1792.*

We cannot highly compliment this posthumous publication. The facts are the trite hackneyed ones to be found in every physiological author, nor is there one ray of ingenuity to enliven them.

## R E L I G I O U S, &c.

*A Sermon suitable to the Times, preached at St. Mary's Oxford, on Sunday the 18th of November; at St. Martin's, on Sunday the 25th; at St. Peter's in the East, on Sunday the 2d; and at All Saints, on Sunday the 9th of December. By E. Fatham, D. D. 8vo. 3d. Rivingtons. 1792.*

The text of this Discourse is taken from 1 John, iv. 1. 'Beloved, believe not every spirit; but try the spirits, whether they are

are of God.' While Dr. Tatham recommends to his hearers an adherence to the doctrines of the Lutheran church, he cautions them against the spirit of Antichrist; under which denomination he seems to include the various sects of Dissenters, who are mentioned as seducing the minds of the people from the established religion.

*A Vindication of the Dissenters in Oxford, addressed to the Inhabitants; in Reply to Dr. Tatham's Sermon, lately published, after having been preached in Oxford many Sundays successively. By J. Hinton. 8vo. 3d. Johnson. 1792.*

This Vindication is written in reply to the forgoing discourse, which the author considers as injurious to the Dissenters in general. But it appears to us, that Dr. Tatham's reflections are chiefly, if not solely, intended against those persons who assume the office of preaching, without having received an education suitable to the character.

*The peculiar Advantages of the English Nation; celebrated in a Sermon, on Sunday the 4th of November, being the Anniversary of the Birth-day of King William the Third. By the Rev. C. E. de Coetlogon, A. M. 8vo. 1s. Edwards. 1792.*

If ever the practice be justifiable of blending politics with religion, it must be at such times as the present, when principles subversive of the constitution are either openly avowed, or secretly and industriously disseminated among the people. In the Discourse now before us, Mr. de Coetlogon manifests his sincere attachment to the British form of government, and exerts himself, with becoming zeal, in endeavouring to inspire his hearers with the same sentiments.

*The Duties of Man in connexion with his Rights; or Rights and Duties inseparable. 12mo. 3d. Rivingtons. 1793.*

That every member of society is subject to the performance of duties, as well as entitled to the enjoyment of civil rights, is a truth which the most strenuous asserters of freedom will scarcely take upon them to deny; and at a time when the latter is insisted upon with a degree of enthusiasm which seems to spurn at the light of reason, the author of this pamphlet thinks it proper to remind the public of the former. He begins with considering religion; which teaches him that he has moral and social duties to discharge. He next enters upon the duties of subjects to the king, as the personage whom the constitution has invested with the executive power; and he observes that the expences of monarchy are not worth a thought, when compared with the advantages derived from it, in regard to domestic security and peace, and to negotiations and wars with foreign powers. The remaining duty inculcated



cated is obedience to the laws; which is indeed implied in the duty to the first magistrate, as well as enforced by religion. The author afterwards considers taxes in general, which he shows to be indispensable under every form of government: and the abettors of sedition having flattered the people with the abolition of the burden of tithes, he endeavours to convince them, that should such an abolition ever take place, it would not put a farthing into the pocket of the farmer, and prove advantageous only to the landlord, who would immediately advance his rent, to the full amount of what was used to be paid in tithes. From a consideration of all the circumstances above-mentioned, the author concludes with recommending to his countrymen unanimity and content, as a conduct not only the most rational, but most suitable to their happy situation.

*A Discourse on Laws. Intended to shew that legal Institutions are necessary, not only to the Happiness, but to the very Existence of Man. By the Rev. A. Freston, A. M. 4to. 1s. Deighton. 1792.*

The design of this Discourse is to shew that legal institutions are necessary, not only to the happiness, but to the very existence of man. The author evinces the truth of the proposition from a particular consideration of the several commandments which were given to Moses.

*An impartial Statement of the Scripture Doctrine, in respect of civil Government, and the Duties of Subjects. By Thomas Scott. 12mo. 2d. Johnson. 1792.*

This Discourse is divided into two parts; in the former of which the author delivers some propositions about civil government; and in the latter describes the duties which subjects owe to their rulers. Mr. Scott's observations are judicious, and the motives of public peace, and good order, by which he is actuated, highly laudable.

*Lectures on the Lord's Prayer; with an introductory Discourse. By the Rev. R. Taprell. 8vo. 4s. Boards. Dilly. 1792.*

Mr. Taprell's Lectures are pious and practical. But the author's singularities may probably preclude that attention, which from his good intentions, he seems to merit. The language is too much laboured and occasionally obscure.

#### M I S C E L L A N E O U S.

*An Account of the Obsequies for the late King of France, in the Spanish Chapel, London, on Monday, January 28, 1793. 4to. 1s. Debrett. 1793.*

At this solemnity, the whole chapel was hung with black, and illuminated with wax tapers all round, in silver sconces. In the center

center of the chapel was a representation of a coffin, lying in state, covered with a magnificent pall, on which was placed a crimson velvet cushion, supporting a gold crown and sceptre; the whole surrounded by twelve candelabrams, six feet high, with lighted tapers, attended by six pages with black staves, &c. The chapel was crowded with persons of the highest rank in this country, of every religious denomination, and with all the French refugees of rank. Immediately before high mass, the rev. Mr. Hussy addressed the congregation on the occasion of the solemnity; and afterwards recited the testament of Louis the Sixteenth, which has already been given in the public prints. The reading of this testament is said to have affected the whole audience, to a degree perhaps never observed on any other occasion.

Such were the unavailing but sympathetic obsequies of a prince, who, after suffering the utmost violence of personal outrage, was denied the common privilege of even decent interment, in his own kingdom.

*Letter of the Right Rev. John Francis de la Marche, Bishop of Leon, addressed to the French Clergymen refugees in England. Translated into English from the Original French. 8vo. 6d. Debrett. 1793.*

We find from this Letter, that the French clergymen, who are refugees in England, had earnestly requested of the bishop of Leon, that he would express the transports of their admiration and gratitude, for the generous protection they have received, to the gentlemen through whose hands the national bounty has been conveyed to them. With this request, we know from authority, the bishop has not only readily, but faithfully and zealously complied. The present Letter, in which he exhorts his countrymen even to supplicate the divine blessing on the arms of a nation to which they are so conspicuously indebted, affords the most signal proof of the liberality, as well as the ardour, of his sentiments on this subject; and we may add, that with a just sense of the conduct of the refugees, and of the melancholy distractions in their own country, the bishop unites a degree of eloquence which must farther increase the public esteem for his own character.

*A Letter to the Right Hon. Charles James Fox; in which is proved, the absolute necessity of an immediate Declaration of War against France. By the Author of the Flower of the Jacobins. 8vo. 1s. Owen. 1793.*

This is literally *telum imbellis sine ictu*—The wren emulating the flight of the eagle—The clown awkwardly mimicking the agility of the harlequin. From the frequent ‘but first’, in this learned gentleman’s performance, we are led to suspect that he has had the whole of his education in the Robin Hood or some other equally respectable debating society.

*Letter to the Proprietors of East India Stock. By Mr. J. Fiott.*  
8vo. 6d. Richardson. 1793.

It was asserted, says this author, by some of the directors, at the general court held in May last, on affairs relative to shipping, that public contract was the practice of the court; and the same assertion was repeated at the quarterly court, in June, though no traces of it are to be found in the printed papers of their proceedings.

As the question of public contract, brought before the general court in May, had been kept from a ballot, by similar assertions, and by the expedient of an amendment; Mr. Fiott says he pledged himself, in June last, previously to the renewal of that important question, to put such assertions to the proof, by tendering new ships of their own size, built under their own inspection, commanded by their own officers, and in every respect conformable to all their regulations; that in case they did not accept of the lowest tender, under such circumstances, they might be left without excuse. This pledge, the author says, he fulfilled in July last, on their advertising for tenders of ships from any persons, &c. His were at 18l. per ton to China, when the lowest of the other tenders were at 20l. per ton to China, and to other parts in proportion. The consequence was, that the tender was rejected.

This is the substance of Mr. Fiott's remonstrance; which is followed by the protest of Mr. Alderman Le Mesurier, one of the directors, against such proceedings.

*Opinions delivered at a numerous and respectable Meeting in the Country, lately held for the purpose of Signing a Declaration for the support of Government in the present alarming Crisis.* 8vo. 6d. Edwards. 1793.

As no place of delivery is specified, we may fairly presume the present pamphlet to be a fictitious production. The opinions it contains, however, are such as are generally received; and they correspond with the sentiments expressed by the numerous associations, both with respect to the danger threatening the state, from foreign and domestic enemies, and the duty of every good subject to oppose their pernicious attempts.

*Reflections upon the Commencement of a new Year. By the Rev J. Hurdis, M. A.* 8vo. 6d. Johnson. 1793.

From the title of this pamphlet, we were led to imagine that it related chiefly to the popular speculations of the times; but it is entirely of a moral and religious tendency; being as applicable to any year, either past or future, as to the present. The author had for some years resided at the village of Burwash, in Sussex, as a minister, and he inscribes these reflections to the inhabitants, as a testimony of his respect, and a memorial of the regret which he experienced in being parted from them. His principal object



is to dissuade from procrastination in preparing their minds for a future state.

*Considerations on the Advantage of Free Ports, under certain Regulations, to the Navigation and Commerce of this Country.* 4to. 2s. Johnson. 1792.

The author of these Considerations informs us, that the opportunities he has had of observing the profit derived by other countries from free ports, and the loss sustained by this nation from the want of such receptacles of commerce, induced him to reflect on the means by which those restraints might be removed. Soon after the conclusion of the late war, he took an opportunity of laying his project before government: but not being then sufficiently digested, though the principle of it was approved; the author only obtained a general promise, that in case his plan should be more maturely arranged, he might depend on its being taken into consideration.

Previous to any farther proceeding, the author very properly resolved to take the sense of merchants on the subject; and for this purpose, a number of the most experienced amongst them were twice convened. The result was, their approbation, with a proposal that the plan should be laid before the body of merchants, and afterwards submitted to the legislature.

The general regulations proposed are, that the products of all countries, imported agreeably to the navigation-laws, may be landed free: that being entered and deposited in the proper warehouse, a transferable warrant be granted to the importer: that such as are admissible for home-consumption, may be taken out on payment of the duties; and such as are for exportation re-shipped, on payment of the charge or deposit.

When a scheme of this nature has received the approbation of merchants, there can scarcely be any room to question its public utility; and we may, therefore, presume this author's plan will soon be submitted to the legislature.

*A short Exposition of the Defects in our present Naval Signals; designed to shew the Expedience of substituting a more general and competent System; with Suggestions to Facilitate this Measure.* By a Naval Officer. 8vo. 1s. 6d. Strachan. 1793.

Our author very clearly points out the defects in our present code of signals, and gives the necessary desiderata towards forming one more complete; but assists the naval service only with a plan for night-signals. This plan is, however, judicious, and may be of considerable use. It is not our business to add to any system, but different shaped lanthons, of different coloured glass, particularly orange and blue, would greatly add to the variety. The naval officer does not seem to be aware of some late improvements in this department.

## CORRESPONDENCE.

IN answer to our Correspondent Pacificus we have only to declare, that *unpensioned* by all parties, and unconnected with all, we trust the Critical Review will ever preserve its independence; that independence which alone can assure us the approbation of the respectable part of the community, and which alone can recommend our labours to posterity.

No *rational* person can doubt our attachment to the general principles of the British constitution in church and state. As to particular men and particular measures, we will not pledge ourselves to support either; and, indeed, however the opinions of any writer may differ from our own, it will be our study to do him justice.

As to the extract from Cooper, we have no scruple in declaring, that we abhor the *trade of war*; but, to make our Correspondent Pacificus (who by the way has adopted a very improper signature) easy, we can add, that the article was written long before the prospect of a war; and, in fact, it was evidently *published* before our ministers even thought of it themselves, if Pacificus is disposed to give credit to his majesty's declaration, which announces the declaration of war as an *unprovoked* aggression on the part of the French.

The dreadful apprehensions of Pacificus for the fate of the pope are truly laughable; nor is it very easy to conceive how a panegyric on the Stuarts can be a compliment to the house of Brunswick.

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Mr. Watkins informs us that, besides several other *errata*, occasioned by the incorrectness of the printer, he had discovered a mistake, in page 188, vol. ii. of his Travels, which requires particular explanation. Instead of *πολυπιδαξ*, an epithet frequently annexed to mount Ida, Mr. Watkins had inadvertently substituted *πολυδειρας*, which is usually appropriated to Olympus; and the printer, on changing the Greek epithet, omitted to change likewise the translation. We have noticed the mistake in p. 161 of our Review, and were indeed of opinion that it must have been occasioned by some such accident.

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THE Correspondent who has taken the Critical Review for many years, may be assured that its authors and publishers equally detest, with him, the practice of ushering shameless advertisements into decent families. — But it is impossible to prevent hawkers, and others, from delivering such advertisements with their Journal. — This truth may easily be ascertained by the gentleman's applying to the person who supplies him with monthly publications.



## CRITICAL REVIEW.

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For MARCH, 1793.

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*A Review of the Constitutions of the principal States of Europe, and of the United States of America. Given originally as Lectures by M. de la Croix. Now first translated from the French, with Notes, by the Translator of the Abbe Raynal's Letter to the National Assembly of France, &c. 2 Vols. 8vo. 12s. Boards. Robinsons. 1792.*

WHILE France is aiming at perfection in the difficult, and hitherto unsuccessful, work of forming a constitution, it is not an useless task to examine the attempt of ancient and modern legislators, to enquire whether from the 'undique disjectis membris,' some well-adapted part may not be selected; or whether the whole is to arise from the boasted illumination of metaphysics, as a corollary from that wonder of modern discoveries, the rights of man. M. de la Croix's work too, we had some curiosity to examine, in consequence of various accounts we have received of it. One female democrat has told us, that his lectures on the constitutions had brought tears of wonder and delight into her eyes. Another has spoken of them, as brilliant, trifling. We trusted at the time to neither; and, after a careful examination, we think, in general, that these volumes deserve considerable commendation. Accuracy of research is joined with spirit and vivacity in the representation; and the result of extensive reading is conveyed with perspicuity and elegance. The errors are, indeed, numerous; and, in an attempt of this kind, they may be pardoned, particularly when we add that they are not often important. The author's enthusiasm sometimes leads him too far; but the volatile mind of a Frenchman, when emancipated from fetters and compelled to examine, what he before dared scarcely to look at, may be pardoned: the bird may be permitted, on his newly recovered liberty, to flap his wings with peculiar animation. The Introduction deserves a different character; it is brilliant and slimzy, splendid but delusive. It is the wanderings of a lively imagination, without the clue of reason, or the balance of judgment. This part of the work, which is most original, we shall more particularly examine.



The origin of government must be traced to the origin of society. Yet the latter must be coeval with man's existence, or rather with the existence of men known to each other. M. de la Croix errs in this respect, that he considers the conspiring efforts of man in the formation of the system of social union, as prior to the acquisition of speech, and prior to the union of the sexes. Family union was certainly previous to the social union of individuals of separate families; and, what our author marks as a deviation from, an exception to, the laws of nature, was certainly the earliest and firmest connection. Father Shandy, with the assistance of uncle Toby, whose ox draws lines of circumvallation, is a much superior system-builder; and we would recommend M. de la Croix to a little plain common sense, whimsically delivered in that eccentric performance, *Tristram Shandy*—But to return.

After the organs of speech had learned to convey the ideas of an uncultivated race, and the first union of necessity between neighbouring families had been formed, we must look to the operations of the human mind, when without the guidance of reflection or revelation for the farther clue. The mind of man, in an uncultivated state, presents no amiable picture. The nearer we find people to the state of nature, the more fierce, the more cruel and revengeful they appear; and there is much reason to suppose, that the first union, which we have on that account called an union of necessity, was preceded by contests, till fruitless contentions, or the appearance of a more formidable enemy, united the combatants. If these coalesced from necessity, others would either join them, or the opposite horde, from the same motives; the first appearance of united tribes would be military, their government, either in the moment of contest, or afterwards, more permanently, of the same kind; and from the natural influence of superior station, or of those powers which first raised the general to command, despotic. This system rests on two facts, first, that man is naturally warlike and cruel, till softened by reason and by religion; secondly, that the earliest governments known were despotic. What influence the patriarchal character may have had we know not: the system was confined, at least in its operation; we know of no monarchies derived from it; and the earliest monarchies we are acquainted with, seem independent of it. Yet we see not the foundation of the invectives thrown on sir Robert Filmer's system; for, if it should be proved that the origin of monarchy is founded originally on that very intimate relation of paternity, and despotism should be supposed to be founded on the same or a similar connection, consequently to have a firmer basis, it will still remain to be proved that the  
same

same system is applicable to a very different and greatly improved system of society. This also must be our own excuse, when we trace the earliest governments to despotism, since we wish not to be considered as drawing the conclusion, that because it was the oldest it was the best form of government. M. de la Croix, when he has introduced the military system, proceeds a little more correctly. Yet we must express our surprise at the following remark :

‘ It was to the excellence of her laws that Egypt owed her long and commanding superiority.

‘ It was this excellence which overturned thrones, supported by injustice and tyranny, and subjugated to small republics those immense countries enlightened by the *magi*.

‘ It was from this same cause that Rome, contemptible in her origin, as an acorn which the passenger tramples under his feet, became, at the end of a century, like some vast oak, immovable by human force, which throws its deep roots around, devours the substance of all by which it is encircled, and at last overshadows the universe.’

There never was a country in which the purest despotism, so firmly fixed its roots as in Ægypt; no country extended conquests so little after the days of Sesostris, no nation prevailed so little in consequence of her constitution and jurisprudence. Is M. de la Croix yet to learn that Rome confined liberty to her own walls, and was the severest despot, for nothing is more severe than delegated despotism, over the conquered nations? It was the same ignorance that led the infamous Paine to praise the government of Athens, as the best in the world. He at least might have been safe there, for his virtues would never have subjected him to an ostracism.

His subsequent remarks on the return of democracy are supported by so few examples, that we can scarcely judge of their propriety. But the following, on the method by which despotism may again return, is certainly fallacious. Since the days of Triptolemus, Minos, &c. we have heard of no public benefactor becoming on this account a king; and these monarchs, if the whole is not fabulous, did not subvert an acquired Democracy to re-establish Monarchy.

‘ The first useful discovery renders its author the object of homage to the multitude; and as they are not able to do what he has done, they are disposed to believe him of a superior nature. If he is capable of taking advantage of this blind admiration, he soon erects upon it an empire more firm than that established by valour. Religious ideas are mingled with the respect that is entertained for him: he is approached with trembling; and the po-

pulace believe him connected with the celestial powers : to offend him would be, they think, to offend heaven itself : and by making offerings to him, they hope to render the deity propitious : and they consult him when threatened by any danger.

‘ The contemplative life of this person, and his long experience, necessarily furnish him with knowledge which other men do not possess : and thus is the cause of that veneration which is felt for him perpetuated.

‘ On his preservation seems to depend the destiny of those who have voluntarily submitted themselves to his laws ; and the fate of those states, of which such impostors have been the first legislators, rests upon the degree of judgment, virtue, and equity, possessed by its commanding lawgiver.

‘ It is these pretenders who have disseminated error and superstition on the earth ; and unhappily they have taken root so deeply there, that men are still strongly attached to them, and punish with death all those who dare to explain that they have been misled \*.’

The note affords one ray of light—the author did not surely mean to glance at religion ? If he did, we trust that he means only the *papal* hierarchy.

M. de la Croix next gives a short analysis of Plato’s republic, so far as respects his national patriotic militia. Plato was, however, in more respects than one, a visionary ; and in his military system has combined two opposite and contradictory views. His militia are too much of soldiers to be citizens, or too much of citizens to be soldiers. We suspect, but we have not time to examine particularly, that M. de la Croix has in more than one part misrepresented the meaning of Plato.

The contents of the first volume are the following :

‘ Chap. I. Of Governments, according to Aristotle—II. Of the Athenian Government, and the Laws of Solon—III. Of the Roman Constitution ; and of the Opinion of Cicero on the Roman Laws, and Augurs—IV. Of the Germanic Constitution—V. Continuation of the Germanic Constitution—VI. Of the Emperor : of his Coronation : of the Origin of the Electors : and of the Forces of the Empire—VII. Of the Constitution of Poland—VIII. Of the Division of Poland—IX. and X. John James Rousseau was employed by the King of Poland to give his Sentiments on the Reform of the Constitution—XI. An Analysis of the Work of the Abbe de Mably on Poland—XII. Of the Constitution of Sweden—XIII. Continuation of the Constitution of Sweden—XIV. Of the Revolution of Sweden in 1772—

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\* ‘ In a second discourse (says M. de la Croix) I offered on this subj. & ideas so different from those which at present prevail, that I shall not venture to publish them.’



XV. Of the Constitutions of Sweden, and Denmark, and some other States of the North.'

These titles give a sufficient account of the contents of the first volume. As we find nothing strikingly new, or peculiarly erroneous, we shall not enlarge on the subjects of either chapter.

The contents of the second volume are,

• Chap. XVI. XVII. XVIII. Of the Constitution of Venice—XIX. Of the Republics of Venice, Genoa, Lucca, and St. Marino—XX. Of the Republics of Ragusa and Holland—XXI. Of the Constitution of Holland—XXII. XXIII. XXIV. XXV. Of the Constitution of England; and of the Origin of its Laws—XXVI. Of the United States of America; their Origin; and the Events which preceded their Constitution—XXVII. Of the Constitution of the United States of America—XXVIII. A Patriotic Catechism for the Use of the French.'

In this volume, we find the correcting hand of the translator, who is probably an American. The outline of the account of the English constitution, he informs us, is sufficiently accurate; but many minuter errors are amended by a friendly hand. His friend has executed the task with great propriety and considerable ability. He appears to be a lawyer equally skilled in the modern practice of courts, and the history of the English law. We shall extract a passage or two from the notes that appear of importance—The following observations on the conduct of the barons, respecting Magna Charta, we shall select both for their importance, and the note subjoined.

• It was feared in England that their Magna Charta might share the fate of the charter of Henry I. and it was therefore addressed to all cathedral churches, with orders to have it read there twice every year to the people, to insure its execution; and the barons were authorised to form a council of twenty-five of their members, to whom every individual, who had cause to complain of the infraction of this charter, were to have recourse.

• If four of these barons found such complaints to be just, they were to address the king, or, in his absence, the chancellor, to demand an equitable reparation. If, within forty days after this demand, the party aggrieved was not satisfied, the four barons gave an account of their proceedings to their colleagues; who, directed by a plurality of voices, took such measures as were judged expedient for obtaining justice. They had a right to arm the commons, and compel the king, by pillaging or seizing his domains, to repair the wrongs which he had done.

‘ Without \* approving the violent measures of pillage, or seizing the royal domains, I cannot but acknowledge, that if all barons and all nobles had forbore to employ their ascendancy over nations, except for thus making the laws respected, as the protectors of the subjects; and for forcing the supreme authority to repair its acts of injustice; they had always appeared too precious to the people, and too necessary to their happiness, to allow of that people ever becoming jealous of their existence, and seeking to degrade them.’

The annotator's observations on the petition of St. Albans, in the eighth year of Edward II. are, in some respects, original, and highly judicious.

‘ But the record, which is of the most precise and conclusive authority, is the petition of the borough of St. Albans, on the rolls of parliament, in the 8th year of Edward the II. The petition complains that the sheriff of Hertfordshire had corruptedly omitted the borough of St. Albans in his returns, and the right which the burgesses claim, is a right by prescription. They say that they hold the town of the king in chief; that they, like other burgesses of the realm, ought to come by two of their fellow-burgesses to the king's parliaments, whenever a parliament is called, as they used to come in all times past (*prout totis retroactis temporibus venire consueverunt*) there to do all manner of service to the king: they then proceed more particularly to specify a legal prescription; for they say, that they and their predecessors have always performed such services, as well in the time of our lord Edward, late king of England, the former king, and their (or his) progenitors, (*tempore domini E. nuper regis Angliæ, prioris regis, & progenitorum suorum*) as in the time of the king that now is, always till the present parliament; and they refer for proof to the rolls of chancery. The answer directs, that the rolls of chancery be searched, whether the said burgesses were wont to come, or not, in the times of the king's progenitors, and that justice be done them.

Now here we have a prescription claimed. The period of legal memory is the reign of Richard I. and accordingly the claim refers expressly to the reign of Hen. II.—to the time of the late king Edward I. the former king, that is Henry the III<sup>d</sup>. and their (or his) progenitors, which must at least carry us back to his grandfather, Henry II. beyond the limit of legal memory. It must be

\* Instead of intimating a disapprobation of these measures, (the most lenient and least violent which could be well devised to compel redress, when force was once made necessary by the refusal of the king), it would have been more candid in the author to have mentioned, with due praise, the exception which follows: “*that in all cases, the persons of the king, the queen, and their children, shall be safe.*” But any commendation on this liberality of spirit, in a barbarous age, might have reflected too much discredit on some late barbarisms of the present liberal age in France.

further

further observed, that the burgesses prescribe for a right of coming to parliament by representation,—by two of their fellow-burgesses. Let us here state a little more particularly the opinion of those to whom M. de la Croix inclines. It is pretended that the parliament called by the earl of Leicester in the 49th of Henry III. was the first in which knights from all the counties, and citizens and burgesses from all the cities and boroughs, made their appearance: that the new form of parliament then introduced, was immediately laid aside again till the 23d year of Edward I. when it was revived and thence regularly continued. What then was the distance of time when the petition of the burgesses of St. Albans was presented? Not fifty years from the time of Leicester's parliament, and not twenty years from the supposed revival of representatives from the counties, cities, and boroughs. Many persons present in parliament at the time of this petition must have remembered both parliaments of 23 Edw. I. & 49 Hen. III.; and not a few probably had been themselves present in that of Edward I. Could then such a petition have been offered to such men and not have been rejected with indignation at the first glance? Must it not have been this? “Your claim is palpably and notoriously false. You insist on a prescription from the time of Henry II. before the beginning of legal memory, when we have all of us heard, and some of us personally know the recent origin of all representation of boroughs.” But what was the answer? It was a grave and solemn reference to the chancery rolls to determine the truth of the claim, that justice might be done.—I do not mean to overstrain the force of this record. But the conduct of parliament carries us indisputably beyond the 49th of Henry III. and affords strong presumption of an antiquity as early as Hen. II. though it cannot be considered as absolute proof.

It is candid to mention, that the authors of the parliamentary history do glance at this record; but they do not carry it so high, as it clearly goes. They had in truth never seen the petition itself. They refer to Selden's account of it in his *Titles of Honour*, p. 709; but I can neither find it there, by that reference, nor by the index to his works. I know not, therefore, how he has urged the argument. The petition and answer are to be seen in the printed *Rolls of Parliament*, vol. 1. p. 327.

The rest of the note is equally important. It contributes to show indisputably that, besides the barons and knights, some others met, or were convened to parliament. But the claims of cities to send representatives are unknown, and the terms are so general, that it is difficult to separate the real representatives from the attendants.

The note in p. 228, &c. contains some very judicious observations on the representation of M. de la Croix, the conduct



of the convention, and the French constitution. We are unwilling to mutilate, and unable to copy the whole. The following note we ought to transcribe, in justice to the author, and probably for the service of some of our readers.

• It is the happiness of Englishmen to enjoy that rational liberty which gains permanence by being associated with order; and which finds security from oppression, and restraint from no less dangerous licentiousness in a firm code of well digested laws.

• The opinion unfortunately entertained by many of the French speculators in government, and here avowed by M. de la Croix, that true liberty does not exist among the people of this island, has proved the bane of their distracted country. The ancient constitution of France was similar, in most of the essential points, to the ancient constitution of England; and though long suspended, it was not destroyed.

• When the states-general were assembled in 1789, it should have been their grand object to fix, confirm, and establish, this constitution, revived by the act of the monarch himself. It was at that crisis in the power of the states, convened expressly for the purpose of arranging the finances, to secure to themselves the holding of the public purse; and by that means to render the repetition and perpetuity of their assembling indispensable.

• They might also by some law, upon the plan of our *habeas corpus* act, have opened their state prisons to the inspection of justice, and thus for ever have deprived them of all danger. What nobler monument could have been erected to liberty than a vacant Bastille. Like the Tower of London, it would have remained to future ages a glorious trophy of the overthrow of despotism by the power of the law.

• After establishing these fundamental points, which constitute in fact the basis of civil liberty, the states might, like the parliament of this nation, have modelled their own internal constitution; the constitution of the executive, administrative, and judicial powers of the country, if any modification had been found expedient; but a rage for still more than American democracy and equality, though neither was compatible with their situation, had seized the minds of many of those theoretical reformers who were among the popular leaders of France. Their cabals were carried on at the house of the American minister, Mr. Jefferson; their chief instructors were those Americans, or those English admirers of American institutions, whose doctrines were decidedly in favour of republicanism; and with those were mingled such as, for the purposes of their own ambition, were desperate enough to employ the most covert means of overturning the existing government, in hopes that their own power might be raised upon its ruins. On the other hand, the natural strength of the aristocracy was enfeebled,

feebled, and divided, by the party who felt, or affected to feel, a weak and silly admiration, not of the principles, but for the modes, and forms, of the British constitution. These were Messrs. Lally-Tolendal, Clermont-Tonnerre, and Mounier; with many others who were among those generally esteemed for their abilities and integrity.

‘ It was of consequence for the more democratic party to have those persons with them: they were therefore flattered with the expectation of a government similar to that of Great Britain: and a majority of them, united with a small number of the democratic faction, formed the first committee of constitution, in which a speculative plan, conformable to their ideas, was prepared. But as soon as the credit of these men with the public, had established the belief that a revolution was expedient, the purpose of introducing them into the committee was accomplished; and their removal was in consequence determined on. Means were soon found to drive them from the national assembly: their places in the committee were filled by members of the opposite faction; and, agreeable to their principles, yet admitting a mock appearance of monarchical government, in order to impose upon such persons as still remained attached to that form, an incongruous union of tyrannical democracy and impotent royalty was devised, without the intervention of any mediate power, like that of the house of lords in England, and of the senate in America, to regulate their contending interests, and prevent the one from preponderating by the force of numbers, or the other through the means of corruption.

‘ The consequences of this strange experiment have proved exactly what were looked for by all sober politicians; and France is at this moment, near three years from the revolution, involved in all those calamities which must inevitably ensue, when the executive power is destitute of authority to give full effect to the laws; and when the multitude are disengaged from that necessary subordination on which the peace, the order, the very existence of a state depends.

‘ If nothing short of that licentiousness *enjoyed* by men in such a situation, deserves the name of liberty, may the subjects of Great Britain remain for ever unacquainted with it.’

The extent of these observations has prevented us from transcribing some passages from the work of M. de la Croix—But we need no apology for preferring good sense to declamation, judicious observation to trifling speculation. On the whole, this work will interest readers of many different kinds: there are few who will not reap pleasure or information from it.

The Appendix contains some state-papers respecting the American constitution, furnished by the translator—We shall conclude with transcribing their titles.

• Declaration of Rights—Declaration of the Representatives of the United States of America—Articles of Confederation and Perpetual Union—The Constitution of the United States of America—Declaration of Rights of the Inhabitants of Massachusetts—Abridgment of the Constitution of the same State—Abridgments of the Constitution of New Hampshire, Rhode-Island, Connecticut, New-York, New-Jersey, Pennsylvania, Delaware, Maryland, Virginia, North and South Carolina, and Georgia.’

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*Pharmacopæia Collegii Regii Medicorum Edinburgensis.* 8vo.  
5s. Boards. Robinsons. 1792.

**A** Pharmacopeia is designed as a repository for those compound medicines, so frequently employed by practitioners, that it is of importance to keep them prepared, and so to direct the preparation, that the form may be neat, efficacious, and not injured but by very long keeping. The opinions of physicians are, however, so different, that it is not easy in any collection to meet the ideas of every one. It is necessary, therefore, to confine the objects of a pharmacopeia to those general preparations, by which a medicine is adapted for use; or to those more general combinations, which experience has supported, and which may be added to, as circumstances require. There was a period when the sanction of a college was required to legitimate the use of any medicine; but it was the æra of ignorance, when the nature of medicines was little known, when experience was limited, and apprehensions alive. It was the æra too, when the mind, overawed by power, or seduced by bribes, would stoop to the most infamous actions, if urged by authority or reward. At this time, the list of the materia medica is rather an index of the opinions of a college than a rule of conduct, and even their prescriptions are looked on more as recommendations than commands. In many parts of England, the dictates of our own college are so little attended to, that many of their innovations, both in names and forms, are treated with equal contempt. Such neglect will always happen, when fancy dictates instead of judgment; and when the fondness for innovation is more prevalent than the necessity of a change.

The Edinburgh college we have usually regarded as the alma mater of medicine, and their dispensatory constantly holds a distinguished rank among publications of this kind. The practice of medicine, in Scotland, is on a more simple plan than in England. The objects are fewer, and they are attained by means less complicated, and forms less numerous. Yet their pharmacopeia is scarcely shorter than ours, but we suspect



suspect it to be more generally and implicitly followed. Our neighbouring college has not escaped the infection of innovation, nor indeed have they conducted themselves with much more discretion than their London brethren. The alterations are indeed fewer, because the new editions of the Edinburgh dispensatory are published at shorter intervals than those of London. The language is, however, greatly altered; and some changes occur also in the preparations. The variations from the seventh edition we shall proceed to notice.

The references for the species of vegetables, in the list of *materia medica*, are to the edition of the late Dr. Murray, except where later authorities have added to, or corrected our former knowledge. The collections, in which these accounts occur, are consequently quoted, and the names by which the species used are distinguished in different memoirs, are preferred.

The list is augmented by the *Angustura* bark, arsenic, barytes, cajeput, the *cucumis agrestis*, *lactuca virosa*, *nicotiana*, and *spongia*. The *cinnabaris factitia*, the *bolus gallica*, *faniculum vulgare*, and most unaccountably the *cinnamomum*, are omitted. Some names are very properly altered, as *catechu* for the *terra japonica*, and '*lapilli cancerorum*,' for *oculi*.—But where names are equally improper, or a new name gives no more accurate idea of the substance, it is useless. Who, for instance, understands the nature of *sperma ceti* better by its being called *sebum*?

The arrangement of the preparations is improved. Yet we think the juices should have followed the simpler preparations; the expressed oils have been the next class; the emulsions followed; and the conserves, the third class, have preceded the infusions of the syrups. The *aceta*, which follow the wines, should have preceded them, immediately after the syrups; and the *salina* followed the *aceta*. We mention these little errors, because the present edition of the Edinburgh Dispensatory is the only one in which any order is observed.

Among the new preparations is the *elaterium*, the extract of the *cucumis agrestis*, an extract of the *lactuca virosa*, an extract of opium, under the title of *opium purificatum*, prepared by dissolving the opium in the small vinous spirit. Among the emulsions is the *emulsio camphorata*; but it is scarcely a preparation for a pharmacopæia, as the camphor so soon separates.

Among the infusions, the college has introduced an *infusum catechu*, an elegant and pure infusion of this vegetable extract warmed by adding cinnamon. The new decoctions are *decoctum cinchonæ*, *Geoffrææ*, *Mezeræi*, and *sarsaparillæ*, chiefly inserted, we suppose, as the most convenient standards of strength.

strength. The syrup of lemons is rendered more agreeable by a larger proportion of sugar. The *syrupus papaverum*, a medicine we wish to see in every apothecary's shop, since we are convinced that the watery solution of opium is a much more advantageous form than the spirituous, is now only prepared in one way; and, if carefully executed, it must afford an useful medicine of a most permanent, steady, strength.

The *vinum antimoniale* is expunged very properly as an uncertain medicine, and the *vin. antimonii tartarizati*, a solution of the emetic tartar, in wine, supplies its place. The *vinum millepedatum* is omitted, and a *vinum nicotianæ* introduced. An elegant formula, for what is called the thieves' vinegar, an '*acetum aromaticum*,' is now first added.

It is a little remarkable, that Dr. Cullen's opposition to the *tinctura saturnina* has been only effectual since his death. It was an absurd formula, and is properly omitted.—A *tinctura columbæ* is added; and in the liquid laudanum, the proportion of opium to the menstruum, which was formerly one to nine, is now one to twelve. This is nearly the proportion of the London college, but the Edinburgh college using pure opium, have made their tincture somewhat stronger than it appears. The *soda phosphorata*, an elegant neutral, for which we are indebted to Dr. Pearson, is very properly inserted in this edition.

Among the mercurials are the *mercurius acētatus* and the *hydrargyrus muriatus præcipitatus*, the liquid calomel. The formulæ we shall transcribe.

#### ‘HYDRARGYRUS ACETATUS.

‘R. Hydrargyri,

‘Acidi nitrosi diluti singulorum libram dimidiam,

‘Lixivæ acetatæ uncias tres,

‘Aquæ tepidæ libras duas cum semisse.

‘Hydrargyrum cum acido nitroso diluto misce in vase vitreo, et leni calore digere per horas quatuor et viginti, ut solvatur hydrargyrus. Hydrargyrum nitratum ita præparatum effunde in lixivam acetatam, aqua tepida (90°) prius solutam, ut fiat hydrargyrus acētatus; hunc aqua frigida primum lava, deinde aqua fervente quæ satis sit, solve. Liquorem per chartam cola, et sepone ut fiant crystalli.’

#### ‘HYDRARGYRUS MURIATUS PRÆCIPITATUS.

‘R. Acidi nitrosi diluti uncias octo,

‘Hydrargyri uncias octo vel paulo plus.

‘Infunde in phialam chemicam quam laxè obturatam sepone, vapores cavens. Post horam unam vas in arenam calidam transfer,

quæ

quæ sensim magis incalescat per horas quatuor, donec tandem leniter ebulliat mistura, per horæ quadrantem, vase interea sæpius agitato. Oportet autem paulo plus hydrargyri admiscuisse acido quam hoc dissolvere possit, ut mistura penitus saturata tandem obtineatur. Hanc misturam adhuc calidam infunde in aquæ bullientis libras octo, in quibus uncia quatuor cum semisse muriæ dilutæ fuerint, omnia simul celeriter permiscens. Post subsidentiam effunde aquam salinam, et lava hydrargyrum muriatum aqua calida sæpius addita, totiesque post subsidentiam effusa, donec sapore careat.

The tartar emetic is prepared from the antimonium muriatum, formerly the butyrum antimonii; and the process is so much improved, as to render it an equally powerful and steady preparation. We shall add the form.

• **ANTIMONIUM MURIATUM.** vulgo, **BUTYRUM ANTIMONII.**

- **R.** Croci antimonii in pulverem triti,  
• Acidi vitriolici, singulorum librum unam,  
• Muriæ exsiccatæ libras duas.  
• Acidum vitriolicum retortæ infunde, paulatim addens muriam et crocum antimonii prius mista; dein super arenam calidam fiat destillatio. Materia destillata per aliquot dies aëri pateat, tum effundatur e facibus pars liquida.

The pulvis antimonialis is inserted under the title of antimonium calcareo-phosphoratum.

The powders, electuaries, and pills, are altered in a very few unimportant particulars; and the college have followed their former plan, in first ordering a simple plaister, ointment, &c. and then combining the additional substances to make the more complicated forms. In the blister plaister, we see sheep's suet substituted for hog's lard, which must make it more adhesive; but whether it may not make the hot iron, for spreading it, necessary, we know not; heat should never be used in this process, for the flies are often burned by the spatula.

We have hinted that, in the change of names, the Edinburgh college have not been always guided by a proper discretion. In innovations, it is equally difficult to go on, or to stop. Some titles, which ignorance, quackery, or absurdity has produced, might perhaps with propriety have been changed; nor should we condemn them for calling the elixir proprietatis, tinctura aloes & myrrha; the elixir stomachicum, tinctura gentianæ compositum; the elixir traumaticum, tinctura benzoini composita; the elixir paregoricum, tinctura opii anmoniata; the elixir sacrum, tinctura rhei composita; and the elixir salutis,



*tinctura fenæ composita.*—But, of the other changes; some are fanciful, and others, though on the whole proper, do not compensate for the confusion occasioned by the alteration. In these two classes, we might perhaps arrange more than one half of the innovations in this edition. We shall particularly only notice the new names of the salts.

For the fossil alkali, our college have employed the classical word *natron*, with great propriety, which can never be confounded with *nitrum* in the present nomenclature, and was very certainly employed by the antients for this alkali. Soda, which the Edinburgh college uses, has only the advantage of being declinable, and the employing another term more than compensates for the convenience. Kali is also indeclinable, and the term *lixivia* is substituted for it, with the same disadvantages as attended the former change. Ammonia, each college has employed for the volatile alkali. The names of the neutrals are changed conformably to these alterations, as in the London Dispensatory.

An Index of the changes in the names is added, and a table with the proportions, mercury, antimony, and opium, in a given quantity of their different preparations. The Preface of the first edition is preserved, and a new one to the present edition added. On the whole, though not free from errors, this pharmacopeia is, in all parts, the most complete and correct of any that we have seen. It is not so full as the *Dispensatorium Fuldense*, the *Pharmacopeia Argentoratensis*, or *Wirtemburgensis*; but these contain many preparations of little real importance, and some not strictly within the limits of a medical pharmacopeia. If we have correctly stated the objects of a national dispensatory, in the beginning of this article, the present work may be said to be equally comprehensive and accurate.

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*Songs of the Aboriginal Bards of Britain.* By G. Richards, A. M. Fellow of Oriel College, Oxford. 4to. 1s. 6d. Robinsons. 1792.

THESE Songs, as the author chooses to style them, are but two in number, and though by no means unexceptionable, deserve a more dignified appellation. The first, entitled the Battle, opens with a description of a host of old Britons rushing from their mountains to oppose the Roman invaders.

‘ Their rude arms *clash* with hideous *clang*;  
Torches wildly hurl’d in air  
*Flash* round the rocks a direful *glare*.’

To *clash* with a *clang*, and *flash* a *glare*, are not happy expressions, and a faulty redundancy of epithets occurs in these lines almost immediately following.

‘ High on a dark cliff’s beetling brow,  
Which casts its broad embrowning shade  
Across the rugged dell below.’

On this eminence stand the Bards, who excite them to acts of valour by a strain both spirited and appropriate.

‘ Fir’d by music’s magic sway  
Madly bursts the British band :

Aghast, unnerv’d, and fix’d in wan dismay,  
With curdling blood the spell-bound Romans stand.  
Each on the other looks with speechless gaze ;

Then views around the dying and the slain,  
Sadly revolves the palm of happier days,  
And thinks with *keen regret* on Zama’s plain.

But soon the souls, that fir’d the Britons, *fall* :

Then on their basely-turning foes

The firm rekindled legions rose,

And rear’d the *nervy* arm, that tam’d this nether ball.’

Why the Romans should be induced to think on Zama’s plain at such a period as this is not very obvious, and less so why they should recall with ‘*keen regret*’ an action in which they proved victorious over their most dangerous enemy, and which decided in their favour the empire of the world. If it was necessary that they should recollect the days of Hannibal on this occasion, the battle of Cannæ would have been a more natural subject of contemplation. The expression, that ‘the souls of the Britons *fell*,’ is extremely flat, and ‘*nervy*,’ an awkward new-coined word, gives no new idea. The Bards resume their strain, and invoke the Britons :

‘ By your fathers’ warrior-shades ;  
By antique Mona’s holy glades ;  
By Cambria’s rocks, that stream’d of yore  
With many a conqueror Roman’s gore ;  
By each car and flaming brand,  
That drove bold Julius from our stand ;  
Turn :—and blushing fear to fly ;  
Revere your kind, and dare to die.

The soul shall quit the stiffening clay,

And mount through air to brighter spheres.’

These and the lines following (we should however have preferred *ancient* to ‘*antique*’) in which the Druidical doctrine of the

the transmigration of the soul is alluded to, are in character, and highly energetic. The same thought is finely descanted on in Maſon's *Caractacus*. The idea of the Bard, when a priſoner at Rome, ſeems likewiſe to have occurred to our author when he wrote theſe beautiful lines; the phraſe in the third is reprehendiſible.

‘ But ah ! the captive’s mournful fate !  
 To ſwell the pomp that marks his ſhame ;  
 To knee the chief his ſoul muſt hate,  
 And hear a coward blaſt his name :  
 To tread Heſperian ground ;  
 To drink of Tiber’s hated ſtream ;  
 With downcaſt eye,  
 With many a ſigh,  
 Sullen, with fetter’d limbs, to move along,  
 The ſport or pity of an abject throng :  
 While conquering warriors paſs with laurels crown’d ;  
 And Albion’s pictur’d cities beam around ;  
 Cymbals and clarions ſwell the triumph ſong ;  
 And plummy helmets wave, and groves of lances gleam.’  
 The courage of the Britons revives, their enemies fly,  
 ‘ And dew their mails for ſhame with many a burning fear.’  
 This line gives a very incongruous image. The Bards awake the ſong of victory, in which theſe lines, and theſe alone, are exceptionable :

‘ Each groan, O vanquiſh’d Rome,  
 All-mournful knells thy doom.’

The alluſion to the tolling of a bell ſhould not have been put into the mouth of aboriginal Britiſh bards ſo ſoon after the times of Boadicea.

‘ With burning breſts the warriors catch the ſound,  
 And raiſe a yell profound,  
 And claſh their gory ſhields,  
 And point with ſinewy arm Heſperia’s ſouthern fields.’

‘ A yell profound’ appears to us not conſonant to the ſentiment ſeemingly intended to be conveyed. It is rather a ſavage’s expreſſion of ſorrow, than of dauntleſs courage and eagernels for future wars.

‘ With alter’d ſtrain, in meaſures ſoft and ſlow,  
 The miſtrels melt the tender heart to woe.’



This turn is judicious, and their lamentations over Morcar strike the mind with a pleasing melancholy. We recollect a passage in an ode of Mr. Hole's, in the *Devon and Cornish Miscellany*, of a similar nature; in which Ossian, after inspiring his hearers with martial ardour, varies his strain, and melts them into sorrow by deploring the fate of Morar. The hint of changing the measure in either poem, according to the different sentiments it conveys, might have been adopted from observing its fine effect in that of Dryden's on St. Cecilia's birth-day: 'Gaze the paly corse,' like the last line we quoted, wants another word to make it strictly grammatical.—The Bards rouse their auditors from the depression of sorrow by observing, that the warrior's soul will re-animate another frame.

'Ye, who to wilds and northern mountains fled,  
In keener skies make the hard rocks your bed,  
Shall visit earth in happier day,  
On Thames' cultur'd margin play;  
Shall wear the laurels which ye won of yore,  
And taste the freedom purchas'd by your gore.'

This is characteristic; but it is a repetition of the same idea extensively pursued in a former part of the poem. It concludes with a short prophetic account of illustrious personages, and future events that are to happen in Britain. This part of the poem, like the rest, is, in general, sublime and spirited, with some degree of obscurity, not unsuitable possibly to the subject and nature of the composition. The following lines are too obscure, at least for our comprehension.

'Thou, Oscar, on the cliff's rough brow,  
Nodding thy dire plumes o'er the captur'd foe;  
Whom Hesus to immortal fame consign'd,  
Ere yet the soul in earth was shrin'd;  
Thou in time's remotest space  
Shalt fire a patriot form divine:  
The sceptred race  
Shall cross the dark and stormy brine,  
From where Germania's broad romantic streams  
Resound the mountain monsters' midnight roar;  
And, as they prowling roam the craggy shore,  
Reflect their rugged forms to the moon's paly beams.'

A note informs us that 'the patriot form divine,' means his present majesty; but we cannot conceive why, of all souls that ever existed, the soul of Oscar should be fixed upon as having transmigrated, after so long a series of years, into the  
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body of our illustrious sovereign. Oscar was a Celt, as Mr. Richards must well know, and, if a votary of Hesus, an enemy to the race of Odin, from whom, or from whose worshippers at least, we must deduce our king's descent; which makes the fiction, though great allowances are to be made for poetical fiction, truly absurd, unless we adopt the metempsychosis in its most unlimited sense, which does not even confine souls to the same species. Mr. Richards must not be angry with us for pointing out those exceptionable passages. It is with a view that he may pay more attention in future to his literary productions. He appears to possess all the other necessary requisites for acquiring poetic eminence.

The other poem is entitled the Captivity of Caractacus. It possesses the same characteristic boldness of imagery and animation of diction as the former; and its objectionable passages are fewer. We wish, however, Mr. Richards had chosen another subject: it too forcibly recalls Mason's drama, and his hero's captivity is anticipated, at least it seems beautifully alluded to, in a passage we have quoted from the preceding poem. The account likewise of the soul's returning 'to animate a kindred clay (vide 23d and 24th page) has been sufficiently descanted on before. The concluding passage, if some allowance is made for a little confusion of imagery in the descriptive part at the end, will impress the reader's mind with a high idea of our author's poetical powers.

So Claudius, laid on Tiber's viny mounds,  
Beneath Campania's sunny skies,  
And lull'd by music's tenderest sounds;  
Whose eagle meets the morn on Ganges' stream,  
And travels with the day, till eve's mild beam  
Illumes the wave in Gallia's western bays;  
He, to whom marble temples rise,  
And altars, rich with perfumes, blaze;  
Who, number'd with the immortal gods above,  
Hurling the bolts of fate, moves only less than Jove:

Ev'n he shall glow  
With generous envy toward a captive foe;  
And blushing wish, that far from shady bowers,  
Imperial domes and spiry towers,  
His infant limbs had roll'd in Cambrian snow;  
That Freedom, near romantic Vaga's tide,  
Had hung her gleaming falchion at his side;  
While the keen northern blast  
Harden'd his manly sinews, as it pass'd;

And the steep mountain hoar,  
 And the wild torrent's roar,  
 Maintain'd that inborn nobleness of mind,  
 Which lifts and dignifies our common kind,  
 Firm as Plinlimmon's base, and free as ocean-wind.

Such was the lofty strain,  
 Which, mingled with the murmur of the shores  
 And melancholy sound of dashing oars,  
 Came, soft by distance, o'er the heaving main  
 From Albion's cliffs:—on whose romantic brow,  
 High o'er the world of waters towering grey,  
 Yet faintly linger'd the pale gleams of day,  
 While fearful darkness veil'd the waves below:  
 Till deepening gradual, the dim night  
 Gains on the topmost disappearing height;  
 And all the starry skies with fires unnumber'd glow.'

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*The Life of the Rev. John Wesley, A. M. Including an Account of the great Revival of Religion in Europe and America, of which he was the first and chief Instrument. By Dr. Coke and Mr. Moore. 8vo. 5s. Boards. Whitfield. 1792.*

Whether Wesley was a luminary, whose genial warmth cherished the expiring spark of true religion, or an ignis fatuus, which dazzled the imagination without improving the judgment, has been doubted. The truth does not lie deep. He undoubtedly awakened the minds of many hardened sinners, as much by the hopes he inspired, as by the punishments he denounced. He saved them from continuing in sin, without giving that well-grounded confidence, that trust, which we may all place on the benevolence of a good God; who has created and supports the whole frame of worlds and beings. His system, in all the gloom of Calvinism, was darkness impenetrable: he inspired despair, till he could bring forward the ray of hope, in the death of Christ, as an atonement for our sins. This was the secret of his success, and resting on the enthusiasm rather than the conviction of his converts, it is not surprising that zeal has been occasionally the cloak of deceit, or that those who have been taught that the whole of morality and religion depends on a fervent hope in Christ, should be sometimes negligent in observing the other parts of the moral and religious code. To Wesley himself these errors could not be ascribed. To a comprehensive mind he added a sound understanding, much acquired knowledge, unremitted industry, unwearied activity. When we say he possessed a sound understanding, we are aware it must be ad-



mitted with some exceptions, or we must deny him the praise of integrity. From comparing different accounts with what we ourselves know, it seems probable that, in his earliest youth, he imbibed the gloomy spirit of Calvin; and, aiming at being useful, he endeavoured to counteract only what he thought was the culpable inattention of the established clergy. This led him to the evening meetings, which were afterwards continued and augmented: this led him to the style of preaching which he adopted during the rest of his life. That when he mixed with the world this gloom disappeared, is highly probable from his subsequent conduct, and his style seems to have been continued from a conviction of its impression. It was often evidently assumed: it was a disguise put on, for the alteration was sudden, from the calmness of argument to the warm gestures and language of enthusiasm. Yet the early impressions of our original sinfulness, and our salvation in consequence alone of the merits of Christ, seem never to have lost their hold. It was blended with every idea, made a part of every system of opinions, and was the ruling feature of his mind. If this was insanity, it must prove an exception to the soundness of his understanding; and, if we advert to the distinctions formerly made, the peculiarly obstinate adherence to any one system of doctrines may be allowed to approach its confines. Yet in Wesley, and in the peculiar situation in which he was, some exception may be allowed. He formed no new system: he pursued no visionary phantom. His doctrines were those established by our church, and he declared, in the last years of his life, that he never wilfully or premeditatedly deviated either from the tenets or ordinances of the church, but in consequence of what he supposed to be necessity.

The different events of Mr. Wesley's life we have noticed in our Review of Mr. Hamson's account of him in the third volume of our New Arrangement. This is the narrative of his pupils and disciples, his fellow labourers and successors. The machine, for it was not only a religious, but in some measure a political system, though vast and extensive, was yet peculiarly simple and comprehensive. His hand managed it with ease; but we find that the efforts of the former main-spring are wanting. To pursue our metaphor, the principal wheels no longer carry on the movement with the same ease, the various parts of the fabric jar, the motions are irregular, and the whole is confusion. If the leaders would look at the Life before us, they would soon see their errors; and, if a contest for power is not really the source of the disputes, they will learn in this volume from whence the admirable order and regularity which distinguished the system during Wesley's life proceeded.—But this is not our present business; we shall rather

ther enlarge on those parts of the Life, where the present work adds to our knowledge, or elucidates what before seemed mysterious.

Perhaps the conduct of the apostle of the Methodists in his earlier years is not detailed with sufficient distinctness. Mr. Hamson and some other biographers have enlarged on it more advantageously; for it seems to have been rather the object of Dr. Coke and his companion to delineate Wesley as he was, than to describe the progressive steps by which his mind was fixed to its point. The idea of usefulness only, we are convinced, drew Mr. Wesley to America; for his letter on declining the living of Epworth is the production of a strong mind, warped only by a little error, a mistaken notion of the path by which he could become most useful. The account of his voyage is taken, we believe, for on such subjects we cannot be accurate, from his Journals. It is important, as it shows a peculiar mind in some interesting situations. His first steps as a missionary were not conciliating; and an event, concerning which his former biographers knew little, occasioned his quitting America at that time. We shall transcribe our author's account of it.

General Ogelthorpe, it is observed, who went in the ship with our missionary, entertained the highest opinion of his goodness and benevolence; but wished to banish the enthusiasm which stood in the way of his designs to render Wesley useful to himself. The object designed to draw him from his views was the niece of Mr. Causton, the storekeeper at Savannah.

‘The young lady mentioned above, was introduced to him as a person who had severely felt the anguish of a *wounded spirit*, and now was a sincere enquirer after the way of eternal life. After some time he observed, that she took every possible opportunity of being in his company. She also desired a greater intimacy, but modestly veiled her real motive, under a request, that he would assist her in attaining a perfect knowledge of the French tongue.

‘Soon after this, the general called upon him, and requested him to dine with him: adding, “Mr. Wesley, there are some here who have a wrong idea of your abstemiousness. They think that you hold the eating animal food, and drinking wine, to be unlawful. I beg that you will convince them of the contrary.” He resolved to do so. At table he took a little of both, but a fever was the consequence, which confined him for five days.

‘Now was the time to try, if indeed “his heart was made of penetrable stuff.” Notwithstanding an extreme reluctance on his part, (who would hardly suffer even Mr. Delamotte to do any thing for him,) she attended him night and day. She

even consulted the general what dress would be most agreeable to Mr. Wesley, and therefore came always to him dressed in white, "*Simplex munditiis*," neatly, simply elegant. Those who have known Mr. Wesley will forestal our judgment here: they well know what impression all this was likely to make. He was indeed, as our great poet observes,

— "Of a constant, loving, noble nature;  
That thinks men honest, if they seem but so."

How then must this appearance of strong affection, from a woman of sense and elegance, nay, and as it should seem, of piety too, affect him! Especially considering, (it is his own account,) that he had never before familiarly conversed with any woman, except his near relations. We hardly need to add, that upon his recovery, he entertained his fair pupil with more than ordinary complacency.

' But Mr. Delamotte had not learned (to use a common expression of Mr. Wesley) to "desy suspicion."

' He thought he saw

"Semblance of worth, not substance."

' He therefore embraced an opportunity of expostulating with Mr. Wesley: and asked him if he designed to marry miss Causton? At the same time he set forth in a strong light, *her* art and *his* simplicity. Though pleased with the attention of his fair friend, Mr. Wesley had not allowed himself to determine upon marriage; Mr. Delamotte's question therefore not a little puzzled him. He waived an answer at that time: and perceiving the prejudice of Mr. Delamotte's mind against the lady, he called on bishop Nitschman, and consulted him. His answer was short. "Marriage, said he, you know is not unlawful. Whether it is now expedient for you, and whether this lady is a proper wife for you, ought to be maturely weighed." Finding his perplexity increase, he determined to propose his doubts to the elders of the Moravian church. When he entered into the house, where they were met together, he found Mr. Delamotte sitting among them. On his proposing the business, the bishop replied, "We have considered your case. Will you abide by our decision?" He answered, "I will." Then said the bishop, "We advise you to proceed no further in this business." He replied, "The will of the Lord be done." From this time, he cautiously avoided every thing that tended to continue the intimacy. He also politely declined receiving her visits at his house, though he easily perceived what pain this change in his conduct gave her.

' Soon after this, a young gentlewoman, who had been some time before married to the surgeon of the colony, and had sailed with the general from Europe, sent for him, and related to him, under a promise of secrecy, what we have now declared concern-



ing the hitherto mysterious part of this event: adding these words, "Sir, I had no rest 'till I resolved to tell you the whole affair. I have myself been urged to that behaviour towards you, which I am now ashamed to mention. Both miss Sophia and myself were ordered, if we could but succeed, even to *deny you nothing*."

This undoubtedly may be true; but this alone would neither justify his conduct to this lady, afterwards Mrs. Williamson, nor the behaviour of Mr. Causton to him. We cannot help adding, that we think the veil not yet wholly removed; but conjecture can only supply the rest, and the passage in *Italics* may assist conjecture.

But his enthusiasm was not yet complete, for his *conversion* took place after his return from America. He visited, about this time, also, the Moravians at Hernhuth in Upper Lusatia, and we could have wished for some more satisfactory information respecting this peculiar community than the abstract of the sermon of Linner. The account of his labours in England, and his institution of itinerant preaching, follows. Perhaps the following is the best apology that has been hitherto given for his conduct:

'To awaken a drowsy, careless world, sunk in sin and sensuality, the Lord at this time was pleased to work in an extraordinary manner. In several places while Mr. Wesley was expounding the Scriptures, many persons trembled and fell down before him. Some cried aloud, and others appeared convulsed, as in the agonies of death. Many of these were afterwards eminent possessors of the holiness and happiness of religion; and declared, that they had at the time above mentioned such a deep sense of the dreadful nature of sin, and of the just wages of it, that they were constrained to cry aloud for the disquietude of their heart. In others the change which the Scripture speaks of, as evidencing a true conversion, was not so apparent: while in some, neither godly sorrow for sin, peace or joy in believing, nor any real change of heart and life, followed the impressions which were then made upon them,

'Mr. Wesley at this time maturely compared these appearances of things with the word of God, and especially with the work of the spirit of God on the souls of men as described in the word. He thereby clearly saw, that every religious pang, every enthusiastic conceit, must not be taken for true conversion. At the same time he perceived, from several passages both of the Old and New Testament, that the operations of the Spirit of God have occasionally produced such lively and powerful actings of the passions of fear, sorrow, joy, and love, as must necessarily have caused at the time considerable agitations of the body. He also knew

that several of the fathers of the church in the three first centuries, speak often of such a work among the people.

• Nor was he ignorant, that in our own land, since the reformation, when the violations of the laws of God, the atonement of Christ, and the remission of sins have been preached with *the demonstration of the Spirit and of power*, such impressions have been made thereby, in innumerable instances, that even the body seemed to fail before them.

• Yet it is certain, that throughout the whole of his life he wished that all things should be done, even in the opinion of men, *decently and in order*. But he had one only design, which was to bring men to that knowledge and love of God, which makes them holy and happy : useful in their lives, and peaceful in their death. He therefore thankfully acquiesced in every means which the Lord was pleased to use for the accomplishment of this great end. And when he saw those extraordinary effects accompanied by a godly sorrow for sin, and earnest desires to be delivered from it : when he saw men deeply convinced of the want of a Saviour, and this conviction followed by humble loving faith in the Son of God, enabling them to walk worthy of the Lord who had called them to his kingdom and glory, he therein rejoiced : nor could the imprudent zeal of a few, or the noise and confusion which sometimes attended this extraordinary work, cause him to relax in his efforts to turn men *from darkness to light, and from the power of Satan unto God.*'

The first schism among the Methodists was so early as July 1740; and, though count Zinzendorf seems to have supported the Recusants, and had a long conference with him in Gray's Inn Walks, Wesley persisted, and finally triumphed. The particulars of the dispute and of the conference are recorded in the Journals, and cannot be repeated in this place.

The political system of the Methodists, which is, in many respects, an admirable one, is particularly described in the second chapter of the second book, and we have not seen so accurate or well conducted a narrative in any other work. Yet the greater part is marked as a quotation, and it seems to be the perspicuous energetic language of John himself. The dispute with Mr. Whitfield is also particularly mentioned. Perhaps the quotation introduced on another occasion may be applicable here—'The one could not bear an equal, nor the other a superior.'

The institution of itinerant preachers is also particularly detailed, and some caution seems to have been really employed. But, when we recollect what persons are permitted to preach, and observe that warmth of zeal may supersede strength of understanding, we shall not be surprised at finding the imagination

tion more often exerting its powers than the reason. Few Methodists are men of strong understanding; the greater number are distinguished by a flighty liveliness of imagination: few are active useful members of society; but an indolent contemplative life, except when in the fervour of religious excitement, seems to form their summit of excellence. If they condescend to labour, it is with little earnestness or effect.

The narrative of the progress of Methodism, and the miraculous events, of which the Journals are so full, are interrupted only by an account of Mr. Wesley's marriage. We shall transcribe part of our authors' narrative of this event, as they seem to have had more authentic intelligence than any other biographer.

' But it is certain, Mr. Wesley's marriage was not what is commonly called a happy one. We cannot take upon us to state in every respect what were the causes of that inquietude, which for some years lay so heavy upon him. It might arise, in some degree, from his peculiar situation with respect to the great work in which he was engaged. He has more than once mentioned to us, that it was agreed between him and Mrs. Wesley, previous to their marriage, that he should not preach one sermon, or travel one mile the less on that account. "If I thought I should," said he, "My dear, as well as I love you, I would never see your face more."

' But Mrs. Wesley did not long continue in this mind. She would fain have confined him to a more domestic life: and having found by experience that this was impossible, she unhappily gave place to jealousy. This entirely spoiled her temper, and drove her to many outrages. She repeatedly left his house, but was brought back by his earnest importunities. At last she seized on part of his Journals and many other papers, which she would never afterwards restore; and taking her final departure, left word that she never intended to return. Who then can wonder, that after all this he should only observe, "Non eam reliqui; non dimisi; non revocabo:" *I have not left her; I have not put her away; I will not call her back.* She died in the year 1781, at Camberwell, near London. A stone is placed at the head of her grave, in the church-yard of that place, setting forth, "That she was a woman of exemplary piety; a tender parent, and a sincere friend."

' What fortune she possessed at her death, she left to a Mr. Vizelle, her son by a former husband. To Mr. Wesley she bequeathed a ring. There are several letters which passed between them relative to their mutual uneasiness. These letters are now before us; but they would add nothing material to the account which we have given.'



The progress of religion and of Methodism in different parts of the world is afterwards given, we suppose, correctly. The authors first describe the progress of Christianity, and afterwards that of the labours of Wesley. We meet with nothing very interesting in this narrative. The account of Wesley's literary character is very imperfect. We could have wished to supply the defect; but the subject is now exhausted. If we have ever a proper opportunity of returning to it in any other work, we may give our own sentiments more fully.

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*A Tour through the South of England, Wales, and part of Ireland, made during the Summer of 1791. 8vo. 6s. Boards. Edwards. 1793.*

IT is not easy to say what forms the chief characteristic of this Tour. Our author, in a Shandean style, sometimes breaks out into an affectedly lively apostrophe; and has, like Sterne, his *La Fleur*, whose absurdities, however, are scarcely, in any instance, ludicrous. The different adventures, also, though designed to entertain, and if not wholly imaginary, are greatly exaggerated, seldom add to the reader's satisfaction. At least, in us, they contributed to excite disgust instead of raising a smile. In pursuing our author's tract from Portsmouth to the Land's End, we found the observations so trite, where any positive information occurred, it was so unsatisfactory, and often so erroneous, that it reminded us of some tourists who had travelled much at home. Weymouth, for instance, is said to be 'situated in a low but agreeable spot,' as if a sea-port could be easily situated differently; to be a little narrow, dirty place, ill-paved and irregularly built. It was very different in 1791. Yet, though 'agreeably situated,' having 'a well-situated street next the sea,' the 'finest shore for bathing in the world,' 'a beautiful carpet of white sand,' few would resort but for its bathing-place, and the late visits of the king.—This reminds us of the Frenchman, who after surveying one of the beautiful villas on the Thames, replied, that it was worth nothing; for were it not for the fields and the water, it would be the most disagreeable place in the world.

'It appears, our author remarks, from one of the arches of the south gate, that Exeter was first built by the Romans'—We know not that the Romans had any particular form of arch, or whether the south gate of Exeter has been rebuilt in a Roman style. The principal arch, when we saw it in 1789, was evidently Saxon, and the city was always said to have been fortified by Athelstan. Honiton, we believe, has a very small proportion of the woollen manufactory, instead of its being carried

carried on to a considerable extent. In returning from Plymouth to Dock, we can scarcely see how it was possible to mistake the way and wander to Stonehouse Hill.

The whole section relating to Cornwall contains so many errors, that it is scarcely possible to point them out particularly; and like honest Tom Coriatt's title, if the Tour was actually performed, this part of it at least should be entitled, 'crudities gobbled up in a *hasty* tour' to the West. Our author seems to have been down in a mine; yet what can we collect from the following description? We may remark, that he has himself given a very different account of the Paris mountain, which is really a copper-mine, and of which the load was actually lost, at the supposed period of this Tour, viz. 1791, though described as then worked.

'Tin is found either collected and fixed, or loose and detached. —In the first case, it is either in a load, or floor, or interspersed in grains, or bunches, in the natural rock. In the dispersed state it is either in single separate stones called shoads, or in a continued course of such stone, called the beuheyl, or lastly, in a pulverised state. Of the load notice has been already taken, and the floor is a horizontal layer of the ore; but it is not so often found in this manner as in a load. The floors are many fathoms deep, and frequently rich; as, for instance, the stupendous specimen at Paris Mountain, in the isle of Anglesey. Sometimes the same ore is a perpendicular load for several fathoms, and yet at length extends itself into a floor. These, however, are not only the most expensive, but the most dangerous, because they require very large and strong timbers to secure several passages of the mine. If this is neglected, it may happen to sink in, as did formerly the ground at Bal-anuun, for a large compass, and buried all the men below within its reach.'

That Cornwall, confessedly a barren country, subsisting only on its mines, should 'afford the naturalist a larger field for philosophical description than can be met with in any part of England or Wales;' that this field consists of 'curiosities of nature and art;' that part of these curiosities for the *naturalist*, are antiquities, seem to be too many absurdities to be collected in one paragraph. Nor will Mr. Daines Barrington thank him for reviving his mistake respecting the Cornish language.

In the following account, it is not easy to say what is the utility of the mills, and it is surprising that, after this description, they never should have been intended for silk, and totally unfit for this purpose.

'At Barnstaple we saw the silk-mills, a most exquisite piece of mechanism,

mechanism, by which means labour is rendered so extremely simple, that boys and girls conduct with ease the chief part of the work. One wheel puts the whole in motion, and, what is admirable, any part may be stopped without discomposing the rest. The process appeared to be merely as follows. The silk, as it is wound from the worms, appears of various colours, according to the difference of diet. In general, however, the silk receives but two distinct shades, orange and white, for it does not often happen that the same collection of worms are fed in a different way. These colours are separated, and wound upon reels; the reels are given to the spinners, who, as they are ordered, unite for different purposes two, three, or more threads together. It is then carried to the last room, where it is again wound into hanks, which are twisted up, and packed off to the looms.'

'*Popularity*' instead of population of Tiverton, Mr. Allen's being celebrated by Mr. Pope, under the name of 'The Man of Rofs,' with innumerable errors of the same class, we shall only mention.

From various circumstances, we are convinced that our Tourist has really been in Wales. His description of the Welsh, however, is a little too severe; but it is kind and liberal, compared with his account of the Irish, and we are afraid he will have a more severe punishment than was inflicted on Mr. T. if he ever again travels to the other side of St. George's channel. The features of the portrait, like his own plates, are, indeed, blacked with no little care.

In Wales, our Tourist has chosen to fully his merits, by stepping out of his way to attack Mr. Bruce and Mr. Gibbon, authors, not indeed free from faults, but whose smallest merit would far outshine the affected trifling of five thousand travelling collectors like our author. The account of the pottery at Swansea is very trifling and imperfect, yet it is spoken of as being of equal importance with Mr. Wedgwood's manufacture, and is referred to as not materially differing from it. The description of Mr. Morris's coal-mine deserves notice.

'The entrance is vaulted, and perfectly level, and continues so for about one hundred yards, when our guides made us turn off to the right, to a sort of a staircase, which they call the horse-road. By this we descended to the depth of eighty fathoms, and came to a spacious area, where the miners were sending up the coal in baskets, through a shaft, to the vaulted level we had just quitted. It is there put into carts, with friction wheels, and drawn by oxen to the mouth of the mine.

'It is pleasing to see the ease and quickness with which these amazing works are carried on. If a stranger beholds the dark



passage by which the horses descend, who bring the coal from the place where it is dug to the shaft, he would indeed be astonished, and unable to conceive how these animals can be taught to practise, without stumbling, and with facility, what he with care and attention would find difficult to perform. Proceeding onward, we came to some miners, who were engaged in blowing up a part of the rock with gunpowder, in order to make a communication from one part of the mine to another. Still farther onward, about half a mile from the entrance, we came to the cutters, as they are called, a troop of poor miserable black devils, working away their very lives amidst sulphur, smoke, and darkness.

‘ All the passages in these coal-mines are broad and low. The roof appears as smooth as the cieling of a drawing room, but the fatigue of stooping as you proceed, becomes often excessive, and would prove intolerable, was it not for the relief that is occasionally offered at intervals, by meeting with more lofty areas.

‘ As you creep among these regions of darkness, the guide who precedes you, calls out, every now and then, desiring you to stand close. This happens when a load of coal is coming along the passage, which is heard at a distance, and if you stand close to the side, you are sure of being safe. The wheels are placed upon iron bars, which they receive in a groove, and these bars being continued parallel to each other, and at equal distances from one end of the mine to the other, they serve both as a guide to the cart, and by lessening the friction, greatly diminish the weight of the load. As soon, therefore, as the guide gives warning that a load is coming, you know by your distance from the parallel bars, how near the load will approach you.’

One description more we shall extract; it is almost the last that deserves particular notice.

‘ We beheld the river Monach in a bold convulsive cataract between the mountains, foaming with clamorous fury through a chasm of the solid rock, and rushing down the steep abrupt of a prodigious precipice, roar in a white surf at our feet, and lose itself in a vast basin below. Enveloped by an awful display of every thing that can add majesty and grandeur to the features of nature, the spectator is lost in the contemplation of this wild assemblage of mountains, vallies, hills, rocks, woods, and water.

‘ *Præsentio rem & conspicimus Deum*

*Per invias rupes, fera per juga,*

*Clivosque præruptos, sonantes*

*Inter aquas, nemorumque noctem.* GRAY.

‘ After having sealed our eyes with the view of this headlong torrent, we ascended, by our guide’s direction, and were introduced to a similar scene above it. From this second part we as-

cended

cended to a third, and so on to a fourth and a fifth; for this fall of the Monach is so much interrupted and broken, that by a near inspection, as you ascend from the bottom, you are shewn five separate cascades; which, when you retire to a proper distance, at a particular point of view; appear all united into one stupendous cataraet. We were conducted to this spot; which is on an eminence opposite the fall, and from whence the effect of this cascade is more superb than can either be conceived or expressed. The bare mention of a river, precipitated from a height of four hundred feet, conveys an idea of something great, of something unusually magnificent. But when to this is added the peculiar wildness and gigantic features of the scenery which surrounds the fall of the Monach, no description whatever can do it justice. Soon after its descent; it runs into the Rhyddol, which river also displays a beautiful cascade; before its union with the Monach. Several brooks and smaller streams are seen falling from the tops of the high mountains on all sides, and losing themselves in the valley below. Thus we seemed surrounded by water-falls, many of which deserved our notice; had it not been for the fall of the Monach, which deservedly engrossed our whole attention.'

The absurdity of deriving the Welsh from the Greek, we shall leave to the castigation of the learned Mr. Pinkerton:—it is too much for our present limits; and, indeed, our author by no means deserves the attention we have bestowed on him. We need only conclude, that, as Prior has recommended to authors, before they write, to read, so we must advise Tourists; before they describe places, to look at them, if it be but from curiosity, once only.

The plates are most of them copies; but a few we do not remember to have seen before. At the bottom we perceive H. Spence, esq. del.—Is it the name of the author, or of a friend who assisted him with the drawings?

*Poems. By G. Dyer, B. A. late of Emanuel College; Cambridge. 4to. 3s. Johnson. 1792.*

**MR.** Dyer professes his having been in early life a votary; and afterwards a truant to the Muses. Again; however, as a relaxation from severer studies, he resumed the fascinating pursuit, 'to amuse himself in illness, and pass away the languor of sleepless nights.'—To which we cannot urge the least objection: but the same apology cannot be admitted for what follows. 'His addresses, he says, were made to the Muse merely to suit his own convenience, and sometimes only when he could find pleasure in no other company. He has therefore no reason

reason to complain if she is not over liberal in her favours.—He acknowledges likewise that ‘he is not satisfied with his own performances; and even sees imperfections in them which he has not at present time to correct.’ If Mr. Dyer really entertains a humble opinion of his poetical productions, and yet will not condescend to correct them, but avowedly ushers them into the world ‘with all their imperfections on their head,’ he certainly pays a very bad compliment to his reader, and treats him with contempt or indifference by such unjustifiable carelessness. These poems are, however, in general, sufficiently polished and correct: we say in general, for in some few places we object to the diction, in a few others to the sentiment it contains. In an Ode to Liberty we have the following harsh lines:

‘ With Jebb and Price thou *pass’st* the studious hour,  
And *stor’st* with gen’rous truths their ample mind;  
Thou *bad’st* them glow with patriot zeal, and more,  
Thou *bad’st* them glow with love of human kind.’

Here we object to the sound: in our next quotation, which we take from the following page, we object more strongly to the sense. Liberty is again thus addressed:

‘ Or dost thou from Columbus’ blissful plains,  
Invite thy Paine, to rouse the languid hearts  
Of Albion’s sons, and through their feeble veins  
Dart the electric fire, which quick imparts  
Passions, which make them wonder, while they feel.  
Auspicious queen! still shew thy beauteous face;  
Till Britons kindle into rapture’ —

The stanza breaks off in this abrupt manner: and the author possibly wishes to have it understood that he was so struck with the subject that he could proceed no further, but mused in silent exultation on the sublime idea. We feel not the least congenial glow on the occasion. ‘Columbus’ plains,’ or any other plains, are welcome to ‘their Paine,’ so long as we are free from him. His electric fire, in connection with that of other political electricians, has given such a shock, and ‘imparted such passions,’ as not only strike us with *wonder*, but with the utmost horror and detestation likewise. To the fifth line is annexed this quotation from Virgil:

‘ Miraturque novas frondes, et non sua poma.’

The allusion does not appear to us very apposite: but the author possibly had a second meaning, and introduces this line as symbolical of the tree of modern liberty; which by Gallic



engrafting has produced indeed fruits of a very peculiar and heterogeneous nature : fruits that, like the apples of Sodom in Pandæmonium, yield 'bitter ashes,' and 'hate fullest disrelish.'—But let us turn from the disgusting subject. This publication consists of eight Odes, three Elegies, and a *humorous* Epistle to a Lady ; so we suppose the author wishes it to be considered ; but he does not shine in that style of composition. His Ode to the Morning will afford a pleasing specimen of his poetical talents.

‘ Child of the light, fair morning hour,

Who smilest o'er yon purple hill !

I come to woo thy cheering pow'r,

Beside this murr'ring rill.

Nor I alone—a thousand songsters rise

To meet thy dawning, and thy sweets to share ;

While ev'ry flow'r that scents the honied air,

Thy milder influence feels, and sheds its brightest dyes.

And let me hear some village swain

Whistle in rustic glee along ;

Or hear some true love's gentle pain

Breath'd from the milkmaid's song.

Wild are those notes, but sweeter far to me

Than the soft airs borne from Italian groves :

To which the wanton muse and naked loves

Strike the wild lyre, and dance in gamesome glee.

And rosy health, for whom so long

Mid sleepless nights I've sigh'd in vain,

Shall throw her airy vestment on,

And meet me on the plain.

Gay laughing nymph, that loves a morning sky ;

That loves to trip across the spangled dews ;

And with her finger dipt in brightest hues,

My faint cheek shall she tinge, and cheer my languid eye.

Then will I taste the morn's sweet hour,

And, singing, bless the new-born day ;

Or, wand'ring in Amanda's bow'r,

Rise the sweets of May :

And to my song Amanda shall attend,

And take the posie from the sylvan muse ;

For sure the virtuous fair will not refuse

The muse's modest gifts, her tribute to a friend.

*An Essay upon the true Principles of Civil Liberty, and of Free Government, occasioned by the levelling Doctrines of the Day; in which is also discussed the Roman Catholic Claim to the elective Franchise in Ireland. By Charles Francis Sheridan, Esq. 8vo. 3s. 6d. sewed. Dilly. 1793.*

**T**HOUGH liberty has been contested almost as much with the pen as the sword, the means of maintaining it yet afford a subject of controversy; and even its principles are far from being established upon general assent. To this diversity of sentiment are owing the numerous productions on politics which have, at different periods, employed the attention of the public; but were never more important to the interests of society, in respect of the doctrines agitated, than at the present time.

The author of these Essays sets out with endeavouring to show that the popery code is a departure from one of the fundamental principles of the British constitution; which is—‘that those who make the law, shall themselves be bound by the law.’ He observes, it is this universality of the law, its being equally binding upon the legislators and the legislated, which, in fact, secures the civil freedom of the whole community: for when legislators make partial laws, immediately affecting others in the capacity of subjects, and in no way affecting themselves, they resign their function of guardians of general liberty, and assume the tyrant.

What have been styled the popery laws, this author contends, were in reality not laws, but rather despotic sentences, pronounced by those who were both judge and party; differing in nothing from special acts of attainder passed against any individual, but in extending the pains and penalties imposed upon the ancestor to all his posterity, and were therefore so much the more unjust. On this principle he argues, that as the necessity which induced the adoption of the penal code against Catholics has long since ceased, the legislature ought to return to the sacred principle of the universality of the laws, from which it should no more depart.

In the second section the author enquires—Whether the position that the freedom of the individual consists in his being governed only by laws made with his own consent, be founded in truth; and this he determines in the negative, upon the fundamental law of political union, viz. ‘that in all cases whatever, the will of the majority shall be binding upon the minority.’ This remark has frequently been made, and is unquestionably decisive of general obligation, in respect of obedience to the laws.

In the next section the author treats of the virtual consent of individuals to the laws by which they are bound. The members of large communities being too numerous to make their own laws, or personally to assent to them, they must intrust others with the power of legislation, and will consequently be bound by laws not made with their own consent, but made with the consent of others. The truth of this, the author observes, is so obvious, that the favourers of the maxim in dispute have been obliged to recur to a fiction, in support of the pretence of their personal assent to the laws. For, say they, when the representatives of the people have consented to a law, the people themselves must be presumed to have consented to it also; and this presumption has been styled by them a virtual consent on the part of the people.

The author afterwards enquires into the true principles of civil liberty, and of a free government; refuting the opinion of its being essential to the civil liberty of any member of a free community, that he should individually and personally exercise a share of political power. The fundamental principle of a free government, he observes, is this:

‘ That the government shall itself be under precisely the same obligation to respect and leave inviolate the natural rights of every member of the community that all its subjects are under, reciprocally to respect and leave inviolate those rights in each other.’

‘ It is in rigid adherence to this principle that consists the liberty of the subject, who must of necessity be free, merely by virtue of being a member of a community where this principle is established, whether he in his own person possesses any share of power or not.

‘ The difficulty is, *how*, shall the power of government be thus limited.—

‘ Nothing but power can limit power—a power therefore adequate to this purpose must be lodged in a portion of the community itself, which shall form a necessary constituent part of the legislative power of the whole state.

‘ In all I am going to observe by the word *community*, I mean those who are governed, in contradistinction to those who govern.

‘ Those who govern are not, in strictness, members of the community; they are something more—nor have they that complete identity of interest with the community which subsists among those who are governed. The single circumstance that those who govern, are paid by those who are governed, is of itself sufficient to create a diversity of interest between them; because it will always be the interest of one party to obtain as much as they can; and that of the other to grant no more than is necessary.

‘ It being requisite, as I have observed, that a power should be raised on behalf of the community, adequate to the purpose of imposing



posing the same obligation upon the power of government to respect the rights of the subject, that the members of the community are themselves under to respect those rights in each other: this power must be constructed upon the following principles:

‘ First, It must be lodged in the hands of a portion of the community itself; that is, of those who are governed.

‘ 2d, This portion of the community must not exclusively consist of such members of it, as are distinguished by any rank, or pre-eminence derived from government; it must consist of persons taken indiscriminately from the mass of the community at large.

‘ 3d, They must be sufficiently numerous to form, strictly speaking, a popular assembly, and to render it impracticable for government either to purchase, or to force their power from them. •

‘ 4th, The duration of their power must be limited, so that they shall be subject to return again to the mass of the community, to make room for others who shall possess that power in their turn.

‘ Now I shall not hesitate most decidedly to pronounce, that every community which shall be possessed of a power thus constructed, which power forms a constituent part of their legislature, without whose concurrence no law can take place, must be a free community; and provided that power be constructed upon those principles, the particular mode of construction is a matter of very inferior consideration.’

The subject of political power and liberty is continued through succeeding sections, which are in general illustrative of the principles already mentioned: after which is instituted an enquiry—Whether any real difference subsists, in point of civil liberty, between the British subjects who possess, and those who do not possess, the elective franchise? The following extract contains the observations advanced on this interesting question:

‘ I do not hazard an assertion, but I state a fact, when I say, that provided a due proportion of the community be actually represented, every member of the same community, whether possessed of a vote or not, will be, with respect to his civil liberty, to all intents and purposes virtually represented. I assert, that the actual representation of a part may be the virtual representation of the whole, because it may have precisely the same efficiency in securing the civil liberty of the whole community, that the actual representation of every individual member of it could by possibility have.

‘ Witness the vast majority of the inhabitants of England who are destitute of the elective franchise. Yet no man who has the slightest knowledge of our laws and constitution would venture to assert, that in point of civil liberty there subsists even the most minute difference between those who do not, and those who do possess that franchise.

‘ Equally protected by the same laws, in personal safety, in personal freedom, in security of property, and placed, in short, with respect to all those things, the possession of which constitutes civil liberty, precisely upon the same footing, it would be the most egregious nonsense that ever assailed the ears of unthinking men, or imposed upon the imbecility of children, to assert they were not equally free.

‘ The truth is, that the universality of law, must ever constitute the people one body, of which every individual equally forms a component part. Every individual, therefore, if not actually represented, and every advantage to civil liberty, which that body can derive from representation, must necessarily be participated by him, as one of its component members.

‘ As long therefore as the body, of which the individual forms a component part, remains unimpaired and undiminished the elective franchise in the gross, it is of no manner of importance to his civil liberty, whether a personal portion of that franchise falls to his own share, or to that of his neighbour. The sum total of votes in the appointment of legislators certainly ought not to be decreased. They are the property of the community, and when united constitute an aggregate right in the community at large, to the political power of creating a branch of the legislature. But those votes may change hands, they may be transferred from William and Thomas to John and Henry, without diminishing the civil liberty of the former, or adding to that of the latter. Whether a freeholder retains or sells his freehold, he equally retains his civil liberty; for in the latter case, a vote in the hands of the person who purchases his freehold, has precisely the same efficacy with respect to the civil liberty of the whole community, and consequently with respect to his own, that a vote could have had in his own hands. The British copyholder is *quoad* his liberty as much interested in the preservation of the elective franchise to the British freeholder, as the latter is himself.’

The remaining sections relate chiefly to the Roman Catholics, whose claims the author considers not only as founded in equity, but entirely compatible with the interests and safety of the republic.

These Essays, though written in the form of disquisitions, are rather corollaries than argumentative inductions from the general principle of civil liberty. The observations they contain have often been made in the political speculations of recent years: but from the manner assumed by the present author, a reader unacquainted with the subject might be induced to regard them as distinguished by novelty of sentiment. Mr. Sheridan, however, has methodically arranged the scattered fragments

ments of political enquirers, and thereby composed a kind of system, which comprehends the doctrines chiefly agitated among the theoretical reformers of the present time.

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*The Example of France a Warning to Britain.* By Arthur Young, Esq. F. R. S. 8vo. 2s. 6d. Richardson. 1793.

THE ingenious Arthur Young, esq. well known for his various publications in every branch of agriculture, and who, last year, favoured the public with his Travels in France during the Years 1787, 1788, and 1789, (see Crit. Rev. vol. V. p. 586, and vol. VI. p. 45.) now appears as a political writer; and with singular acuteness, though not without eccentricity, displays the wretched state of the French nation. From a long habit of experimental enquiry, and a consciousness that principles are more clearly evinced by plain facts than by the most specious declamation; Mr. Young, abandoning the path of theoretical argument, has recourse, for his conclusions, to that kind of test by which he has hitherto formed his opinion with regard to every object of research.

In considering the real state of France, he takes a view of the government, personal liberty, and security of property, in that country. In respect of government, he thinks it evident, that, at present, the French have no other system than that of anarchy. He observes, that the Jacobin clubs, the general councils of the commons, and the nominal legislative convention, appear so to divide the supreme power among them, while the mob, or nation, by whichsoever of the two names it is distinguished, acts so independently of all three, that, to compliment the result with the epithet government, would be truly ridiculous.

Our author's first remark is concerning the freedom of election, which he shows to be violated in the most flagrant manner; and in support of this assertion, appeals to the resolution of the Jacobin club of Sept. 13, sent to all the clubs of the kingdom,

‘ Let us not lose a single moment to prevent, by firm measures, the danger of seeing these new legislators oppose, with impunity, the sovereign will of the nation. Let us be inspired with the spirit of the electoral body of Paris, whose decrees express—that a scrutiny shall be made of the national convention, for the purpose of expelling from its bosom such suspected members as may in their nomination have escaped the sagacity of the primary assemblies.’

Another instance of anarchy, adduced by the author, is the following. The convention decreed that all elections should be made by ballot: this was directly disobeyed by Paris. ‘Of



twenty-five sections, says Barbaroux, Oct. 30, that have returned an account of the election of a mayor, eighteen have violated that law; and the section of the Pantheon has proposed, should their president be called to the bar, to attend him armed.'

It is proper to observe, that the evidence cited on this subject by Mr. Young, is taken upon Jacobin authority; and against themselves such testimony must therefore be considered as irrefragable.

That the municipalities are in a state of real anarchy, appears clearly, in our author's opinion, from different bodies assuming the same power; while the municipalities of Paris were demanding one sum of the convention, ninety-six commissioners of sections were demanding another. He observes, it is whimsical enough 'that while the French find their government a mere anarchy of murderers and banditti, our English reformers should delineate it as the peculiar dispensation of Providence showering blessings on mankind;' for he thinks it has brought more misery, poverty, devastation, imprisonment, bloodshed, and ruin, on France in four years, than the old government did in a century.

After making several observations, confirming that the present state of France is anarchical, the author proceeds to the consideration of the second head above-mentioned, namely that of the personal security. The state of France, respecting the personal liberty of her citizens, is dispatched, says Mr. Young, in a few words: 'There is no such thing;' and this likewise he evinces from a number of facts and observations.

In respect of the next consideration, viz. the security of property, we cannot better delineate our author's sentiments than by the following quotation:

'If I had not (says he) heard Jacobin conversation in England, there would have been little occasion for this paragraph; to a reader that reflects, it must at once be apparent that where there is no personal freedom, there can be no secure property. It would be an insult to common sense to suppose, that a tyrannical mob would respect the property of those whose throats they cut: arbitrary imprisonment and massacre must inevitably be followed by direct attacks on property. Contrary, however, to these plain deductions of common sense, it has been repeatedly asserted, that the government of France has done nothing in violation of the rights of property, except with relation to emigrants, who were considered as guilty for the act of flying. But is it not palpable at the first blush, that filling of prisons on suspicion, by arbitrary commitments, and emptying them by massacre—that the perpetual din of pillage and assassination, are calculated to fill men with alarm and terror, and to drive them to fly, not through guilt, but horror? By your murders you drive them away; and then, pronouncing them emigrants,

emigrants, confiscate their estates! And this is called the security of property.'

That this is not an ideal picture of the state of property in France, the author afterwards endeavours to confirm by a variety of observations, which, though perhaps sometimes heightened in the colouring, appear to have unquestionable foundation in fact and experience. Of the past, the present, and the probable future state, of that miserable country, Mr. Young delivers his opinion in the subsequent terms :

' The old government of France, with all its faults, was certainly the best enjoyed by any considerable country in Europe, England alone excepted; but there were many faults in it which every class of the people wished to remedy. This natural and laudable wish made democrats in every order, amongst the possessors of property, as well as among those who had none. At the commencement of the revolution, France possessed a very flourishing commerce, the richest colonies in the world, the greatest currency of solid money in Europe; her agriculture was improving, and her people, though from too great population much too numerous for the highest degrees of national prosperity, yet were more at their ease than in many other countries of Europe; the government was regular and mild; and, what was of as much consequence as all the rest, her benignant sovereign, with a patriotism unequalled, was really willing to improve, by any reasonable means, the constitution of the kingdom. All these circumstances, if compared with England, would not make the proper impression. They are to be compared alone with what has since ensued; and her present state may thus, with truth, be correctly described.— Her government an anarchy, that values neither life nor property. Her agriculture fast sinking, her farmers the slaves of all, and her people starving. Her manufactures annihilated, her commerce destroyed, and her colonies absolutely ruined. Her gold and silver disappeared, and her currency paper so depreciated, by its enormous amount of 3000 millions, besides incredible forgeries, that it advances, with rapid strides, to the entire stagnation of every species of industry and circulation. Her national revenue diminished three-fourths. Her cities scenes of revolt, of massacre and starvation, and her provinces plundered by gangs of banditti. Her future prospect of peace and settlement, depending on a constitution that is to be formed by a convention of rabble, and sanctioned by the sans culottes of the kennel. It is not a few insulated crimes on some undeserving men; it is a series of horrid proscription, spreading far and near, pervading every quarter of the kingdom; it is the annihilation of right of property; it is the destruction of the possessors of more than half France; it is the legislation of wolves that govern only in destruction: and all these massacres, and plunderings and burnings, and horrors of

every denomination, are so far from being necessary for the establishment of liberty, that they have most effectually destroyed it. In one word, France is at present absolutely without government; anarchy reigns, the poignard and the pike of the mob give the law to all that once formed the higher classes, and to all that at present mocks with the shew of legislation. The mob of Paris have been long in the actual possession of unrivalled power; they will never freely relinquish it: if the convention presumes to be free, it will be massacred; and, after a circle of new horrors, will sink (should foreign aid fail) into the despotism of triumvirs and dictators: the change will be from a Bourbon to a butcher!

Our author, after exhibiting, with a mixture of judicious remarks and strong indignation, the miserable state of France at the present conjuncture, enters upon an enquiry into the causes by which it has been reduced to such wretchedness. Those he ascribes to three predominant features in the new political system of that people, viz. personal representation, the rights of man, and equality.

Mr. Young is of opinion, that if there is any circumstance to which all the horrors that have passed in France may be more properly ascribed than to any other, it is the double representation given to the *tier etat* by Mr. Neckar, directly contrary to every respectable authority. He observes that the preponderancy of the people within the walls, united with the spirit of revolt without, was manifest in a moment; the court divided, the king was conscientious and honest; and these were circumstances not adapted to the critical exigency of the times. The result was, that the mob triumphed, and anarchy immediately commenced. 'If a tree, says Mr. Young, is to be judged by its fruit, we may freely assert, that personal representation, which gives to the lowest of the people a direct influence in the government, must lead, in a great empire and a great capital, to absolute anarchy, such as has ruined France.'

The next pillar of the French system, according to our author, is the rights of man, which have proved, at this eventful period, as visionary and mischievous as personal representation. He observes that the constitution was built on a declaration of those rights; and as if every paragraph of the code had been formed only to be broken, practice has torn the whole into shreds, and trampled it under foot, with a contempt it never experienced in any other country. In speaking of the horrid scenes that have been the consequence of such doctrine, Mr. Young launches into a strain of invective against the author of those principles, whom, in the warmth of indignation, he denominates by an emphatical epithet.

• When (says he) that prince of incendiaries, reviewing a train  
of



of his projects, asks, with an air of triumph, after each—would not this be a good thing? This surely would be a good thing!—In like manner, take the French declaration of the Rights of Man, and there is hardly an article to be found, to which the same writer and an hundred others, would not annex the same question—is not this good? can you deny this?—But concentrating the rays of right in o one focus, and giving it in a declaration to the people as the imprescriptible right of man—the right of resistance against oppression became the power to oppress; the right to liberty crammed every prison on suspicion; the right to security fixed it at the point of the pike; the right to property was the signal of plunder; and the right to life became the power to cut throats. Are these good things?—If declarations of right and governments, founded on them, are really good, the result must be good also. But these are the good things in practice, that flow in a direct line from the good things of French theory.

As to equality, the last support of the French system, our author justly remarks that it is too farcical and ridiculous to merit a serious observation; and on this subject we meet with an indignant apostrophe against another notorious character.

‘ Such doctrine (says our author) is worthy only of monsieur Egalité! who has wasted three hundred thousand pounds a year in order to stand on record the first fool in Europe, and to give the better part of his countrymen occasion to call that assumption great impudence; for he who was below all, could be equal to none. A genius who sacrificed the first property of any subject in Europe, and the name of Bourbon, to become the subject of debate in an assembly of taylor, stay-makers, barbers, and butchers, whether he should not be banished from that country which he had disgraced by his crimes!’

The subsequent part of the pamphlet relates entirely to the constitution of Great Britain, and the means so much insisted upon, of restoring what is supposed to have been its original purity. Mr. Young differs so widely in his sentiments from those who argue for a reform, as to express an opinion, that to alter the present mode of representation, would not only be inexpedient, but of dangerous consequence; or if not pernicious, at least productive of no advantage to the nation. In the prosecution of this interesting subject there occur many shrewd observations, undoubtedly worthy of attention, and which, at the same time that they display a freedom of sentiment, discover an understanding abundantly confident in the justness of its own operations. This author, as we have already remarked, has long since learned the danger of adopting innovations from theory; and it is no wonder if he should be confirmed

firmed in such an opinion, by a view of the horrid anarchy experienced in France, where the happiness of the nation has been sacrificed to a visionary system of government, flattering in the beginning, but, in the end, destructive of liberty.

*A Schizzo on the Genius of Man: in which, among various Subjects, the Merit of Mr. Thomas Barker, the celebrated young Painter of Bath, is particularly considered, and his Pictures reviewed. By the Author of an Excursion from Paris to Fontainebleau. For the Benefit of the Bath Casualty Hospital. 8vo. 6s. Boards. Robinsons. 1793.*

**A** *Schizzo* indeed! The author might as well have pluralised his title, and given us *Sketches*; nay, if he had added—*of men and things*, the description would not have been incorrect: for such a multifarious bundle of abstract speculations and light conceits, of ancient history and modern anecdote, of the pathetic and the humorous, music, painting, poetry, and politics, we have seldom witnessed. This adventurous knight, having mounted his charger, sets off in a grave and edifying pace concerning the extent and profundity of the human intellect: but he soon pricks his steed into a gallop, and away they go, up hill and down dale, across the country, over the turnpike road, through bye lanes, now on a lofty down affording a clear prospect of the surrounding country, now scampering through a valley or a forest, in some embarrassment and obscurity. In this desultory ramble the reader is carried through a prodigious tract of country; and, if he can keep his brain tolerably steady to the main object during the rapidity of his flight, and the variety of scenes presented to his attention, will certainly receive considerable amusement, and probably some instruction.—Or, suppose we treat the reader with another simile, illustrative of our author's character, and very much in his own style. In truth, then, he reminds us of a certain domestic animal, which having for several minutes exhibited symptoms of gravity and deep reflexion, suddenly springs forward into a thousand antics, and surprises us by its volatility, as much as it had charmed us with its importance. Thus 'from grave to gay, from lively to severe,' rambles our author through an octavo volume of no small dimensions; in which he scruples not occasionally to tweak Mr. Pope by the nose, kick the shins of Dr. Johnson, and trip the heels of artists on the ground of their own profession. He has opinions of his own upon all subjects; and he *maintains them at some little cost*.

It is impossible to present an adequate idea of a production which comprehends such a diversity of subjects. As well

might we attempt to exemplify the contents of a dictionary by selecting the definition of a word or two. In respect of composition, this is a most curious performance: for at least one half of the work consists of notes; to which is annexed a competent portion of *sub-notes*: these are so numerous, that sometimes there are but two lines of text for forty successive pages; and all the rest is *by way of reference*: so that whilst the reader is gravely walking along the high road of narrative or speculation, he is suddenly precipitated by an asterisk half way down the page; where, having waded *midway* for a considerable extent, he receives immediate notice *from a dagger* to descend still deeper into the mine of annotation: by which time he has probably forgotten the original subject, and finds it difficult to grope his way up again to that part of the surface from which he descended.

‘ Facilis descensus Averni,  
Sed revocare gradum!’ —

If, therefore, we may be allowed to hazard a pun on so grave a subject, whatever may be the degree of *fame* derived from this production, Mr. Harrington may assure himself of being as *noted* a writer as any in the regions of literature: and should the work proceed to a second edition, we advise him either to incorporate his notes with the text, or by way of variety, to make them change places: the former generally containing as much information and entertainment as the latter.

The germ from which this vast ramification originated is a young painter named Thomas Barker; who, according to our author, *was born with a genius* for his art, and attained at a very early age such excellencies in it as distinguish the most capital artists of all antiquity, or modern periods. This extraordinary youth was born at Pontypool, in the year 1767, and thence was transplanted to Bath; where, at the age of thirteen, he attracted the notice of Mr. Spackman, a respectable coachmaster of that city, who, perceiving in him marks of uncommon genius, relieved him from a state of indigence, and behaved with singular generosity to his father. He continued under this person's protection for eight years.

‘ The first four years he was with Mr. Spackman, he most diligently applied himself to drawing, and copying the works of the principal landscape-painters of the Italian and Flemish schools, many of which are so admirably finished, both in the drawing and colouring, as to deceive very able connoisseurs. From this time he threw aside the servile trammels of the copyist, and launched forth in the more noble and animated line of painting landscapes and figures from nature; in which he certainly has succeeded equal



to any painter who has ever attempted the rural scenes of English nature. The same unbounded genius has attended him in many portraits and historical subjects.

'When this extraordinary young man had finished many pictures, and those pronounced by several good judges to be mature enough to be shewn as a public exhibition of the young man's genius, Mr. Spackman built an exhibition room to receive his pictures, and opened it for public inspection in the spring of 1790. How far the public have been satisfied will appear by the general surprize and pleasure expressed in all companies, and the high encomiums passed by the first connoisseurs.'

A very large and scientific account is given of this young man's principal labours, all which were executed between the ages of sixteen, and twenty one!

'When a gentleman, says the author, an acquaintance of mine, a man of unquestionable taste and judgment, who has more than once viewed the first collections of pictures in Europe, went to see this collection, he did not know they were painted by this very young man, or that they were painted by the hand of one master only; but soon after examining several of the pieces, he exclaimed, "these are not copies, but I see in them the style of many of the great masters." His astonishment was great indeed, when he was informed who they were done by; he did not scruple to declare the young man was of the first-rate genius, and truly wonderful at so early an age. His style is so fine, bold, and various; his design so correct; and nature (which is his model) so closely imitated, that in his pictures the great masters of antiquity appear revived to paint again. If this language should wear the appearance of *hyperbole*, it is only in the semblance of words, with which truth and falsehood may be equally adorned. The first connoisseurs in England, and some of other countries, have pronounced in their favour; and the multitude, who are at last always found to judge rightly, testify his merit by bestowing upon his pictures the warmest approbation; but the most unequivocal proof of their merit, is the large sums of money that have been given for them.'

This is indeed the *weightiest* and *most substantial* demonstration, of their excellence. The encomiums of consummate judges, and the deception practised on some of the brute creation are sufficiently flattering; but surely, the most *solid* proof arises from the *real value* set on them by connoisseurs and purchasers.

'Th' intrinsic worth of any thing  
Is just as much as it will bring.' Says Hudibras.

When

When we read of three, four, nay five hundred guineas offered for one picture (executed between the ages of seventeen and twenty) by real judges, the excellence of the performance, and the merit of the artist, must be equally unquestionable. But amongst the large number of original paintings by this youth, the Woodman from Cowper's Task is stated to be the masterpiece; and of this, our readers in the metropolis may be competent judges, as it was, and we believe still is, exhibited by Mr. Macklin in his Poet's Gallery.—That gentleman gave five hundred guineas for it, and would not have parted with it for a thousand.

We must not, however, imitate our author in his luxuriant description of this astonishing youth and his performances. Suffice it to say, that the motive of this publication was a truly disinterested desire to extend the fame of the young artist (for Mr. Harrington never even saw him!) by a profuse account of his principal paintings, and to defend him from the censure of those pseudo-critics, who will allow no merit to any picture, that was not painted *a great way off, and a great while ago*. The motive, as well as the ultimate purpose, is humane and noble, and inclines us to regard with mercy his eccentricities, his inequalities, and his errors. Under all these we discover a warm heart, and an honest mind; an ardent sensibility, and a vigorous expression. In many passages he reminds us of Sterne; of whose tenderness in the history of the poor old man usually called *Tom Thumb*, and in the philosophical account of the ass, he seems to have imbibed no small portion. But anecdote of ancient and modern times, apposite quotations from all sorts of authors, and digressions to every subject that is within the writer's *ken*, form the characteristic of this performance. We could find something to censure, but much more to commend. It is difficult to open a page without reaping at least amusement: and we freely confess that we have encountered many a passage that has insensibly drawn the tear down our furrowed cheeks, and many a pleasant conceit that has shaken our grey locks with laughter. Let him therefore enjoy his *anti-Johnsonian* maxim, that genius for a particular art is born with its possessor, and insist that painting is superior to poetry; let Mr. West, Mr. Webb, and Dr. Parr fall alternately under his lively lashes, and even Lavater not escape from his enthusiasm; the benevolence of his intention has, in some measure, shielded him from that castigation which would have been his portion, if we had not recollected that a multitude of sins are palliated by charity.

*The Reveries of Solitude: consisting of Essays in Prose, a new Translation of the Muscipula, and original Pieces in Verse. By the Editor of Columella, Eugenius, &c. 8vo. 5s. Boards. Robinsons. 1793.*

WE have had occasion repeatedly to examine the productions of this author, and always find them calculated to promote the purposes either of moral instruction or elegant and ingenious amusement. To the list of former publications he now adds a number of miscellaneous essays; among the first of which we meet with reflections on some of the chief political subjects lately so much agitated in the nation. The following Essay, on *Officious Demagogues*, may serve as a specimen both of his principles and observations.

‘ Towards the end of last autumn, I spent a month with an old acquaintance in the country: he is the clergyman of a large village, in a sequestered valley, inhabited chiefly by substantial farmers, and the cottagers employed by them in the cultivation of their farms. As I am an early riser, I was highly gratified to observe with what cheerfulness and alacrity they all went out in the morning to their respective employments: the plowman whistling after his team; the woodman with his bill-hook, followed by his faithful cur; the milk-maid singing beneath her cow; and the sober farmer superintending the whole: and on a Sunday attending the public worship, as their ancestors had done before them; and respectfully bowing to their rector as he passed by them, entirely satisfied with the *plain* doctrine with which he supplied them. And such is the case, I am persuaded, in many of the less-frequented parts of the kingdom, where luxury, and the examples of the wealthy and extravagant, have not yet extended their baneful influence.

‘ Woe betide those *officious* patriots, then, who, under a pretence of improving the condition of these contented, inoffensive mortals, shall attempt to rob them of their present share of felicity!

‘ But, alas! as we rode over once or twice a week, to a large clothing town, at about five miles distance, we here found the public-house, where we put up our horses, filled with a mob of ragged wretches, belonging to the different branches of the trade, drinking pots of ale, and listening to a seditious newspaper, (which, I found, was sent down gratis every week) tending to persuade them, “ that the nation was on the brink of ruin; that trade was languishing under the burthen of our taxes; and, from the defects in our *constitution*, and the bad management of public affairs, there were no hopes, without some *great change*, of better times.”

‘ I asked



‘ I asked a clothier, with whom my friend was acquainted, why those poor people appeared so wretched? and whether their trade was really on the decline?—It was never more flourishing, said he: and those fellows might live as happily as any people in the kingdom, but every Monday morning they spend half their week’s wages, which they receive on Saturday night, in an ale-house, regardless of the remonstrances of their wives, and the cries of their children; and then complain of the taxes, and listen to any one who would persuade them that the fault is in the *constitution*, or in the public administration, instead of their own idleness and extravagance.

‘ There have been few governments so corrupt or oppressive, in which any great change or revolution has been attempted, without producing more evils than it was intended to remove. It is a well-known fact, in the Roman history, that more blood was spilt in *four months*, amidst the commotions which succeeded the death of Nero, than had been shed in the *fourteen years* even of that most cruel and bloody reign. A fact worthy the attention of those officious demagogues, who are daily disquieting the minds of the people, and by indecent reflections on the most respectable characters, and inflammatory representations of the (unavoidable) imperfections in all human institutions, exciting them to riots and insurrections!

‘ Thus it was in the last century. Although from the time of Henry the VIIth to that of Charles the III, many encroachments had been made on the freedom of our constitution, yet these were now given up to the firm remonstrances of some virtuous members of the long parliament. But, by the intrigues of some *officious* or disappointed patriots, the people, who were in general rich and happy, were yet drawn in to cut each other’s throats, in order to redress grievances, which, though they heard of, they neither saw, felt, nor understood. But

“ Hard words, jealousies, and fears,  
Set folks together by the ears;” HUD.

and the contest was long and bloody, and ruinous to all parties.

‘ In our present prosperous situation, some ingenious gentleman, who has nothing to *do*, and nothing to *lose*, sits down in his study, (his garret perhaps) and from visionary ideas of absolute perfection, forms a system of government, such as never really existed: which, without any regard to the peace or happiness of the *present* generation, but from a *tender* regard to *posterity* forsooth, some discontented statesman or enthusiastic patriot would endeavour to obtrude upon their fellow-citizens by devastation and slaughter; and, under a shew of *liberty*, deprive thousands of their *property*; and, instead of reforming, destroy the constitution,

dissolve

dissolve the bonds which unite society, and introduce universal anarchy and licentiousness.

‘ Such patriots, though their intentions may be good, are like anxious mothers, who, by officiously giving their children physic when they do not want it, debilitate their constitutions, and often bring them into a consumption. Such *state-quacks*, as they are properly called, with the most pompous and flattering professions, frequently *kill*, but seldom *cure*, their deluded patients.

‘ If our constitution is a little out of order, and labours under any chronical complaint, let us not endeavour to precipitate a cure by *bleeding* and purging, or any violent methods; but let nature, assisted by gentle alteratives, do her own work. In James the IIId’s time, says the good lord Lyttleton, “ A revolution became *necessary*; and that necessity produced one.” As no such necessity however now exists, let us not be trying experiments: nor quit a tolerable share of substantial felicity under our present constitution, for a phantom of perfection, which will for ever frustrate our expectations.’

The subjects immediately succeeding are of various kinds, as will appear from the titles which distinguish them, viz. On our Treatment of Servants; Epistle of Seneca on that subject, translated; Pompilius and Pusillus, a contrast; Pride and Vanity, their distinction; on Temperance; on the gradual Approach of Old Age: Facetious Remarks of Seneca on that subject; on Singularity of Manners; Aurora, or the Apparition; the Grand Procession; on the Moral Characters of Theophrastus; of Distrust, or a Suspicious Temper; of Unpleasant Manners, or Troublesome Fellows; Metro-Mania, or a Rage for Rhyming.—The translations which occur are well executed; and it may be observed of the original Essays, that they discover a fund of good sense, combined with a vein of innocent and unaffected pleasantry.

The poetical pieces contained in this volume are likewise miscellaneous, and, in their general characteristics, bear a great affinity to what has been remarked of the Essays. The version of the *Muscipula* affords a proof that the present author is no less animated in his poetical, than faithful in his prose translations. Of his original productions in poetry we shall, for the amusement of our readers, lay before them that which is entitled, *Choose for Yourself!*

‘ Whate’er philosophers may chatter;  
Who know but little of the matter;  
The greatest comforts of our life,  
Are a good horse—and a good wife:  
One for domestic consolation,  
And one for health and recreation.

Be cautious then, but not too nice;  
Nor listen to each fool's advice:  
Nor, guided by the public voice,  
But your own reason, make your choice.

' My horse was old and broken-winded,  
Yet this myself I hardly minded;  
But by my neighbours I was told,  
That when a horse grows st ff and old,  
If urg'd to speed—'tis ten to one  
He trips and throws his rider down.

' I listen'd then to their advice,  
And bought a colt—at no small price:  
A stately steed, that on the road  
Would proudly prance beneath his load.  
But this Bucephalus, again,  
Put my young family in pain;  
Who cordially express'd their fears,  
That I, a man advanced in years,  
Regardless of my own *dear* neck,  
Should undertake a colt to break.  
You are too wise, dear sir, I know  
To hazard thus your life for show;  
Risk then no subject for remorse,  
But part with this unruly horse!

' I next a pony would have bought,  
An useful scrub: but here 'twas thought  
(Such is my son's and daughter's pride)  
It was too mean for me to ride.  
Dear sir! said they, it is not fit  
For you to mount this paltry tit:  
It were as well almost, alas!  
To ride, like Balaam, on an ass.

' Again, to various systems yielding,  
I bought a strong, stout, stamping gelding:  
Assured he'd neither trip nor start;  
Would carry me—or draw a cart.  
But vain were all my irksome labours,  
'This clumsy beast quite *shock'd* my neighbours;  
Who still would have me, as before,  
At buying, try my hand once more.

' One offer'd me a *pretty* mare,  
Just bought, he said, at Bristol fair;  
And then my landlord at the Bell  
Had a young galloway to sell:  
He'd travel fifty miles a-day—

" But try him, sir, before you pay."



He would not willingly have sold him,  
 But somebody, he said, had told him,  
 How much, forsooth, I was distress'd !  
 And earnestly the matter press'd :  
 So, willing to do *me* a favour,  
 He wish'd, he said, that I might have her.  
 " Well, landlord, you're *an honest* man,  
 I'll please my neighbours if I can ;  
 I'm not a judge, you know, myself,  
 I'll trust to you—here take the pelf—"   
 The purchase made, I now grew wise—  
 Man John, said I, how are his eyes ?  
 Oh ! sir, not blind, you need not fear it,  
 I mean not yet—though very near it.  
 Thus then on every side *put to't*  
 I vow'd at last, I'd walk on foot :  
 For 'tis in vain, alas ! I find,  
 To think of pleasing all mankind.  
 ' 'Tis thus in chusing of a horse ;  
 In chusing of a wife—'tis worse.  
 Handsome or homely ; young or old ;  
 Chaste or unchaste ; a wit ; a scold ;  
 Howe'er she proves, how vain you labour  
 To please each prying, busy neighbour !  
 Then please yourself ; or else for life  
 Give up that useful thing—a wife.'

With regard to the literary qualifications of this author, we may justly observe, that he evinces a susceptible heart, and a lively imagination, joined to the amiable habits of social life, and a taste for moral sentiment.

*Two Letters on the Savage State, addressed to the late Lord Kaimes. By David Doig, LL. D. F. S. S. A. 8vo. 2s. 6d. sewed. Robinsons. 1792.*

**T**HE object of these Letters is to invalidate the opinion of lord Kaimes, respecting the universality of the savage state in the earliest ages of the world ; a doctrine which his lordship has not only assumed as true, but made the basis of his philosophy of human nature. The author sets out with observing, that this doctrine may plead very high antiquity ; but that the antiquity of an opinion is not always an infallible test of its truth, or even of its probability. He instances, in support of this remark, that many different systems, with respect to the origin and formation of *things*, were fabricated by

the

the ancients, most of them evidently not a little chimerical and absurd.

‘ One of the most popular, says he, and, of consequence, the most generally adopted, was that of Mochus the Phœnician, the original author of the Atomic Philosophy. This motley system was improved by Democritus, and, at length, carried on to full perfection by Epicurus, whom the vulgar have set down as the author of that hypothesis. According to this hopeful system, man, like his brother vegetables, was produced by his mother Earth, happily tempered, and duly impregnated, by the heat of the sun. The *Engisadis*, or Savage State, is, in my opinion, the genuine offspring of this random Cosmogony. “ Men, newly sprung from the bosom of the earth, wandered about for ages, in a savage forlorn state. They sallied out in small scattered parties, to encounter their fellow-brutes, and search for nutritive herbs and fruits, in the forests and deserts.” Indeed, my lord, if we admit the former part of this hypothesis, the latter will follow, by necessary consequence. Man was a child of the vegetative earth ;—man was of course an animal of the savage herd, and continued to be a savage, till numberless centuries had rolled over his head.’

Dr. Doig next observes, that modern investigators, who account for the formation of the universe, upon more liberal, and, he hopes, upon more rational principles, are guilty of a gross inconsistency, when they deny one part of the Epicurean hypothesis, and adopt the other.

‘ We admit, continues he, that our first progenitors were the immediate workmanship of Heaven ; and, at the same time, affirm, that the Father of the universe unnaturally abandoned his new-formed infants, turning them abroad into an uncultivated world, naked, untutored, unsheltered orphans. My lord, I am neither clergyman nor divine ; but, viewing this matter with a philosophic eye, the process appears altogether inadmissible. I cannot help thinking that such an inhuman conduct, give me leave to call it, is, in all respects, contrary to our natural ideas of the divine beneficence. It is certainly inconsistent with the fixed analogy of the divine administration, in every other instance that falls under our cognizance.’

In opposition to the authority of different ancient writers, for the existence of the savage state, the doctor appeals to the opinions of others among the ancients, who have thought more favourably, or, as he expresses himself, more nobly of the human species. On this occasion, he quotes the following lines from Ovid, who, he thinks, seems to have copied from one or other of those more orthodox originals :

• Sanctius his animal, mentisque capacius altæ  
 Deerat adhuc, et quod dominari in cætera posset—  
 Pronaque cum spectent animalia cætera terram,  
 Os homini sublime dedit, cælumque tueri  
 Jussit, et erectos ad sidera tollere vultus.’

Our author, after rejecting the evidence of the savage state, as derived from the opinion of ancient writers, among whom likewise advocates, at least equally respectable, in favour of the opposite doctrine, may be adduced; proceeds to the consideration of another principle, by means of which some have attempted to account for the universal prevalence of the savage state.

‘It has been pretended, says he, that since the formation of the terraqueous globe, dreadful convulsions have sometimes happened, which have spread ruin and desolation over the face of the earth. Famines, pestilences, deluges, conflagrations, and various other disasters, have destroyed and swept away the far greater part of the human race. Inundations are represented as having been, in a peculiar degree, calamitous to mankind, in the earliest periods of time. Upon these disastrous occasions, we are given to understand, that only a canaille of shepherds, peasants, and mountaineers, by the advantage of their elevated situation, had the good fortune to escape the general devastation. These untutored savages were, according to them, *populi incrementa futuri*, the seeds and hopes of future generations. By such dreadful catastrophes, say they, all traces of letters, arts, sciences, mechanics, laws, religion, and civil government, were totally and irrecoverably lost. It must however, my lord, appear somewhat surprising, that not one single divine or philosopher had the good fortune to escape these grievous calamities. Were these disastrous events properly authenticated, a suspicion might indeed arise, that savagism might have been the consequence, in some particular corners of the globe; but that their influence should have been universally extended, should seem to be a supposition by no means admissible. Your lordship will, I doubt not, agree, that, in all probability, some few adepts in science and philosophy must, by some means or other, have saved themselves from the general wreck of their species. These in process of time must have disseminated the knowledge of the sciences, and, with it, the elements of civilization, over the whole community with which they were connected. The consequence then is, that, admitting the existence of these facts, the empire of the Savage State could neither have been universal, nor of long duration. Could we admit either the probability of the facts, or the truth of the position, that no vestige of human knowledge survived upon these occasions, the effects assigned by the authors referred to might possibly have ensued.



ensued. The cause would have been adequate to the effect, and the conclusion might, of course, be admitted without hesitation. But the existence of the fact being altogether uncertain, the consequences must stand in the very same predicament.'

Dr. Doig next observes, that lord Kaims, convinced, he believes, of the futility of the causes above assigned, as the source of universal savagism, has selected another event, which, at first sight, appears to be more promising. This is the confusion of tongues at the building of Babylon, assigned by his lordship as the cause of the introduction of savagism. The present author, however, is of opinion, that the effects ascribed to that event were, by no means, so considerable as generally represented. His argument, relative to this subject, rests upon the following observations :

' The Hebrew, Phœnician, Egyptian, Arabian, Syrian, Chaldean, Armenian, and the languages of Asia Minor, were originally different dialects of one common tongue. The Egyptian language, it must be acknowledged, is now, in a manner lost; yet, that it was near a-kin to the Hebrew is evident from such names of deities, persons, offices, and places, as occur in sacred writ, most of which may, without much difficulty, be traced to a Hebrew original.

' The languages of the Egyptians and Ethiopians were nearly allied, since the latter people were a colony of the former, and the sacred letters of the one were the vulgar letters of the other. The original Ethiopians, were Cushim, that is, a colony of Chaldeans, and consequently spoke a dialect of the language of their mother colony.

' The Greek is a language composed of heterogeneous materials. It is obviously derived from the Hebrew, Phœnician, Egyptian, Syrian, Chaldean, Thracian, with a considerable number of Persian, and perhaps even Celtic words interspersed. I am convinced, by repeated experiments, that it would not be altogether impossible, even at this day, to resolve that noble language into its constituent parts, or elementary particles, and thence to derive an irrefragable proof of the position in question.

' The Latin is a language made up of such discordant ingredients, that the unremitting labours and most vigorous exertions of poets, orators, rhetoricians, and grammarians, have not been able entirely to polish its native asperity. They have, indeed, violently compressed it into the Greek model; but its rugged features are still prominent, and the marks of violence are every where perceptible. It is a mixture of Aeolian, or rather Pelasgic Greek, Etruscan, Oscan, Celtic, &c. It abounds with Hebrew, Phœnician, and even old Persian words. These last being much less disguised than in the Greek, may be every where traced,

with no great difficulty. The case could not indeed be well otherwise. The Pelasgi, Etruscans, Samnites, &c. and most of the other original inhabitants of Italy, had actually emigrated from the east, and, of consequence, had introduced the dialects of their respective countries, situated in these quarters.

'The Celtic, as has been demonstrated, by writers deeply versed in the Gallic, Irish, Welch, and Armoric dialects, bears a very near resemblance to the eastern languages; some have imagined that they have discovered Celtic words even in the heart of Tartary.

'From this deduction I would infer, that the confusion of tongues, at the building of the tower, was by no means considerable. It consisted only in a difference of pronunciation, accent, utterance, &c. If this was the case, (and that it actually was so, I think appears probable from the foregoing detail,) I would beg leave to infer, that the confusion of tongues was a cause not powerful enough to have produced such an important effect as the universal prevalence of the Savage State.'

The author afterwards proceeds to remark, that even admitting the confusion of tongues to have been as great as lord Kaims supposes, it could not have produced that universal degeneracy ascribed to it by his lordship. He thinks, that had the language of mankind been confounded, even in the most miraculous degree that can be imagined, it cannot be thence inferred, that all knowledge of arts, sciences, letters, mechanics, &c. was at the same time absolutely forgotten and extinguished. If men, he argues, were acquainted with those inventions at a period prior to that fatal attempt, the same ideas which had been stored up in their minds, while they all had one language, must have continued to exist even subsequent to the confusion. For it is not pretended that their intellectual powers were confounded at the same time with their languages.

'In the first place, says the author, I think it is by no means probable, that the whole human race was engaged in that attempt; nor, granting that they were, is there any good reason to suppose, that the punishment inflicted reached the whole species. In the second place, it may be doubted, whether a miraculous interposition of Heaven was necessary to dispose the descendants of Noah to emigrate to distant countries, rather than starve on the plains of Shinar. Be that as it may, the people who inhabited the very spot where the scene of this catastrophe is laid, were, according to the most authentic records, the first who figured in the most sublime sciences. This circumstance alone furnishes a very strong presumption, that the natives of this region retained

the remembrance of the antediluvian inventions; and that, of consequence, they, at least, never degenerated into the savage state.'

The author of the Letters, after endeavouring to refute the doctrine of lord Kaïms, advances the following position, as an additional proof that his lordship's system is erroneous.

'My position, says he, is this; "*Had all mankind, without exception, been once in a state of absolute savagism, they would not only have continued in that state, but would have still sunk lower and lower, till they had at last, in a manner, put off the character of humanity, and degraded themselves to the level of the beasts that perish.*"

This position the author afterwards proceeds to confirm, by arguments drawn from analogy; and contends for the possibility of accounting for the origin and extent of the savage state, without supposing that such a state was, at one time, universally spread over the human race. He infers, from history, that even admitting it were possible to adduce instances of nations which have arrived at a state of perfect civilization, without any intercourse with people already civilised; this effect was not produced by the gradual openings of the human understanding, in a long course of ages, but by the elevated genius of some single person, or combination of persons, who seem to have been raised up by a peculiar disposition of providence, and furnished with endowments almost supernatural, for the purpose of rendering them capable of civilising a rude, unpolished world.

In the second Letter, the author adduces farther arguments, drawn from history, and the state of civilisation in different nations, to evince that the doctrine maintained by lord Kaïms is destitute of solid foundation.

It appears that the former of these Letters proved the means of procuring an interview between the author and lord Kaïms. The conversation which ensued is not recited; but we are given to understand that his lordship did not become a convert to the doctrine of his antagonist. The subject of dispute is an important question in philosophy and history, and Dr. Doig has treated it with ingenuity: but, much as we are inclined to the hypothesis which he maintains, we cannot help considering his arguments as in some parts defective. The observations which he draws from the affinity of languages, are, in our opinion, too vague and unsatisfactory to be regarded as in any degree conclusive; besides, admitting the confusion of languages to have taken place, the supposition of its being only slight and partial, as our author seems to imagine,



tends directly to impeach the efficacy of the miracle which had been wrought to effect it. In the mean time it appears a little strange, that a writer, who in other points asserts the authority of the Scriptures, in opposition to scepticism, should, with regard to an incident in the Mosaic history, discover a degree of incredulity rejected even by lord Kaims. Through the whole of these Two Letters, the author has considered savagism as relative only to a defect of intellectual improvement; but by other enquirers it has been extended to a ferocity of temper, productive of what they have described as the war of all against all. Such an opinion, however, appears to be yet more chimerical than that which is opposed by the present author.

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*A Disquisition upon the Criminal Laws; shewing the Necessity of Altering and Amending them: with a Plan of Punishment, whereby Offenders might be rendered serviceable to the Community. By the Rev. E. Gillespy. 8vo. 1s. Dicey, Northampton. 1792.*

**M**R. Gillespy considers it as evident that He alone, who gave existence to mankind, has a right to exercise his power over the lives of the species; and, therefore, that every human act, whether perpetrated judicially or otherwise, which affects man's existence, offers violence to the author of our being. Such a conduct, he thinks, also militates against both the letter and spirit of the Christian religion, by abridging men of the time of working out their salvation, and of preparing themselves by prayer and repentance for a state of eternity; 'for, says he, a repentance, formed under condemnation and compulsive circumstances, cannot be equal to that free, rational, and voluntary repentance, which the Gospel requires: so that the revealed religion, and the law of the land, which ought to go hand in hand, are, as it were, at enmity between themselves; and, when that is the case, it is easy to judge which of them ought to give way.'

The author thinks that our criminal laws, like those of Draco, may be said to be written in blood; that there is no proportion between the crime and the punishment; and that if no other mode of punishment is adopted, there is reason to fear, lest the blood which is so shed will bring down the vengeance of heaven upon a guilty nation. 'Who, says he, would have imagined in the primitive ages of society, that taking property to the amount of twelve-pence would take away their lives? that breaking down the mound of a fish-pond, whereby the fish might be destroyed, would destroy themselves?—ought a man's life to be put upon an equality with that of a fish? or is it worth no more than twelve-pence?'

\* It is, continues he, a maxim of reason and natural justice that we should not deprive any one of more than we can restore; for I think a restitution of the property would answer all the ends of justice and society; if so, how strongly does it argue against the law and practice of this country, which, for taking a little temporary and transient property, take away the lives of our fellow-creatures, for which no property in the world can be an equivalent.<sup>3</sup>

The author is of opinion that the certainty of punishment is more likely to prove effectual for the prevention of crimes, than the severity of it. He observes, that if the offender is convicted, the punishment is generally too severe; and if he is acquitted, the person whose property has been taken, has no reparation; the latter of which circumstances is too frequently the case, as many criminals are acquitted through the defect of evidence, and other legal formalities, though really guilty of the crime for which they are indicted.

To remedy this inconvenience, Mr. Gillespy proposes that the property should be made good by the county; and then let the culprit be obliged to work at some manufactory of general utility, such as that of woollen cloth, or the like, till he has repaid the money. This, he thinks, would be restoring property to the injured, employing the indigent, and answering all the ends of justice and society.

Similar modes of punishment have formerly been proposed; and could they be duly executed, without public inconvenience, they might, no doubt, be preferable either to capital punishments or transportation.

In the course of this Disquisition, the author has introduced a variety of desultory reflections on different subjects, such as witchcraft, apparitions, &c. on which his observations are generally judicious, and betray no tincture of superstition. But after these digressions he returns to his original object, on which he makes additional remarks; beginning with the mode of punishment by imprisonment in solitary cells.

\* But, says he, I think they ought also to be under an obligation to labour. For as they must, during their confinement, be supplied with the necessaries of life, unless they are compelled to earn them, they must, of course, be a loss to the community. And, perhaps, their confinement under an obligation to labour, would have a greater tendency to deter them from the commission of crimes, than severer punishments. And, I hope, all nations will in time become so enlightened as to see the propriety and necessity of exploding capital punishments in most cases, and of adopting the milder method of imprisonment or transportation.

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Their having been exploded in Russia evinces it's practicability, as it is found that the ends of justice and society are as effectually answered without them.'

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' I think it would not be improper if government were continually to carry on a work of general national utility, such as the cultivation of the waste lands, &c. that thither the indigent and unfortunate might always repair, in order by their manual labour, to procure a livelihood.

' There are many other particulars respecting my plan, which would require to be adjusted. For instance, all wilful and malicious wickedness, ought to be a transportable offence, because there is no temptation to the commission of it; and also, as I have already observed, the taking of property to a certain amount, ought to be constituted transportation. But let it suffice that I point out the principle and outlines of it, and leave it to others whose business it more especially is, to regulate and adjust the particulars. And if I could only be a means of exciting others who may be better qualified to do justice to a subject of such importance, to turn their thoughts towards pointing out a better method of saving life and securing and restoring property, my end would be answered. I need only add, that it is the good of my fellow-creatures which I have in view, and which induced me to lay my plan before the public. And if my humanity has led me into a mistaken notion of lenity, or if the old doctrine should be opposed to it, that mercy to individuals would be cruelty to the public at large, yet it must be allowed to be an error on the merciful side, and I flatter myself that a generous public will readily pardon my mistake. However, I cannot but think that our criminal laws, in their present state, only afford an opportunity for one part of the community to prey upon the very vitals of another; and so long as there is an acre of waste land either in this or any other habitable part of the world, which is capable of improvement and of being rendered more productive of the necessities of life, I never would wish to see another fellow-creature suffer a violent death. Thither let them be sent, where they may have an opportunity, by manual labour and industry of repairing the injury, of becoming useful members of society, and of preparing themselves by the performance of religious duty, for a state of eternity.'

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' In short, if my plan were adopted, I would then expect to see so much honesty and industry on the one part, and mercy and lenity on the other, as would supersede all further occasion for sanguinary laws; and would also have some hopes of seeing that happy time, foretold by the prophet, when "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall



shall lead them; they shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

This humane author is so strongly impressed with the idea of iniquity, in taking away the life of a fellow creature for any other crime than that of murder, that he recommends an application to parliament, for the purpose of changing the mode of punishment in every other species of felony.

*The Statistical Account of Scotland. Drawn up from the Communications of the Ministers of the different Parishes. By Sir John Sinclair, Bart. Vol. III. IV. 8vo. 12s. Boards. Cadell. 1792.*

THE plan of this valuable work is of a nature so much connected with public utility, that it is likely soon to be adopted by every other civilised nation. A specimen of it, we are informed, has been translated into French, and transmitted to every person of power, political influence, or literary merit, on the continent of Europe; where the statistical exertions of the Scottish clergy have obtained the most honourable encomiums. This liberal ardour of disseminating in foreign countries the means of their respective aggrandisement, discovers a degree of philanthropy unexampled in former ages, and which, if duly cultivated, cannot fail of producing the most auspicious effects on the general interests of society.

We shall proceed, as in our account of the two preceding volumes\*, to notice whatever is most remarkable in these now under consideration.

In the united parishes of Kingussie and Inch, in the shire of Inverness, there is, besides some Druidical circles, the appearance of a Roman encampment. This is situated on a moor between the bridge of Spay and Pitmain, and is said by many who have examined it, to show several of the lines of a camp perfectly distinct and entire. Appearances of this kind, the writer properly observes, are often so little to be depended on, that every opinion concerning them should be hazarded with uncommon diffidence. Collateral circumstances, however, in this case, may add a degree of probability to conjecture. In clearing some ground adjacent, an urn was found full of burnt ashes, which was carefully preserved, and is still extant. A Roman tripod was also found some years ago, concealed in a rock; and is deposited in the same hands with the urn. These are doubtless strong presumptive proofs that the Romans had carried their arms far beyond Agricola's wall; the Celtæ never

\* See Crit. Rev. vol. iv. p. 482.

burned their dead; nor was the tripod ever used in their libations.

In the united parishes of Lochgoil-head and Kilmorich, in the county of Argyle, there is among the rocks, a great number of natural caves, vaults, and grottos, of different forms and dimensions. One of those caves is situated a little below a very high and tremendous rock, from which many smaller rocks seem to have been torn, either by lightning, or by some convulsion of the earth; probably by the former, as lightning produced a similar effect, a few years ago, in another part of the country. The entry to this cave is in the form of an arch, about four feet high, and three broad. The cave is of a circular figure, but not perfectly regular. It is more than seventy feet in circumference, and about ten in height. All round it there are small vaults resembling cellars; and, from one part of it, a narrow passage leads to a small apartment, not unlike a sleeping chamber. The cave is perfectly dry, but rather dark. It is remarkable for having been the sanctuary of one of the lairds of Ardkinglass; who, according to the tradition of the country, having been defeated and oppressed by some powerful neighbour, was obliged to conceal himself, and a few of his followers, in this cave for a whole year; during which time his vassals and tenants found means to supply him with provisions, so secretly that his retreat was not discovered by the enemy.

We are told that the eagles of this district are of a prodigious size, and remarkable for their strength and ferocity. They make great havoc among the lambs in the end of spring, when, in addition to the cravings of their own hunger, they are impelled to rapine by the cries of their young. There are several instances well vouched, of an eagle's carrying a lamb, whole and entire, in the air, more than a mile, and bringing it to her nest. Two years ago, one of those birds carried a kid away from its dam, upwards of a mile; and after lighting with it upon the ground, on being scared away by passengers, it was found, not only that the kid was alive, but that it had received no material injury. The kid was five weeks old.

In the parish of Monedie, in Perthshire, every tenant had formerly some sheep, but they were all banished as destructive to the young hedges, with which the new farms are enclosed. An English gentleman, however, having taken the farm of Monedie, has got a score of pregnant ewes, of the Bakewell breed. They are remarkable for the largeness of their carcase, the fineness and quantity of their fleeces, and their usually fattening even on poor pasture. If they thrive, he intends to introduce the breed of them into this country. The same gentleman has also brought a horse from a celebrated farmer in Northum-

Northumberland, to improve the breed of horses, which is much wanted in this part of the country. In the parish of Monedie, almost every man of the lower rank knits his stockings, which he learns while herding the cattle.

In the united parishes of Larbert and Dunipace, near the Carron works, in the county of Stirling, formerly stood the famous 'Arthur's Oven,' called by Buchanan *Templum Termini*. Several Danish forts, or observatories, are in these parishes; and in that of Dunipace are two artificial mounts, each of which cover, at the base, about an acre of land. They are upwards of sixty feet high, raised in a conical form; and are said to have been constructed as a memorial of a peace which had been concluded there between the Romans and Scots. In Dunipace parish is likewise the famous Torwood; in the middle of which are the remains of Wallace's tree, an oak which, according to a measurement taken when entire, was said to be about twelve feet diameter.

In the parish of Arbilot, in the county of Forfar, it is reported with much confidence, that a crown of one of the kings of the Picts was found in the Black-den, about the beginning of the present century, by a quarryman, who sold part of it in the neighbourhood for 20*l.* Scots; and sent the remainder to London, with a view to procure its real value. But by some unforeseen occurrence, he and his family were prevented from reaping the advantage which might have been expected from so valuable a curiosity. It is likewise reported, that a road was made through this parish, by Hector Boethius, the Scottish historian, which still bears his name, though somewhat corrupted. It is called Heckenbois-path.

In the account of the parish of Tongue, the author particularly mentions the advantage of long leases.

\* Nothing, indeed, now is wanting to make them as industrious as the Lowlanders, but the introduction of commerce, manufactures, and long leases to the farmers. By the want of long leases, they are discouraged from improving their farms, and building comfortable houses on them. The dread of being removed, when an avaricious neighbour offers an augmentation, and an unfeeling master accepts the bribe of iniquity, ties down the hand of industry, and prevents its operation from extending any further than to labour the ancient fields, and patch up the old cottage. There are two respectable farmers in this parish, who have obtained tolerable long leases some years ago; in consequence of which they have built very commodious houses, inclosed considerable parts of their farms, and are employing every possible method to meliorate every pendicle belonging to them; from which it is evident, that it contributes to the interest of the proprietor to give long leases, as well as to the happiness of the tenant; for,



at the expiration of such leases, a double rent can be afforded to be given.'

In the parish of Durness, in the county of Sutherland, is a cave of extraordinary dimensions. It is in some places one hundred yards wide, and about seventy or eighty yards in height. A short way within the mouth of the cave, there is a perforation in the arch, through which a stream of water descends, and is received into a subterraneous lake, extending to a length that has not yet been ascertained. Tradition says, that the only person who ever had the courage to make an attempt towards exploring it, was one Donald, master of Reay; and that the extinction of the lights by foul air, obliged him to return, before he could advance to the extremity of the lake, or the boundary of the cave.

In the account of the parish of Dunbog, in the county of Fife, the author makes the following remarks on the state of the clergy and schoolmasters :

' Unless a general augmentation of stipends becomes an object to persons of influence, the clergy of Scotland must degenerate. If they become objects of compassion, their weight must be lessened, and no respectability of character will counterbalance that evil. Should the teachers of religion become meanly thought of, on account of their poverty, religion will suffer; and if good morals decline, industry, which requires regularity and sobriety of conduct, must decline also. The very small encouragement also given to schoolmasters, is one of the greatest evils; for it is not only an unspeakable loss to the poor men who teach, but to the rising generation. There are not a few parishes in this neighbourhood, where the salary is only 100 merks. Some have 100l. Scots. But what man fit to teach can live upon this? What knowledge can he communicate? A common tradesman can live more at his ease. Were the encouragement increased, though but a little, it would do more good than can be expressed. Imperfect teaching of youth is like bad plowing in spring, which must of necessity produce a bad crop in harvest. The poorer sort of people are left without a remedy, and must send their children to the parish schoolmasters, such as they are.'

We insert the subsequent extract, taken from the account of the parish of Dunse, in the county of Berwick, as being decisive of a fact which has been erroneously controverted.

' The celebrated metaphysician and theologist, John Duns Scotus, was born in Dunse in 1274. Camden, in his *Britannia*, and the authors of the *Biographia Britannica* contend that he was born at Dunstone in Northumberland, but bring no argument, but their bare assertion to support it. Nothing is more certain, than that

that the family, of which this extraordinary man was a branch, were heritors of the parish of Dunse, and continued to be proprietors of that estate which now belongs to Mr. Christie, till after the beginning of the present century, called from them in all ancient writings Duns's half of Grueldykes. These lands are adjoining to the town of Dunse. The father of John Duns Scotus had been a younger brother of the family of Grueldykes, and resided in the town of Dunse. The site of the house where he was born is still well known, and has been in use, generation after generation, to be pointed out to the young people by their parents, as the birth place of so great and so learned a man.'

Among the eminent men who were natives of the parish of Largo, in the county of Fife, is mentioned the name of the faithful and brave sir Andrew Wood, who flourished in the reigns of James III. and IV. of Scotland. We are told, that from his house, down almost as far as the church, he formed a canal, upon which he used to sail in his barge every Sunday in great state.

After sir Andrew Wood, the barony of Largo came into the possession of the family of Durham, to which belonged the celebrated Mr. James Durham, who had been first a captain of dragoons, and afterwards minister of the high church of Glasgow. He there had an opportunity of preaching before Oliver Cromwell, when he took occasion to speak with freedom of the injustice of Oliver's invasion. Being severely challenged by the usurper on this account, he calmly replied, that he thought it incumbent upon him to speak his mind freely, upon that subject, especially as he had an opportunity of doing it in his own hearing.

Of another person, a native of this parish, we have the pleasure to lay before our readers the following authentic account.

' Alexander Selkirk, who was rendered famous by Mons. de Foe, under the name of Robinson Crusoe. His history, divested of fable, is as follows: He was born in Largo in 1676. Having gone to sea in his youth, and in the year 1703, being sailing master of the ship Cinque Ports, captain Stradling, bound for the South Seas, he was put on shore, on the island of Juan Fernandez, as a punishment for mutiny. In that solitude he remained 4 years and 4 months, from which he was at last relieved, and brought to England by captain Woods Rogers. He had with him in the island his clothes and bedding, with a firelock, some powder, bullets and tobacco, a hatchet, knife, kettle, his mathematical instruments and Bible. He built two huts of Piemento trees, and covered them with long grass, and, in a short time, lined them with skins of goats, which he killed with his musket, so long

as his powder lasted, (which at first was but a pound) ; when that was spent, he caught them by speed of foot. Having learned to produce fire, by rubbing two pieces of wood together, he dressed his victuals in one of his huts, and slept in the other, which was at some distance from his kitchen. A multitude of rats often disturbed his repose, by gnawing his feet, and other parts of his body, which induced him to feed a number of cats for his protection. In a short time, these became so tame, that they would lie about him in hundreds, and soon delivered him from rats, his enemies. Upon his return, he declared to his friends, that nothing gave him so much uneasiness, as the thoughts, that when he died, his body would be devoured by those very cats he had with so much care tamed and fed. To divert his mind from such melancholy thoughts, he would sometimes dance and sing among his kids and goats, at other times retire to his devotion. His clothes and shoes were soon worn, by running through the woods. In the want of shoes he found little inconvenience, as the soles of his feet became so hard, that he could run every where without difficulty. As for clothes, he made for himself a coat and cap of goat skins, sewed with little thongs of the same, cut into proper form with his knife. His only needle was a nail. When his knife was worn to the back, he made others as well as he could, of some iron hoops that had been left on shore, by beating them thin, and grinding them on stones. By his long seclusion from intercourse with men, he had so far forgot the use of speech, that the people on board of captain Rogers's ship could scarce understand him; for he seemed to speak his words by halves. The chest and musket which Selkirk had with him on the island, are now in the possession of his grand-nephew, John Selkirk, weaver in Largo.'

In the account of the united parishes of Strachur and Stralochlan, in Argyleshire, are some remarks particularly worthy the attention of proprietors of land in the north. The author observes, that a military spirit prevails much among the gentlemen of this country; they wish to keep the men upon their estates; but the lands give so much more rent by stocking them with sheep, than by the culture of corn, that they cannot resist the temptation of superior emolument. Numbers of the inhabitants, therefore, emigrate yearly to the south of Scotland, and to foreign countries. To prevent this evil, fishing villages are building on the north-west coast; and liberal contributions have been made for encouraging people to settle in them. Mr. Stewart, however, thinks that this plan does not promise success, and that it is upon too extensive a scale. We shall lay before our readers his reasons for this opinion, and a hint for improvements, suggested, as he informs us, by the prosperous state of a village begun by Mr. Maclachlan, in the parish last mentioned.



‘ The strong local attachment of the Highlanders has not been attended to. By the plan of these villages, they will be at too great a distance from each other. It is expected that people will come to them for sixty miles round or upwards. This will not take place. If a Highlander is forced or induced to leave the small circle which occupied his first affections, he cares not how far he goes from home. Going to another parish, or to the district of another clan, is to him entire banishment; and when he has resolved to set out, whether from necessity or choice, he would as soon cross the Atlantic as he would cross an arm of the sea. It is only an immediate and a very clear advantage that would induce him to stop. The fishing villages have not this to offer. It is only in the course of a series of years, that the settlers have a prospect of being comfortable. To keep the people from emigrating, villages must be frequent, their prejudices must be attended to, and encouragement held out to them to settle in the close neighbourhood of their original homes; and here it will be found that very moderate advantages will satisfy them.

‘ Hint for improvements.—When three or four farms are thrown into one possession, and converted into a sheep-walk, and of course a number of families obliged to remove, let a farm in the neighbourhood be pitched upon, where fuel is convenient, where part of the lands is arable, and where there is a track of ground capable of cultivation; let it be inclosed, and subdivided; let houses be built, and the people will flock to it. They cannot at first pay much rent; but by degrees, as they improve the land, and get into the way of other employments, they will be enabled fully to indemnify the landlord for his expences. Where such a situation can be had on the sea-coast, the village will do well. The landlord ought to encourage some manufacture of wool or cotton, to furnish employment for the wives and children of the villagers. If this plan were followed, emigration would never be thought of, the population of the Highlands would be found not to decrease; useful hands would be got a call, for every kind of labour; servants got at moderate rates, for the purposes of agriculture or tending flocks; and what remains of the spirit and manners of the ancient Highlanders, for a length of time, be preserved.—Mr. MacLachlan has begun a village on his property in this parish. It promises exceedingly well. It is from his plan, and its successful appearance, that the above hints are suggested.—If the sums to be expended on the fishing villages, were distributed in premiums to the heritors in the Highlands, for building villages, in proportion to the number of people supported in each, every purpose proposed by the Society, who have begun the fishing villages, would be effectually answered. The state would be strengthened by sea and by land. Ought not the state to encourage this scheme?’

The multiplicity of information contained in the present work, must render it a valuable fund of facts and observations, for establishing, on a firm basis, the principles of what sir John Sinclair denominates ‘that most important of all sciences, to wit, *political or statistical philosophy*.’ In the account of a few of the parishes, we observe that the authors are silent with respect both to minister and schoolmaster. It is possible that in some parishes there may be none of the latter class; but there must be a stipend, notwithstanding any temporary vacation of an incumbent. We mention this circumstance from a desire, that a work, not only useful, but gratifying to curiosity, should appear without any defect.

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*Transactions of a Society for the Improvement of Medical and Chirurgical Knowledge. Illustrated with Copper-plates. 8vo. 7s. Boards. Johnson. 1793.*

WE take the earliest opportunity of noticing this collection, which, as it is furnished by men of the greatest abilities, and the most extensive experience, may be supposed most likely to add to our knowledge in a science equally intricate and important. In reviewing lately a crude production of this kind, we thought ourselves obliged to make some apology for what appeared a necessary severity. We could not suffer an assumed superiority to dazzle us, or mislead less experienced readers, without pointing out the disguise; and we can, on this occasion, with greater pleasure observe, that where a superiority really exists, it is accompanied by an unassuming plainness of manner and expression. We regret only that the members are so few: experienced physicians may add to the value of this collection by accounts of singular epidemics, or uncommon events. In the department of anatomy and surgery they want little assistance; but the names are too few to support a work of this kind without longer interruptions than the public will wish to experience, and in various medical departments information might be satisfactorily given, which would not disgrace the anatomical observations of the present collection: we trust that such associates may be found, though they should be carefully selected, not to disgrace the present society.

Art. I. Observations on the Small-Pox, and the Causes of Fever. By George Fordyce, M. D. F. R. S. Senior Physician to St. Thomas’ Hospital, and Fellow of the Royal College of Physicians in London.—It is with regret that, after a general character so favourable, we must begin the particular account of the first article with some censure. It was printed in 1778, and the Observations on the Small-Pox occurred in 1769.

Yet we suspect it was *then* known, that additional infection would not increase fever after the inoculated poison had taken effect; it was even then clear, that infection in a person who had previously gone through the disease, would produce a local pustule only; it was, at that time, known that the age of teething was unfavourable for inoculation. The error is in publishing the article at this period, when similar observations are so common. The consequence that one puncture, if carefully made, is sufficient, has already occurred, and we believe it to be a frequent practice: that two or more are injurious, there is no reason to think.

The Observations on Infection in Fever are more important, though these are by no means new. Fevers undoubtedly produced by any given cause, go through their stages, notwithstanding the cause be removed, and symptoms of putrefaction are rather the consequence of a debility of the vital power than of the putrid cause. Long fevers, on this account only, are putrid ones, for the vital powers are in these greatly weakened, and, after some continuance, though no very decided putrid symptoms occur, there are many changes which show the fluids to be in a state of dissolution, not very different from beginning putrefaction.

Art. II. Observations on the Inflammation of the internal Coats of Veins. By John Hunter, Esq. F.R.S. Surgeon Extraordinary to his Majesty, and Surgeon-general to the Army.—This article was read in 1784; so long has this collection been accumulating. Many of these observations have consequently been in different forms before the public eye; but they are so important, related with such a perspicuous plainness, as to be highly interesting. Where the inflammations are most violent, as in cases of compound fractures, &c. and the inflammation of veins is traced after death, the pus is of the purest kind; and the nearer it arrives to the heart, the blood is mixed in a greater proportion, and more of the coagulated parts of the blood are found in it. The inflamed arm, after bleeding, is owing to inflammation of the vein. The wound does not heal by the first intention, the lips appear to recede: in other instances the wound unites, but not close to the vein, so that an abscess forms between the external wound and the vein. Suppuration is sometimes prevented from going far by the union taking place below, and the vein may be felt like a hard cord, after the tumefaction has disappeared. When the suppuration does take place, only a small abscess is formed, often in the cavity of the vein near the orifice. When the inflammation is still more violent, different parts of the vein will be united by the adhesive inflammation, and a string



of abscesses be formed in its course, in the direction towards the heart. Occasionally the cavity of the vein is obliterated by the adhesive inflammation taking place between its sides. A proper compress, bringing the lips of the wound accurately together, and securing them carefully, are the best means of avoiding the accidents after bleeding.

Art. III. A Process for preparing pure Emetic Tartar by Re-crystallization. By Mr. Jenner, Surgeon at Berkeley. In a Letter to John Hunter, Esq.—Mr. Jenner prepares his emetic tartar with equal parts of the glass of antimony and cream of tartar, though there are other preparations of antimony more uniform in their nature and effects than the glass. The great principle, on which our author's improved method depends, is the re-crystallization of the more impure or irregular crystals.

Art. IV. An Account of the Dissection of a Man that died of a Suppression of Urine, produced by a Collection of Hydatids, between the Neck of the Bladder and Rectum; with Observations on the Manner in which Hydatids grow and multiply in the human Body. By John Hunter, M.D.F.R.S. and Physician to the Army.—This case is singular, and the observations which it has occasioned are highly curious and interesting. The man died from a suppression of urine, and it was found to proceed from a tumour between the neck of the bladder and the rectum: this tumour was full of hydatids. Between the stomach and the spleen was also a tumour full of hydatids.

‘ There was considerable variety in the contents of those tumours; in one there were hydatids of various sizes, like those mentioned above; in another there was a substance like isinglass, a little softened in water; in a third there was clear water in a considerable quantity, with very minute particles, like small grains, adhering slightly to the sides; and in a fourth there were hydatids, some full, others burst, and with their coats compressed together, and forming the isinglass-like substance. The tumours or sacs had all thick coats, endowed with a strong contractile power, that forcibly protruded their contents through any opening made into them. They had two coats; an outer, which was strongest and thickest; and an inner, which was tender, soft, and pulpy.

‘ As to the structure of the hydatids, it was the same in large and small; a transparent bag, uniformly round and smooth, filled with clear water. The bag appeared to consist of two coats, or layers; for on handling them, the outer coat would get rumpled, and occasion a degree of opacity, but, by wiping the hydatid, it became again clear and transparent. They appeared to be completely spherical, except that the large ones were a little flattened

tened by their own weight, when laid on a plate. They adhered no where to the sides of the sac, nor to one another. When they were opened, their coats possessed a strong contractile force, so as to roll themselves up in part. On examining a number of hydatids, some of them appeared of an amber colour, and with thicker coats than the rest; and when opened, their inner surface was found covered with small hydatids, which were not so large as the heads of pins, and looked like minute pearls or studs set in the inner coat.

Some of the water containing the small grains mentioned above, was examined with a microscope, and found to have floating in it numerous minute hydatids; of which the largest were the little grains visible to the naked eye, and  $\frac{1}{800}$  part of an inch in diameter; the smallest were less than a red globule of blood; and they were of all intermediate sizes. The coats of the largest were a little rough, with numerous filaments, or *villi*; and, on using a deeper magnifier, they had somewhat of a mulberry appearance.

When the young ones growing in the coats of the larger were examined with the microscope, they were found not to be set in the coats, like pearls, but to be covered by a thin transparent membrane, so as to lie between two layers. It is not improbable that the small globules attach themselves by the *villi* to the side of the hydatid, and to each other, and thereby give the appearance of being covered by a thin membrane. However that may be, the globules being found of various sizes floating in the liquor, seems to prove that they are originally formed there, and not in the coats of the hydatid, upon which they are afterwards deposited. The number of those that had young ones in them, was few in proportion to the others.

The hydatids in their growth and decay appear to pass through various stages; they are first found floating in the fluid that fills the hydatid, and afterwards attached to its coats. The hydatid thus pregnant with young, if the expression may be allowed, adheres to the neighbouring parts, increases in size, and becomes itself a sac, containing numerous small hydatids. These after a certain time decay, and the skins or empty bags are squeezed together into a substance like isinglass. It is probable they still undergo a further change; two small bodies, of the size of the common bean, of a cheese-like consistence, and covered with a skin, were taken notice of adhering to the bladder near its neck; it may be a question whether those were not the remains of hydatids? but that must be determined by future observations. It is to be observed, that the young hydatids are found in two very different stages; in the one they are attached to the coats of an hydatid, that floats loose in the parent bag or sac; in the other, extremely small globules adhere slightly to the inner surface of a

bag or sac, which is firmly attached to the neighbouring parts, and covered with a strong outer coat. It is obvious that the progress of growth is very unequal in those two, and indeed inverted; for in the first the young ones are as large as the heads of pins, while the parent bag is not larger than a walnut, and floats unattached; but on the contrary, in the second there is a large sac with a strong outer coat, and a more tender inner one, adhering strongly to the surrounding parts, while the young ones, that are very slightly attached to its sides, are not of a larger diameter than a  $\frac{1}{200}$  part of an inch. Whether these are merely accidental differences in the growth, or depend upon some more essential distinction, must remain to be determined by future observations.

This quotation contains so faithful a description, that we could not easily abridge it. The subsequent observations are equally interesting. Hartman first observed the hydatids in animals to be alive: Tyson followed him, and Pallas has described the animal under the name of *tænia hydatigena*. Fontana followed and supported the observations of Pallas. That the human hydatids are also animals, we may suppose, from analogy, but no head has hitherto been discovered in the last. They multiply like hydatids of quadrupeds; they are found, like them, chiefly in the abdomen; their coats are at least highly elastic, if not irritable; and they decay in the same manner. The time of their growth and the quickness of their increase is unknown. One curious dissection is added, where the hydatids, arising from the spleen, penetrated through the diaphragm, and came in contact with the lungs. If the patient had not died, they might have reached the extremities of the *aspera arteria*, and been discharged, as has sometimes happened, by coughing. Hydatids have seldom proved fatal; but where they could not be evacuated, and the symptoms they occasion, are too obscure to be trusted in deciding on the propriety of an operation, Mercury, on the supposition of their animal nature, appears to be the most promising remedy. Our author adds a particular description of hydatids lodged in the brain of a sheep. The name of the animal affixed by Mr. Hunter is *hydria*, and the trivial names, *humana*, *ovilla*, &c. are designed to distinguish the species.

Art. V. Case of a Gentleman labouring under the epidemic remittent Fever of Bufforah, in the Year 1780; drawn up by himself; with an Account of various Circumstances relating to that Disease. Communicated by John Hunter, Esq. F. R. S.—The description of the epidemic is highly curious. It is written, as the title mentions, by the victim of the complaint, in the strong energetic style of a man of sense and reflection,



fection, and with the acute sensibility which the recollection of sufferings must inspire. The principal cause of the epidemic at Bussorah is the overflowing of the Euphrates, and the water stagnating exhales, by the heat of the sun, those miasmata which produce the fever. It is the remitting bilious fever of warm climates, the malignant tritaëphyæ of Sauvages. The heat was extreme, the thermometer, in the coolest part of the house, with every invention to decrease the heat, rising to 115°; afterwards it was still higher. Some few traits of our author's sufferings we shall transcribe:

‘ I now began to experience some of the dreadful symptoms which are, I believe, peculiar to fevers in Turkey and Arabia, a sensation of dread and horror totally unconnected with the fear of death, for while the patient is most afflicted with this symptom, it is for the most part accompanied with a strong desire to put an end to his existence. The agony from the heat of the body is beyond conception; I have heard some of my fellow-sufferers roar hideously under the violence of the pain.’

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‘ A mere relation of facts can give but a faint idea of the wretched situation to which the factory was now reduced: by this time eleven twelfths of the inhabitants of Bussorah were taken ill, numbers were daily dying, and the reports from Bagdad and Diarbekir of the increasing ravages of the plague, left the survivors not a ray of hope that they could escape from the calamity. On every countenance pain, sickness, and horror were strongly painted; nor were we even left the comforts of sympathy, as every mind was too much engrossed with its own sufferings to think of administering consolation to others. Four of us lay under the portico of one of the squares of the factory, calling out for water in a phrensy of thirst. We used to snatch it from each other, and to supplicate for a mouthful with as much fervor as a dying criminal for an hour of further life.’

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‘ 16th. At eleven o'clock the violence of the fever came on; I grew delirious, swooned, and the symptoms of approaching death, I was afterwards told, grew evident to those around me. My eyes were fixed, my tongue hung from my mouth, and my face grew quite black. I recovered from this fit about twelve o'clock, and felt excruciating pain, and a burning suffocating heat. My stomach and bowels seemed all on fire, my lungs played with the utmost difficulty, and I felt a pain and sensation about my heart which I cannot describe. I was unable to move; my servant lifted me; and I fell into a swoon for a few minutes, and, when I came to myself, a great quantity of black putrid bile flowed from me. Relief was instantaneous, and I slept or swooned

till about five o'clock, when I found myself free from fever, and able to speak, my recollection clear, and my mind perfectly composed, but my body so weak that I had no power of moving, except one of my hands. They gave me some sustenance; I had a little sleep; but about midnight I fell into a situation, which I had all the reason to think indicated the immediate approach of death. My tongue cleft to my mouth, my extremities were as cold as ice, and the coldness also appeared to extend up my thigh; my arm was destitute of pulse, nor was the smallest pulsation of the heart perceptible.'

The disease was at last cured by large doses of bark; and it was unfortunate that, as the patient had bark at hand, he had not tried it earlier.

Art. VI. On the Want of a Pericardium in the Human Body. By Matthew Baillie, M. D. F. R. S. and Physician to St. George's Hospital.—The pericardium is so seldom wanting that it has been considered a membrane of the greatest importance, and various uses have been attributed to it. The mediastinum in this case consisted, as usual, of two laminæ of pleura, but was inclined to the right side of the chest, lying on the right of the heart. Both laminæ were connected, in their whole extent, by the common intervention of cellular membrane, and crossed over the vena cava superior, about an inch above its entrance into the auricle. The heart lay loose, was large in size, and elongated in shape; involved in the reflection of the pleura of the left side, which became its immediate covering. The heart and diaphragm were separated, and the latter covered by a reflection of the pleura. The left phrenic nerve, as it could not pass over the body of the heart or lungs, for each were in constant motion, found a course between the laminæ of the mediastinum. In short, from every appearance of this singular case, it still remains equally difficult to explain the use of a pericardium. The man was forty years of age, the cause of his death uncertain; but nothing singular could be ascertained respecting his constitution.

Art. VII. On Introsusception. By John Hunter, Esq. F. R. S. Surgeon Extraordinary to the King, and Surgeon General to the Army.—The nature of an introsusception is well known. One portion of the gut may fall down into another, and it is then called progressive; or the contrary, when it becomes a case of retrograde introsusception. The cause is a contraction of one part of the gut, which may then fall into the superior or inferior portion, according as the peristaltic motion is proper or inverted.

By this mode of accounting for an accidental introsusception,

It may take place either upwards or downwards; but if a continuance or an increase of it arises from the action of the intestine, it must be when it is downwards, as we actually find it to be the case; yet this does not explain those in which a considerable portion of intestine appears to have been carried into the gut below: to understand these, we must consider the different parts which form the intussusception. It is made up of three folds of intestine; the inner, which passes down, and being reflected upwards, forms the second or inverted portion, which being reflected down again; makes the third or containing part, that is the outermost, which is always in the natural position.

‘ The outward fold is the only one which is active, the inverted portion being perfectly passive, and squeezed down by the outer, which inverts more of itself, so that the angle of inversion in this case is always at the angle of reflection of the outer into the middle portion or inverted one, whilst the innermost is drawn in. From this we can readily see how an intussusception, once begun, may have any length of gut drawn in.

‘ The external portion acting upon the other folds in the same way as upon any extraneous matter, will, by its peristaltic motion, urge them further; and, if any extraneous substance is detained in the cavity of the inner portion, that part will become a fixed point for the outer or containing intestine to act upon. Thus it will be squeezed on, till at last the mesentery preventing more of the innermost part from being drawn in, will act as a kind of stay, yet without intirely hindering the inverted outer fold from going still further. For it being the middle fold that is acted upon by the outer, and this action continuing after the inner portion becomes fixed, the gut is thrown into folds upon itself; so that a foot in length of intestine shall form an intussusception of not more than three inches long.’

Notwithstanding the attachment of the mesentery may be supposed to act as an obstacle to any considerable intussusception, and to be a still greater obstacle in the large than in the small intestines, yet the greatest degree of the disease known, was in the colon, and described in the 76th volume of the Philosophical Transactions. A similar case, attended by Dr. Ash and inspected by Dr. Home, is subjoined. The ilium and its mesentery, together with the ascending colon, were inverted into the descending part of the sigmoid flexure of the colon; the mesentery of the ilium being drawn up obliquely across the root of the mesentery, so as considerably to confine the jejunum.

‘ From the account I have given of the manner in which it is produced, I should propose the following treatment in cases of progressive intussusception.

‘ Every



‘ Every thing that can increase the action of the intestine downwards is to be particularly avoided, as tending to increase the peristaltic motion of the outer containing gut, and thus to continue the disease. Medicine can never come in contact with the outer fold, and, having passed the inner, can only act on the outer below, therefore cannot immediately affect that portion of the outer which contains the intromission; but we must suppose that whatever affects, or comes in contact with the larger portion of the canal, so as to throw it into action, will also affect by sympathy any part that may escape such application. I should therefore advise giving vomits, with a view to invert the peristaltic motion of the containing gut, which will have a tendency to bring the intestines into their natural situation.

‘ If this practice should not succeed, it might be proper to consider it as a retrograde intromission, and, by administering purges, endeavour to increase the peristaltic motion downwards.’

As it is almost impossible to discover any intromission, or indeed to ascertain its nature, these rules can be of little utility. We have transcribed them, as where the cause of colic and obstruction can be discovered, they will be serviceable. It remains only for us to observe, that these accounts will discover, probably, the source of the advantages derived from smart emetics in cases of iliac passion. They will sometimes relieve almost instantaneously; but we believe it to be a fact, as from Mr. Hunter’s explanation may be supposed, that, if not serviceable, they are highly injurious. A supplement is added, of a case of retrograde intromission from the violent vomitings consequent to swallowing arsenic.

Art. VIII. Of uncommon Appearances of Disease in Blood-Vessels. By Matthew Baillie, M. D. F. R. S. and Physician to St. George’s Hospital.—The first kind of disease here recorded is a coagulation of blood in the vessels. In a man, where a tendency to aneurism was discoverable in every artery, the trunk of the right carotid was wholly obliterated by a coagulum, and the vessel felt, externally, like a healthy absorbent gland. The coagulated blood was firmly fixed to the inner coats; and the tendency to aneurism had remedied itself. Aneurisms will sometimes cure themselves, probably, from the blood coagulating above the enlarged part. They may be checked, as seemingly in the instance here recorded, by the blood coagulating faster than the vessel enlarged. The left carotid would perhaps have been obliterated, in the same way, as a large coagulum was already formed in it. Anatomists have before observed, that both carotids might possibly be tied without a fatal event.

The obliteration of vessels is another disease mentioned.

We know that, when the foetus is born, the ductus arteriosus is obliterated without disease; and an instance is recorded, where the vena cava inferior was changed into a kind of ligamentous substance. In this case it is not easy to say whether this might not be the effect of a peculiarity of structure. There was an additional vena azygos, which might have gradually drawn off the blood. It now passed into the lumbar veins, and these vessels, which, when in pairs must lose their name.

The ossification of vessels is another cause of disease. This is a change either into bone, or into an earthy substance, with little animal gluten. In a few instances only is ossification observed in veins.

Art. IX. An Account of Mr. Hunter's Method of performing the Operation for the Cure of the Popliteal Aneurism. By Everard Home, Esq, F. R. S. Assistant-Surgeon to St. George's Hospital.—Mr. Hunter, finding that the want of success in operations for the popliteal aneurism arose from the failure of the ligatures, and the subsequent hæmorrhage, concluded, that in general aneurisms arise from a disease in the coats of the artery, and that, in this case, it extended beyond the tumour: he found from some experiments, though probably not decisive ones, that this diseased state was not relaxation. He therefore proposed that the artery should be taken up on the anterior part of the thigh. Various instances of this operation are adduced, and the success, on the whole, is considerable enough to support the propriety of the new method. In some respects it may be probably yet improved.

*(To be continued.)*

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*A poetical and philosophical Essay on the French Revolution. Addressed to the Right Hon. Edmund Burke. 4to. 2s. Ridgway. 1793.*

THIS might have been styled with more propriety, An Heroic Epistle to Mr. Burke. Like the original author of this kind of satire, our essayist unites a poetical talent of a superior kind, to calm sarcastic severity. He pursues the fitting meteor, Edmund, through all his changes of form, and, without laughing himself, excites a smile in his readers. The notes are chiefly quotations from different authors, in illustration of his sentiments. We may be allowed to collect a few flowers from this parterre.

• But lo! he burns with more than priestly zeal,  
To prove the Church preserves the Commonweal;

Search

Search the historic page—the Church, we find,  
 “The first, the last, the midst in every mind.”  
 By blood, by crimes, and theologic hate,  
 She proudly rose, the Moloc of the State.  
 By Superstition’s aid pursu’d her plan,  
 The bane of reason, and the foe of man.  
 Above the clouds, she rests her starry throne,  
 Yet humbly makes this vale of tears her own.  
 Around the State her harlot arms she flings,  
 Exhausts its strength, relaxes all its springs:  
 The palm’s rich juice, thus savage Indians drain,  
 And leave it withering on the desert plain.  
 She wafts contagion by her venom’d breath,  
 And widely spreads the principle of death.  
 The poison’d vest o’er all mankind she throws,  
 A fatal gift pregnant with human woes.  
 —But *here*, she rears her mitr’d front with grace,  
 While Court and Parliament admire her face.  
 Exacts her tythes, her right divine of spoil,  
 To tax hard industry, and check the soil:  
 And waits till vain philosophy expires,  
 With the law’s torch to light up Smithfield’s fires.

Some of the reforms of the Gallic patriots we have commended, and can consequently join in the greatest part of the following encomium:

“From such a theme, the muse indignant flies,  
 And sees majestic scenes in France arise,  
 Sees liberty in splendid triumph shine,  
 And Gallia’s sons kneel at her sacred shrine,  
*Where* the Bastile once spread its dreary gloom,  
 And daring spirits found a living tomb.  
 No slaves in arms now shield a despot’s throne,  
 Man’s sacred claims her generous soldiers own.  
 ‘No charter’d grants the venturous prow restrain,  
 Nor on the artist cast a galling chain.  
 No parish bounds confine him to a spot,  
 To starve by law, unpitied and forgot.  
 No Statesman, there a venal suffrage buys,  
 And shackles freedom by a vile excise.  
 No inquisition, marriage rites profanes,  
 No *Test Act*, there with pious rancour reigns.  
 No bloated Priests count godliness by gain,  
 While starving Curates supplicate in vain.  
 As all religions with one voice agree  
 To preach good morals, every Sect is free.



No subtle Judges law's strong bulwark mine,  
And doom a prison, by the Insolvent's fine.  
There, mild philosophy bids contest cease,  
And vile Attornies curse the word of peace.  
No nuptial bonds bids nuptial Bastiles rise,  
Love.hovers round, releas'd from galling ties.'

We wish the author's concluding adjuration to save the life of Louis had not come too late. But the deed is done—equally unjust, and infamous in its foundation, and its form; in its design, and in its conduct. Few men were more virtuous or more benevolent than Louis XVI; and none was ever treated with more unjust severity, or more unrelenting malice.

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*The Adventures of Telemachus. In Blank Verse, from the French, of M. Fenelon, Archbishop of Cambray. By J. Y. A. M. and formerly Fellow of St. John's College, Cambridge. 3 Vols. 12mo. 10s. 6d. Boards. Sael. 1792.*

WE have had a specimen before of a similar undertaking, and did not approve of it. We cannot conceive, indeed, however well executed such a performance might be, that it could ever tend greatly to the author's emolument or the reader's satisfaction. It is needless to descant on the beauties of *Telemachus*. They are almost universally known, and almost universally admired; but we believe few of its admirers will prefer the stiffness of blank verse to the easy flowing prose, which sounds so agreeably both in the original and every translation that we have seen. Such at least is our opinion; but as it may not be general, and the present author is not destitute of poetical talents, we shall submit to the reader's judgment a passage well adapted to the embellishment of numbers, the description of Calypso's grotto.

— 'No gold,

Silver, or polish'd marble, it is true,  
No pillars, statues, pictures here were seen;  
This Grotto into curious vaults was form'd,  
Hewn in a rock; the bending roof thick-set  
With shell and pebble of various hue; the sides  
Were mantled o'er with a young spreading vine.  
The tapestry of nature. This recess,  
Ever with soft, refreshing breezes fann'd,  
Defied the sultry heat. A verdant lawn,  
Gaily enamel'd with a thousand flowers,  
Was spread around. The purling rills that stray'd

Through meads with amaranths and violets deck'd,  
 Form'd basons here and there along the plain,  
 As clear as crystal. On one side was seen  
 A wood of tufted trees, with golden fruit,  
 That bear fresh blossoms all the seasons round,  
 And scatter'd fragrance through the balmy air.  
 This wood, impervious to the solar ray,  
 Skirted the flow'ry lawn, and crown'd the scene.  
 With vocal melody the wood resounds,  
 Of warbling birds, of ev'ry name and note ;  
 Or with a rushing cataract's echoing noise,  
 That, tumbling headlong from the rocky height  
 Of a steep precipice, comes foaming down,  
 Then fleets with trembling haste across the plain.

‘ On a hill's sloping side the grotto stood,  
 The distant sea in view ; that now appear'd  
 A smooth and glassy plain ; now, as in scorn,  
 Dashing against the rocks his idle wave,  
 And now, in swelling billows mountain-high  
 Bursting with hideous roar. On th' other side  
 A winding river stray'd, whose parting streams  
 Form'd various islands, pleasing to the view,  
 Border'd with flow'ry limes, and poplar trees  
 Of tow'ring height. Of these meandering streams,  
 That seem'd to wanton o'er the verdant plain,  
 Some roll'd with rapid course ; some gently crept ;  
 Others by mazy windings seem'd to turn  
 Back to their source, as loath to quit the scene.  
 Far off, in varied and romantic shape,  
 And terminating this delightful scene,  
 Mountains and distant hills in prospect rose,  
 That hid their lofty summits in the clouds.  
 The mountains near at hand were clad with vines ;  
 The verdant branches bending in festoons,  
 Were hung with shining loads of purple grapes ;  
 The swelling clusters strove in vain to hide  
 Their glowing blushes 'midst the shadowing leaves.’

Some different passages of a descriptive nature, and others where the passions are delineated, might be produced, of equal merit : but in contrast, we could quote many following pages totally devoid of spirit and poetical fire. The tameness or dryness of the original in some places is an insufficient excuse, because, though we allow it occasionally to be so, it strengthens our argument against the propriety of the undertaking. Our author, indeed, copies too closely ; he might have omitted

ted or condensed many passages with advantage. Too much of this work is merely measured prose, and the didactic parts are extremely tedious.

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*Letters to Dr. William Osborne, Teacher and Practitioner of Midwifery, in London, on certain Doctrines contained in his Essays on the Practice of Midwifery, &c. from Alexander Hamilton, M. D. F. R. S. Professor of Midwifery in the University, and Fellow of the Royal College of Physicians, of Edinburgh. 8vo. 3s. sewed. Murray. 1793.*

HAVING noticed at some length, those disputed opinions of Dr. Osborne, to which there was no reply to engage our attention, we may take up more particularly the controversy with Dr. Hamilton, in the volume before us. We have already stated the principal points in dispute, and need not recapitulate what is simple in its nature, for the whole almost entirely rests on facts.

Dr. Hamilton first complains, that Dr. Osborne has misrepresented his opinion, in the 'Essay on Laborious Parturition;' and, though the error was pointed out in the 'Outlines,' the accusation is still continued in the second edition of the Essay. This accusation seems to be removed by the unmutated quotation; for it is added — 'the absolute impossibility of extracting the child through the aperture of the pelvis, is, *perhaps*, (perhaps is an unfortunate word, though it does not entirely change the meaning) the only circumstance that justifies the Cæsarean operation, on the living subject.' The fact to be decided is, whether the aperture of the pelvis be in any case less than the basis of the common-sized cranium. If it is, the Cæsarean operation affords the only chance; and we have little doubt in saying that, from a comparison of the different facts, and from the apparent causes of even the unsuccessful termination of several of the cases, in which it has been performed, it affords some chance \*. To determine the fact, we shall first observe, that scarcely in any instance, probably in none, is the basis of the cranium less than one inch and a half. We think also, and we now speak not only from our own experience, but that of the most enlightened practitioners, that it is not easy in the living subject to ascertain the diameter of the pelvis within probably a quarter of an inch. There must consequently be cases, where it is necessary to balance the convenience and probability of success of either operation; for as pelves distorted, within the limits mentioned, are known to exist, the alternative of an '*anceps melius quam nullum experiri remedium*' will occur.

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\* Dr. Hamilton informs us, on the authority of M. Hoffman of Prussia, that the Cæsarean operation has been often performed successfully in Germany, within these ten years, and has only failed when delayed too long.



Dr. Hamilton had asserted that, after the operation of embryulcia, only five or six had been preserved. Dr. Osborne reverses the proportion; and as this fact, independent of what we have already stated, seems to influence greatly the result of the conclusion, we shall extract some remarks from the author before us.

‘ If I could think it justifiable to deduce general conclusions from one or two particular facts, I might, with much plausibility, urge in favour of the probable justness of Dr. Mackenzie’s remark, that before your case of Elizabeth Sherwood, the chief authentic instances on record, where the operation of embryulcia was performed on women whose pelvises measured from “one to two inches,” are examples of fatal events succeeding the operation. But I shall content myself with appealing to yourself, Dr. Garthshore, Dr. Orme, Dr. Denman, and Dr. Lowder, first, whether it does not consist with your knowledge, that several women have died after the operation of embryulcia within these twenty years in London; and whether, in by far the greatest number of these cases, the pelvis was not very much deformed? and secondly, whether it does not also consist with your knowledge, that several women have lived after that operation; and whether, in these favourable instances, the great, or rather by far the greatest number, had no deficiency in the pelvis under two inches and an half?’

‘ As it may perhaps be fair to conclude, that if one or two successful cases only can be put in competition with even four or five unfortunate ones within these twenty years, when the manner of using instruments is so much better understood than it was formerly; so, considering the state of practice for eighty or ninety years preceding these twenty, it is surely no false calculation, to reckon the proportion of patients saved by the use of the crotchet during that period, where the pelvis was very narrow, as four or five out of fifty.’

In reality, the reasoning of Dr. Hamilton, with the different facts that have occurred within our own knowledge, lead us to think, that embryulcia, delayed as it commonly is, cannot be considered so comparatively safe an operation as is represented.

Our author adds some cases, where the labour terminated happily, in which, according to Dr. Osborne’s directions, embryulcia should have been performed, and adduces strong arguments to show, that cases must occur in which embryulcia would be unsuccessful. In examining the case of Elizabeth Sherwood, he expresses his surprise at the apparent inconsistency of some parts of the narrative, and we *almost suspect*, but perhaps without reason, that he thinks the case not fairly related. In short, from the whole, we think it clear that embryulcia

is not so safe, nor the Cæsarean section so certain in its nature fatal, as Dr. Osborne seems to suggest; yet the former is sometimes necessary, and the latter, though highly dangerous, is in a very few instances the only alternative. Dr. Hamilton's directions we shall transcribe, and with these conclude this part of the subject.

‘ In order that my opinion on this very important subject may not be misunderstood, I shall take the liberty to explain myself more explicitly.

‘ Wherever, before the labour-pains have become violent, the short diameter of the pelvis at the brim shall admit easily three ordinary sized fingers, then the delivery should be entrusted entirely to nature, unless some urgent symptom shall occur, or unless it be found that the head does not enter the pelvis after long continued strong pains. But when, under the same circumstances, two ordinary sized fingers only can be admitted, then the child's head should be opened, as soon as the os uteri is nearly or completely dilated. And, when one ordinary sized finger only can be passed through the short diameter, even although it does not entirely fill the space, then the Cæsarean operation, in my opinion, affords the only means for terminating the delivery.’

The sensibility of the child in utero, we intended to have considered at some length; but, reflecting on the question in all its parts, the arguments from which it is denied, seem not to have even the resemblance of solidity. In every physiological view, it must possess sensibility; nor are we able to see what advantage is to be derived from denying it, except that the operation of embryulcia must be less horrid. This support, however, must necessarily be taken away; and it will add (it ought to add) its weight in the decisions of the operator. Were the nerves of a child derived from the mother, was the circulation carried on in continuous vessels, something might be alledged in favour of Dr. Osborne's opinion. But the nervous and circulatory systems are distinct and independent. The nerves are unfettered in their course, they impart irritability to the muscles, which carry on the greater number of their functions — Why then do they not convey impressions to the brain?

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*Sermons, chiefly intended to promote Faith, Hope, and Charity.*  
By Vicefimus Knox, D. D. 8vo. 6. Boards. Dilly. 1792.

IT was the observation of Dr. Johnson, ‘ that no author was ever written down except by himself.’ We feel no inclination to write down the ingenious author of this volume, and are only sorry that we cannot announce to our readers that his  
C. R. N. AR. (VII.) March, 1793. Z own

own motion is in the present instance progressive. We would not be understood that the sermons in question are not ingenious and sensible, but they are certainly inferior to our author's former productions, and are themselves composed in a very unequal style. Even the parts which are best written are more in the manner of essays than of orations. They are deficient both in boldness and animation, and are certainly better adapted to the closet than to a public assembly. There is one excellence, however, in these discourses, which it would be unpardonable to pass over unnoticed; and that is, that they contain many pointed and useful observations on modern life and manners, and in this view they appear well calculated for family sermons, and, indeed, though we must not pronounce them perfect, we in justice confess that they cannot be read without both instruction and pleasure.

We shall extract a few specimens, which will serve to confirm the preceding observations, and we doubt not will afford satisfaction to our readers.

The following dehortation from the contagion of sceptical principles is among the most animated passages in the volume:

‘ Thus pass a few years of health and levity, without reflection, and perhaps without much uneasiness, in a state of mental insensibility; but the triumph of the wicked is of short duration. The evil day soon arrives. Age and infirmities are not to be repelled by any effort of audacity and presumption. Conscience will awake, though she has been lulled asleep by every artifice. Many circumstances will arise to superinduce a dejection of spirits, which, without some source of solid consolation, may terminate in despondency. But where is the consolation? Is there a confidence in God? Impossible! for it has been the uniform intention of the unhappy infidel, to ridicule all religion; and to bring his mind to believe that all things are made and governed by chance, or by a Being too indolent to superintend the work of its own creation. But supposing him not quite so far advanced in the school of sophistry as to be an atheist, yet he is professedly not a Christian; and therefore cannot share those comforts which Christianity most liberally affords. Hope, that sweet source of joy in the midst of the deepest sorrow, springs not in the mind of a gloomy unbeliever. No flower vegetates on the dreary waste, except the hemlock and the deadly nightshade. The utmost he can venture to expect, and dreadful is the expectation, in comparison with the bright views of Christian faith, is utter annihilation! But though his consciousness of having offended God may teach him faintly to hope it, yet he cannot be certain of it; and the state of his mind, vibrating between doubt and despair, will be to itself a continual torment. Sink under it he must, unless



less he should bury his senses in the brutal stupidity of intemperance, or repent himself of his sins, and take refuge in that Redeemer whom his best abilities were employed, in the season of health and youth, to revile. How much happier had he been, had he wisely followed the advice contained in the text, *know thou the God of thy Father !*

The following passage does honour to the moral and patriotic feelings of Dr. Knox :

‘ It would be a most effectual mode of preaching to a whole nation, if princes would adopt the resolutions of the text, and exalt none to high honours and great power, who were not as conspicuous for exemplary piety and goodness of heart, as for intellectual abilities and political influence. A virtuous court would produce a virtuous people. But when men, whose conduct, and even professions, furnish reason to conclude that they disbelieve the national religion, are raised to the rank of nobles, counsellors of princes, and disposers of preferment, religious as well as civil, the people will naturally suppose, that those who appoint them, neither fear God, nor believe in Christ ; and that all religion is but the invention of knaves to awe fools. Such an opinion, founded on such appearances, will militate more powerfully against Christianity, among the people at large, than all the arguments of the infidel, all the derision of the profligate. The people do indeed reason wrong in this case ; but since they will reason so, and conduct themselves accordingly, governors should not act in such a manner as to cause and continue their error.’

The sermon on conformity to the world abounds in useful and excellent remarks and precepts. We regret that we cannot pronounce it unexceptionable throughout every part.

‘ Lust, avarice, and pride, seem to be the principles which influence the conduct of worldly-minded men. By the abuse of language, and by the arts of the seducer and adversary of human nature, these three principles acquire names far less odious than those which I have given them, and which are indeed their right appellations. Thus lust is denominated gallantry, or sentimental tenderness ; and the love of pleasure, youthful gaiety. Avarice is called the spirit of enterprize, industry, œconomy, frugality, and a talent for the conduct of business. Pride passes under a thousand names and shapes ; it is ambition, it is taste, it is spirit, it is activity, it is a just sense of one’s own rank and dignity, it is every virtue and excellence ; for it can assume the shape of those which are most contrary to its nature, even charity and humility. Let it be remembered, that under pride I comprise vanity, which, though sometimes distinguished from pride, is certainly a species of it.

‘ With respect to lust, the passions of youth are strong ; and it is to be hoped that much will be forgiven us in consideration of our infirmity. But much of the corruption which is in the world through lust, arises not from strength of passion, or infirmity of reason. It arises from mere wantonness and presumptuous wickedness. Violations of chastity are so far from causing shame in the man of the world, that they are often the occasion of his boasting, and the subject of his merriment. Many have brought themselves to commit acts of impurity without the smallest degree of remorse, not as submissions to sin after painful reluctance, but as acts which distinguish them for spirit, and give them the enviable title of men of pleasure.

‘ Unlawful pleasures are strictly forbidden in the Scriptures, but they are pursued, in preference to all others, by the man of the world, because they are unlawful. It is a remark confirmed by experience, that human nature, when left to its own conduct, tends to whatever is prohibited, apparently for no other reason than because it delights in frustrating restraints and despising authority.’

The second object of the proposition is illustrated as follows :

‘ The professed men of business and of the world, seem to have adopted the precept which the poet of antiquity ironically gave, *Get money, says he, first, and virtue after money. Get money, if you can, honestly ; but if not, get money.* They acknowledge no other object of pursuit to be equally important. And the world, instead of censuring their unreasonableness, applauds their choice, especially if they are successful.

‘ The gamester is usually under the influence of avarice ; but the gamester is a character in which scarcely any pure and solid virtue is found to exist. Religion, he considers, if he considers at all, which is not very likely, as the invention of subtle politicians, and the belief of fools. His morality, if he has any, is mere convenience and utility. But the gamester is by no means in so great a degree of disesteem, as such a character deserves. If he has wit, vivacity, and money, he will be much countenanced in the world, and able to overbear the modest and conscientious Christian.

‘ The covetous man of the world never thinks of doing acts of charity by alms-giving. He may, indeed, hypocritically contribute to a collection, if he thinks it will give him credit in the world, and that a mite so deposited will pay good interest ; but he gives nothing from religious principle.

‘ He is indeed entirely governed by a most unreasonable self-love. Wherever he can take advantage of others with secrecy and safety, he will not be restrained by delicacy of honour, or of principle

riple. He will over-reach in a bargain, availing himself of the ignorance of those with whom he negotiates; oppressing his dependents, his servants, his tenants, his relations, and the poor in general; and notwithstanding all this, if he can but abtain from acts, on which the law would animadvert, he shall be considered and esteemed as a shrewd and sensible man.

‘ But can a good man conform to the world in such instances as these? Can a Christian, taught by Jesus Christ, who came in a low estate, to shew of how small estimation are riches in the sight of God; can a Christian devote himself to Mammon, and forget the law of love and charity? Woe to him, if he conform to the prevailing manners, which would teach him to live for himself alone, destitute of every benevolent sentiment, trusting in wrong and robbery, depending upon riches as the chief good, and neglecting all the offices of religion, both public and private, in order to become one of those rich men who shall enter heaven when the camel can go through the eye of a needle.’

The following is part of what our author instances with respect to the third vice at which he levels his censure.

‘ Luxury of the table, luxury in dress, luxury in every thing contributing either to pleasure or ostentation, originates from pride. Men wish to draw the eyes of the world upon their persons, their houses, their equipages and retinue. Whatever be the expence of supporting a splendid appearance, it must be incurred. For this, debts are contracted and never paid; or paid reluctantly, and with unjust deduction. For this, the alms due to the poor are withheld, and every expence conducive to the public good, and indeed to the real welfare of the owners, is refused.

‘ But the true Christian cannot conform to such folly and injustice. His ambition leads him not to place his happiness in pomp and vanity, in pleasing the eyes of men, but in doing that which is right in the sight of God. He knows that, instead of luxury, he is to practise self-denial, abstinence, alms-giving, humility. He is not to be a lover of pleasure, more than a lover of God.

‘ The man of the world is always in pursuit of fashionable amusement. Public places of gay resort are the temples in which he offers his sacrifice, and pays his adoration. All his time is consumed in the hurry and confusion of dissipating delights. But the Christian is obliged to spend many of his hours in prayer and meditation, in which indeed he finds more satisfaction than a giddy round of unceasing diversions can afford to the voluptuary.

‘ The man of the world glories in the character of a vicious man of pleasure, provided that you allow that his vices are such as become a man of spirit and fashion. Such the world denominates adultery, fornication, gaming, and excess in wine. But



the Christian is taught to abstain not only from all evil, but also from all appearance of evil.

‘ The man of the world gives way to the most unbounded ambition. If he can raise himself to high rank and fashion by any means, by assisting and maintaining falsehood with audacity, by oppressing modest merit, and overbearing all opposition, the world will admire him as a great man, and he will plume himself on his own wonderful abilities. But the Christian is taught to fix his thoughts on higher things than the honours of this world; and though he refuse not worldly honours, when they can be acquired by virtue, yet he scorns to supplant another, or to rise one step by violating Christian charity.

‘ The man of the world is very intent on the important business of decorating his person, and more anxious to accommodate his dress with nice exactness, to the laws of fashion, than to observe any rule either of religion or morality. What delight he takes in contemplating his poor frail body, after he has adorned his hair, and clothed himself in the colour and shape dictated by the mode! As he admires himself, so he is admired by the world, a model of grace and decorum. But the Christian is more studious to adorn the inner man, with religious sentiment, social virtues, and useful knowledge, than to deck a body which is tending every day to corruption, and which, compared to the soul, is but a casket to the jewel. He takes care indeed to be clean and decent, and to give no offence by external singularity; but he does not doat on his limbs and features, nor the cloth that covers him, like the empty, effeminate, self-admiring man of fashion.

‘ The man of the world values himself on what he calls his *honour*. And what is this honour? It is not piety, it is not chastity, it is not temperance; for the professed men of honour pride themselves in breaking down all the restraints which these virtues would establish. His honour is therefore a composition of self love, pride, and anger. How does it display its effects? in a readiness to shed the blood of the first man that shall dare to give an affront. Duelling is a practice forbidden by the laws of God and man; it originates indeed from the most diabolical pride, and is no less repugnant to true humanity, than to Christianity. But still it is in good repute in this world. The duellist is never ashamed of himself. No, he thinks that to have killed his opponent, or to have endeavoured to kill him, is an honour. To use a familiar expression, it is a feather in his cap as long as he lives, and gains him ready admission and admiration in the gayer circles. A very striking and convincing instance of the propriety of that prohibition of the text, which forbids the Christian to conform to this world!

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‘ And with respect to the character of true gentility and true nobility,

bility, since men are so anxious to be esteemed for these qualities, be assured that there is none so truly noble as the real Christian. Compare the real Christian, with that vain, varnished, imitating character which the world admires, and dignifies with the name of the man of the world, the fine gentleman, and the man of fashion. The true Christian is, in every respect, the true gentleman; for he is really gentle and humane, resigned to God, and beneficent to man. But he who conforms to this world in its fashionable sins, is made up of deceit and dissimulation. He has the semblance of virtues, without the substance. He is a whited sepulchre with rottenness within. He is neither pious to God, nor friendly to man, however high his pretensions to wisdom and benevolence. Himself is his idol, and to this he sacrifices in every action of his life. *In the last days, men shall be lovers of their own selves; lovers of pleasures, more than lovers of God; and shall seek their own, not the things of Jesus Christ. These are the servants of corruption; for, when a man is overcome of the same, he is brought into bondage.* Short-sighted and narrow in his sentiments, he who thinks of nothing but this world, and excludes himself from a better; though his fellow-creatures, short-sighted as himself, admire him, he is, in the sight of God, an object of pity and indignation. And how will the world, to which he devoted himself, reward him? in his life, with unsatisfactory enjoyment, and at his death, with infamy or oblivion. But the righteous shall be had in everlasting remembrance; for it must be acknowledged, that the world, ill judging as it is while men are alive, usually bestows fame and infamy on the defunct with little partiality.

We are not of opinion, with the courtly divine at St. James', that 'the place vulgarly called hell ought not to be mentioned in a polite company;' but there certainly are some topics which ought not to be too minutely dwelt upon in a mixed congregation. The following passages, for instance, we apprehend, would probably force the ladies to hold their fans to their eyes, and might certainly have been more delicately expressed;

'The most intemperate and indecent indulgences are palliated, if not praised, as youthful sallies and harmless frolics. Fornication, seduction, and adultery, are become so common, as to be committed, and talked of by many, not only without fear or shame, but with a perverse ambition to be distinguished as shining characters in the regions of gallantry.'

'He will, indeed, like all human creatures who possess human passions in their natural strength, feel tendencies to sensual indul-

gences; but he will differ in this from the profligate worldling, that he will indulge himself only in lawful and regular methods. If he has not the command of concupiscence, he will enter into the state of matrimony, and live in innocence and mutual love. *Marriage is honourable in all, saith the apostle, and the bed undefiled.*

‘And here I cannot help animadverting on the unlawfulness of living in a state of vicious celibacy, and the wickedness of justifying, as is now too common, a life of concubinage. The world justifies what it too often practises; but religion, good order, and good morals, reprobate every other union of the sexes, but that of marriage. To be conformed to the world, so far as to despise or violate that sacred engagement, is to give up all pretensions to the purity which God will require.’

We are sorry that Dr. Knox, in his Advertisement and Preface, should have dipped his pen in the gall of controversy. Sectaries should be either confuted or not noticed at all—since declaiming against them only makes them of consequence. With still greater concern we find such a man as Dr. Knox appearing, in his second Preface, to countenance the truly absurd and fanatical opinion, ‘that belief in the doctrines of Christianity is not produced in the mind by the common operations of the human understanding; and consequently, that faith and reason can have no connexion.’ This is a doctrine, in our opinion, highly dangerous to Christianity, which in that case would be banished without reprieve to—

‘The mad neighbourhood of mad Moorfields.’

We trust, indeed, that Dr. Knox does not mean to enforce the principle in the above extent, since, when a sensible man lends his support to such nonsense, it involuntarily excites a suspicion, either that he has not exerted properly *his reason* in this instance, or that he has sacrificed his reason to his complaisance.

*The Works of the Right Rev. Jonathan Shipley, D. D. Lord Bishop of St. Asaph. 2 Vols. 8vo. 10s. Boards. Cadell. 1792.*

WE learn from an Advertisement of the Editor, that the earnest solicitation of many nearly connected with the author, has occasioned the production of the volumes before us. Concerning them he thinks it also right to declare, that though he has no reason to believe any part of them now first appearing in print, was originally intended for public inspection, yet he has neither presumed to make, nor admit, any alterations in them. Inaccuracies, he adds, will doubtless occur;



occur; yet he trusts that the contents, upon the whole, will not be found to derogate from that purity of style, liberality of sentiment, and genuine public spirit, which have ever so eminently distinguished Dr. Shipley's performances.

Cherishing a veneration for this excellent prelate, as every one must that knew him, it was not without considerable expectations that we commenced the perusal of his works; nor, high as our expectations were raised, have we found them in the least disappointed.

Of these volumes, the former contains sixteen Sermons: the latter, four Charges; a Speech in the House of Lords in favour of Literary Property; another, on the Bill for Repealing the Penal Laws against Protestant Dissenters; a Republication of the Speech on the Massachusetts Charter Bill; with three occasional Sermons.

The Discourses, of which the first volume consists, are founded on the texts which follow: 1. Cor. x. 31. — Heb. i. 1, 2. — Psalm l. 21. — Gen. xlv. 1. — Luke xvi. 8. — Psal. cvii. 43. — Gal. v. 13. — Psal. xxxvii. 7. — xix. 12, 13. — Hosea vi. 3. — Rom. xiv. 17. — Matt. v. 3 — vi. 31, 32. — James iii. 13. — Colos. iii. 13. — Eccles. viii. 11. And as these afford some of the most important topics, so are they discussed in a very interesting manner. Every where rational and candid, the pious author brings forward the great principles of moral obedience as the aim and end of religion, natural and revealed. To this he considers the unsophisticated doctrines of both as essentially subservient; and accurately states their connection and use. — To exemplify this account, instances out of every Discourse might be brought. A few will, however, suffice.

Having, in Sermon the second, undertaken to evince the necessity of some divine revelation, and that the Christian has a right to be considered with attention; he observes,

‘ Nothing but the credit and authority of a divine revelation could establish a uniform rule of moral virtue among mankind. That there is a God, is, by the nature of the question, an acknowledged principle among those who dispute whether he has made any discovery of his will: and the attributes of wisdom, justice, goodness, and providence, employed in that idea, oblige us to conclude he is concerned for the happiness of his creatures, and has made a suitable provision for it; and it is a consequence, arising hence, that the happiness and perfection of every creature must consist in acting according to the will and intention of the Creator. His will is the proper law of every being throughout his dominion; and, to a free and intelligent being, this will must be published, be open to his notice, lie before him as a rule, and be recommended, by suitable motives, to his observance. Now,

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it is evident that both the public and private happiness of mankind depend on their conduct towards one another; in other words, on a mutual practice of moral virtue. We must therefore conclude, that it is the will of God that these virtues should obtain, in general, observance, and, consequently, they must be proposed to the general notice of men, and enforced by motives sufficient to induce their practice. That a divine revelation is both the fullest and most compendious provision to direct men to the knowledge of that rule, and the most effectual to engage and unite them in the observance of it, is apparent.'

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' We may fairly presume that human reason has been the same in all former ages that it is now. From this concession, we think it may be proved that natural reason could not be such a direction to moral virtue, and consequently such a provision for the happiness of mankind, as the wisdom and goodness of God obliges us to believe he designed for us. For, admitting that some thoughtful persons, of great attention and improvements, might collect as exact and useful a system of moral duties as could be imagined; yet, unless we could find an expedient to give their conclusions the authority of a general rule, we have proceeded only for the direction of these few; while the rest of the world, who have neither leisure nor abilities for these speculations, are left to wander in the dark, without any guide and measure of duty. And when we consider the weakness and confusion of vulgar capacities, how unequal they are to abstract enquiries, how irresistibly the various lusts and passions of men will interpose, darken the little light they have, corrupt their judgment, and persuade each to accommodate his rule to their suggestions; what can we expect in the result of this scheme but an utter confusion of all morality?

' And since the happiness of men in this life depends not only on each person's own conduct, but on that of others too, even the few wise themselves would find their felicity but ill secured upon this hypothesis; and the general event must be all the misery that folly and passion, let loose upon the world, would naturally produce. It, indeed, the weak, the ignorant, the passionate, would submit to the wise and thoughtful, we might hope for some remedy to those confusions; but what provision is made for this? The state of nature contended for, supposes all men equal and independent; none has any right to over-rule the sentiments and persuasions of another; but every man is to think for himself, form his own rule of action, and judge of his own interests.'

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' If men had no passions, or no satisfaction in gratifying them, the reason of the wise might hope for some attention and authority. But the fact is quite otherwise, Men are led by strong appetites

petites to vicious pleasures and interests, which obscure the evidence, and over-rule the convictions of truth. Even the wise themselves are not secure from their delusion; and how much more must they prevail among the weak and thoughtless? And, if even the arguments of religion are often found too weak, how irresistibly would they bear down the mere persuasions of philosophy? We do not say that justice, temperance, and other moral virtues, may not be proved, to sober and dispassionate reason, to be the proper interest and duty of man. They certainly are so; and when viewed with a clear and impartial eye, and in a proper light, must appear to be so. But we say, that it is vain to expect that the generality of men will ever be governed by sober and dispassionate reason; and, therefore, a scheme, whose success depends upon so groundless a supposition, must be given up as chimerical. If every man were left to collect his own rule of action, without the awe or direction of any authority, pleasure would be one man's reason, and avarice another's; every one's governing passion would be his reason.

Such are the reasons to whose conduct mankind must be left, if we take away the light and authority of a revelation. And if we would argue justly upon the case before us, we must consider what sort of morality these reasons would produce. Consider human reason, then, as it is in fact, modified by the various disabilities, passions, and prejudices which will ever prevail among the greater part of mankind. Consider every man left, without rule or guide, in this wild, disconcerted state, to search out truth and happiness by his own collections, and what distractions and perplexities must they run into; what dissonant, interfering schemes of morality must be produced? how irreconcilable to each other, how inconsistent with public, and consequently with private happiness? With this view before us, can we imagine any thing so desirable, so suitable to the wants of human nature, as that God should interpose; by an authoritative declaration of his will, enlighten the darkness, and compose the dissensions of men, and unite them under a rule of action, which the character of the Author must recommend to universal reverence and submission? Even he who transgressed such a direction, must confess his own folly, and still acknowledge the law to be holy, and just, and good.

In short, if the social happiness of mankind depends on a general practice of moral virtue; if this can never obtain but by a general acknowledgment of some common rule; if no such rule could ever prevail but by the prescription of some authority to which all would submit; and if the authority of God alone could effectually engage such a submission, his goodness will oblige us to conclude that he would signify his will, and not suffer his creatures to want such a necessary provision for their happiness. Un-



der this supposition, what a different face of things appears to us! How effectually is every disorder calmed, ignorance enlightened, and every passion brought into subjection by the authority of infinite wisdom, justice, and power!

‘ So far as the conduct of a voluntary agent can be influenced by the most venerable direction, and the most powerful motives of action, we have here the utmost provision that can be made, or even conceived, for the order, virtue, and happiness of mankind. We have therefore reason to bless God, who has called us to the knowledge of his will, by a pure and holy revelation derived down to us through a long succession of ages, and at last completed in its full light and perfection by the gospel of Jesus Christ. A rule worthy the wisdom of its Author, fitted for the direction of every relation, office, or condition of life, and equally conducive to the happiness of all. The prince is here taught how to govern, and the subject how to obey. The rich and the powerful are prescribed those virtues which will procure them honour and esteem; and the poor, such returns of gratitude as will secure to them favour, support, and protection. The insolence of the one and the envy of the other, every provoking and disquieting passion, are put under discipline and restraint; and the various ranks and orders of men are enjoined such a mutual exchange of services, as will endear them to each other, and spread cheerfulness and pleasure through human society. And to the whole system of these beneficial duties we are engaged by all the motives that can be offered to the reason, or influence the hopes and fears of an intelligent nature.’

These passages have been cited, not because they exhibit the author to more advantage than others; but from their containing an antidote to, what is called, the philosophy of the times; and, in particular, a contrast to the opinions of the WISE MEN of *France*; who, after taking from Revelation the morality of their legislative system, reject the only sanctions competent to give it effect.

The second volume opens with a Charge of the Bishop at his first Visitation, which in every regard reflects honour upon him. The views displayed in it of the clerical character are highly interesting, and the advice offered to the clergy such as, if followed, must secure them respect.

The subject of the next Charge, delivered in 1778, originated in the disputes then subsisting, concerning the articles of our church, and those sacred rights of conscience which all men are very ready to claim, and too unwilling to grant. The ground upon which his lordship places the defence of our establishment, is of all others the most tenable, and best fitted to defend it; at the same time the liberality shewn towards

those who dissent, is equally a proof of his benevolence and wisdom.

The third Charge, delivered in 1788, takes such notice of the melancholy situation in which public affairs then were, and treats them in such a religious turn of thought, as is admirably suited to the clerical profession. This address is of considerable length, and abounds with a variety of manly and pertinent observations on the nature of government itself, and the duties of both governors and governed. One passage, out of many, we cannot but produce :

‘ To require passive obedience of Britons, is to require a formal renunciation of all their old habits and principles ; of their rights, their liberties, and their senses. If it be asked, what then is the just and true security of a good prince ? I answer, the laws of his country ; and the love of his people. The art of preventing insurrections and rebellions, is not to take from the people the power to resist ; but to make it their interest to obey. Unnumbered monarchs have mined themselves and their posterity by enlarging their prerogative ; but none was ever dethroned for the wisdom and justice of his government.’

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‘ Righteousness and mercy ; or, in the modern use of language, justice, and benevolence, are so far from being fit to be excluded from the cabinets of princes, that good government is nothing else but the full exercise and display of those sovereign virtues. They contain in themselves the very art and mystery of true policy. They are not beneath the attention of the greatest monarchs ; since God himself does not disdain to use them in the government of the world. And all the ministerial arts and refinements which lead through the crooked paths of policy, falsely so called ; are a sort of unwise cunning, that leads only to guilt and disgrace ; and to cheat, and betray the people it was their duty to protect. Let it be allowed me to mention one instance of this false policy with a becoming dread and abhorrence ; the art of government by a corrupt influence and bribery. Perhaps human nature does not afford a stronger instance of the power of habit to make men do wrong. It is unnecessary, and improper for me to say, how long this practice has prevailed ; and how far it has extended in our own country. There is a decency attending our profession that justly restrains us from provoking passions and enmities by personal censures ; but there is also a dignity in truth, which ought to embolden us to inform the greatest of their duty. It is the fault of the people in all countries to be credulous and generous : and to place a too unsuspecting confidence in their rulers ; from whence it has happened, that in most nations, except our own, the appearance, or name of freedom is hardly to be met with.

with. But if any thing upon earth is sacred, it is the rights which a people have expressly reserved to themselves; after trusting every thing else to the discretion of their rulers. Such, with us, is the security of our persons; a trial by known laws and unprejudiced judges; and, above all, the independency of parliament; especially of your own representatives. To undermine these rights, and to corrupt these representatives, is to deprive us of all that is valuable in our free government; and to ruin the very essence of our constitution. Under the appearance and expensive forms of limited monarchy, it subjects us, in effect, to arbitrary will. It mocks men with the image of liberty, while it slips on their fetters, and rivets them fast.

‘Every man who has a heart to feel, or eyes to see, must perceive the injustice, the ingratitude, the breach of trust, and the pure consummate iniquity of this corrupt influence. Every act of government in such circumstances becomes an act of fraud and dishonesty; and the evil is not the less, by assuming the appearance of law and liberty. But the worst of all is, the general profligacy of character, which must necessarily be introduced, by making honours and titles, and offices, the reward of betraying our country. Honesty and integrity are an immediate disqualification for any employment of trust, or profit. Pursue the consequences of this sort of administration in your own minds, and see what at last it must produce. The true end of government is to make men better and happier; the plain and visible end of corruption, is to make them worthless and miserable; and a better expedient for that purpose has never yet been invented. This, at least, I may presume to say is a species of government which is not of divine appointment.’

The fourth Charge, in 1782, has a similar relation to public matters, and the conduct of the clergy in reference to them. It may be considered as a sequel to the third, and is animated by the same spirit.

The Speeches, now first published, and particularly that on the Bill for repealing the Penal Laws against Protestant Dissenters, do his lordship infinite honour: but having extended this article to a considerable length, we must content ourselves with a general reference to them; and to our Review, for an account of what is republished.

To the first volume is prefixed a likeness of the author, painted by sir Joshua Reynolds, and well engraved by Trotter. Of the original, may be truly said, what lord Orrery hath said of archbishop Herring:—‘He was what a bishop ought to be, and is, I doubt not, where all bishops ought to be. Honour and reverence will attend his name, while this world lasts; happiness and glory will remain with his spirit for ever.’



*Travels in India, during the Years 1780, 1781, 1782, and 1783. By W. Hodges, R. A. 4to. 1l. 1s. Boards. Edwards. 1793.*

THE pencil is, in our opinion, never more happily employed than in delineating the scenery, the customs, the arts of foreign countries. Verbal description, if unaccompanied by the illustrations which the arts of designing are capable of affording, can give but a very imperfect idea of sensible objects. In this view literature and the arts mutually assist each other—The pen of the writer can record facts, but the appearance of a country, the hand of the painter only can satisfactorily describe.

When an artist of eminence, therefore, communicates to the public his observations on a country so curious as Hindostan, and accompanies them with a collection of fine engravings, illustrative of the scenes which he describes, the attention of all persons of taste will naturally be excited, and such a work we doubt not would be favourably received; even if there had not previously existed that dearth of information which we cannot but lament concerning India, and even if we were less interested than we are in the fate of that country.

The *Travels* before us embrace a period of more than three years, in the course of which our author visited the most important places in India, which are within the reach of European curiosity; among these it is only necessary to mention Madras, Calcutta, Bauglepoor, Mongheir, Chandernagore, Patna, Benares, Chunar, Alhadabad, Cawnpoor, Lucknow, Agra, Gwalior, &c. &c.

Besides the narrative of the journey, the work also contains some original information concerning the affairs of Benares, and the rebellion of Cheyt Sing; a dissertation on the ancient models of architecture, particularly the oriental; and many judicious remarks on the state of the arts in India.

The following short observations on the general appearance of the country, can scarcely fail to present a new and agreeable picture to the mind of the English reader.

From Calcutta to Mongheir the face of the country is extremely varied. Bengal however to the entrance into the province of Bahar, is almost a perfect flat, or the rise is so gentle as not to be perceived. The soil is rich, consisting chiefly of a black earth, intermixt with fine sand. From Rajenaha it assumes a different character; hills are seen rising in many parts into mountains, and covered with immense forests of timber: the soil here is also more arid, and the air drier, than in the lower parts of Bengal: the heat in the months of March, April, and May, is immoderate; and,  
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until it becomes tempered by the rains that constantly fall in June and July, it is dreadful to the bearers of the pallankeens to travel in the middle of the day : the dust and heat are then, indeed, so intolerable, that they are frequently under the necessity of putting down their burthens and sheltering themselves beneath the shade of the banyan trees, many of which are found on the road, particularly by the side of wells, or some little choultry on the borders of a tank ; the numbers of these rural accommodations for travellers reflect the highest credit on the care of the old Hindoo and Moorish governments. It is particularly mentioned in the life of the emperor Shere Shah, that, although a usurper who obtained the empire by the most atrocious acts, he paid the most humane attention to the comforts and accommodations of his people, he caused wells to be dug at every cois, (or two miles) and trees to be planted on the road side. At many of these wells have I halted in my journies; they are, in general, from ten to fourteen feet in diameter and lined with stone : the masonry excellent; and they are raised from the surface of the ground by a little wall two feet high. I should have remarked that, throughout Bengal and Bahar, the water is excellent. It is extremely pleasant to observe the variety of travellers that are to be met with on the road ; either passing along in groups, under the shade of some spreading tree, by the side of the wells or tanks. In one part may be seen the native soldiers, their half pikes sticking by their side, and their shields lying by them, with their sabres and matchlocks ; in another part is, perhaps, a company of merchants, engaged in calculation, or of devotees in the act of social worship; and in another, the common Hindoo pallankeen bearers baking their bread. This operation is performed in an easy and expeditious manner by these people : they make a small hole in the earth of about a foot in diameter, in which they light a fire, and on the top of the fire they place a flat iron plate, which they always carry with them, and which they support with stones; they mix their flower with a little water, and bake their cakes, which are soon dressed, are very wholesome, and I think not unpalatable. on the whole, I must say, that this simplicity and primitive appearance of these groups delighted me.'

The scenery by water is scarcely less striking.

' From Mongheir I embarked, and returned by water to Calcutta ; and here I had an opportunity of observing a series of scenery perfectly new ; the different boats of the country, and the varied shews of the Ganges. This immense current of water suggests rather the idea of an ocean than of a river, the general breadth of it being from two to five miles, and in some places more. The largest boats sailing up or passing down, appear, when in the middle of the stream, as mere points, and the eastern shore  
only

only as a dark line marking the horizon. The rivers I have seen in Europe, even the Rhine, appear as rivulets in comparison of this enormous mass of water. I do not know a more pleasant amusement than sailing down the Ganges in the warm season: the air, passing over the great reaches of the river many miles in length, is so tempered as to feel delightfully refreshing. After sun set the boats are generally moored close to the banks, where the shore is bold, and near a gunge or market, for the accommodation of the people. It is common, on the banks of the river, to see small Hindoo temples, with gauts or passages, and flights of steps to the river. In the mornings, at or after sun-rise, the women bathe in the river; and the younger part, in particular, continue a considerable time in the water, sporting or playing like Nairs or Syrens. To a painter's mind, the fine antique figures never fail to present themselves, when he observes a beautiful female form ascending these steps from the river, with wet drapery, which perfectly displays the whole person, and with vases on their heads, carrying water to the temples. A sight no less novel or extraordinary, is the Bramins at their oraisons; perfectly abstracted, for the time, to every passing object, however attractive. These devotees are generally naked, except a small piece of drapery round the middle. A surprising spirit of cleanliness is to be observed among the Hindoos: the streets of their villages are commonly swept and watered, and sand is frequently strewed before the doors of the houses. The simplicity, and perfectly modest character of the Hindoo women, cannot but arrest the attention of a stranger. With downcast eye, and equal step, they proceed along, and scarcely turn to the right or to the left to observe a foreigner as he passes, however new or singular his appearance. The men are no less remarkable for their hospitality, and are constantly attentive to accommodate the traveller in his wants. During the whole of the journey in my pallankeen, whatever I wanted, as boiling water for my tea, milk, eggs, &c. &c. I never met with imposition or delay, but always experienced an uncommon readiness to oblige, and that accompanied with manners the most simple and accommodating. In perfect opposition is the mussulman character;—haughty, not to say insolent; irritable, and ferocious. I beg, however, to be understood of the lower classes; for a Moorish gentleman may be considered as a perfect model of a well bred man. The Hindoos are chiefly husbandmen; manufacturers, and merchants, except two tribes—the Rajapoots, who are military, and the Bramins, who are ecclesiastics. The mussulmans may be classed as entirely military, as few of them exercise any other employment, except collecting the revenues, which under the Moorish governments have been always done by military force.



The following description of the horrid ceremony of a widow devoting herself on the pile of her husband, is valuable, as it comes from an eye-witness.

The person whom I saw was of the Bhyse (merchant) tribe or cast; a class of people we should naturally suppose exempt from the high and impetuous pride of rank, and in whom the natural desire to preserve life should in general predominate, undiverted from its proper course by a prospect of posthumous fame. I may add, that these motives are greatly strengthened by the exemption of this class from that infamy with which the refusal is inevitably branded in their superiors. Upon my repairing to the spot, on the banks of the river, where the ceremony was to take place, I found the body of the man on a bier, and covered with linen, already brought down and laid at the edge of the river. At this time, about ten in the morning, only a few people were assembled, who appeared destitute of feeling at the catastrophe that was to take place; I may even say that they displayed the most perfect apathy and indifference. After waiting a considerable time, the wife appeared, attended by the Bramins, and music, with some few relations. The procession was slow and solemn; the victim moved with a steady and firm step; and apparently with a perfect composure of countenance, approached close to the body of her husband, where for some time they halted. She then addressed those who were near her with composure, and without the least trepidation of voice or change of countenance. She held in her left hand a cocoa nut, in which was a red colour mixed up, and dipping in it the fore-finger of her right hand, she marked those who were near her, to whom she wished to shew the last act of attention. As at this time I stood close to her, she observed me attentively, and with the colour marked me on the forehead. She might be about twenty-four or twenty-five years of age, a time of life when the bloom of beauty has generally fled the cheek in India; but still she preserved a sufficient share to prove that she must have been handsome: her figure was small, but elegantly turned; and the form of her hands and arms was particularly beautiful. Her dress was a loose robe of white flowing drapery, that extended from her head to the feet. The place of sacrifice was higher up on the bank of the river, a hundred yards or more from the spot where we now stood. The pile was composed of dried branches, leaves, and rushes, with a door on one side, and arched and covered on the top: by the side of the door stood a man with a lighted brand. From the time the woman appeared to the taking up of the body to convey it into the pile, might occupy a space of half an hour, which was employed in prayer with the Bramins, in attentions to those who stood near her, and conversation with her relations. When the body was taken up she followed close to it,

it, attended by the chief Bramin; and when it was deposited in the pile, she bowed to all around her, and entered without speaking. The moment she entered, the door was closed; the fire was put to the combustibles, which instantly flamed, and immense quantities of dried wood and other matters were thrown upon it. This last part of the ceremony was accompanied with the shouts of the multitude, who now became numerous, and the whole seemed a mass of confused rejoicing. For my part I felt myself actuated by very different sentiments: the event that I had been witness to was such, that the minutest circumstance attending it could not be erased from my memory; and when the melancholy which had overwhelmed me was somewhat abated, I made a drawing of the subject, and from a picture since painted, the annexed plate was engraved.'

Our traveller in an excursion in which he accompanied the late Mr. Cleveland, was witness to a curious savage sacrifice.

'The ceremony took place about nine o'clock. Before a small hut, and about six feet from the ground, was raised a kind of altar made of bamboos. The grand sacrifice was preceded by the decollation of a kid and a cock, the heads of which were thrown upon the altar, and there remained: little attention however was paid to this part of the ceremony by any of the party present. An hour or more afterwards, we were apprised that the principal rite was about to be performed, and we repaired in consequence, without loss of time, to the place of rendezvous.

'The people had purchased a fine large buffalo, which they had fattened, and were now dragging with ropes, by the horns, towards the place where the kid and the cock had been already sacrificed. The animal was brought, with much difficulty, to the place of sacrifice, where the chief of the village attended: he was perfectly naked, except a cloth round his middle, and held a large and bright sabre in his hand. The place round the altar was soon crowded with people; men, women, and children attended, and the young men were all perfectly naked. To prevent the escape of the animal, they first ham-stringed him, and then began the dreadful operation. The chief stood on the left side of the animal, and with his sabre striking the upper part of the neck, near to the shoulder, must have given exquisite pain to the poor animal, who expressed it with great violence, by writhing, bellowing, and struggling with those that held him; indeed, their utmost exertions were scarcely sufficient to prevent him from breaking away. This horrid business continued for the space of more than a quarter of an hour, before the spine of the neck was cut through. When the animal fell, the Melchisadeck of the day still continued his work, and it was some time before the head was perfectly separated. Previous to the last stroke, he seemed to

pause, and an universal silence reigned: when this was given, he stood perfectly erect, and, by raising the arm which held the sabre to the utmost extension, seemed to give the signal to the multitude, who rushed in and began scooping up the blood of the animal, which had liberally flowed from him on the ground. This they drank up, mixed as it was with the dust and loam, and besmeared each other with their hands. Bodies of them rushed over bodies, and rolling in confused heaps, they appeared like an assemblage of dæmons or bacchanals in their most frantic moments. The body was next cut to pieces, and devoured; the head, however, was reserved, as those of the kid and the cock: so various are men in their conceptions concerning what may be most acceptable to the Deity. After the completion of this sacrifice, they retired to their several habitations in parties, and began the rejoicing of the day, which, indeed, was devoted to universal revelling and intoxication; and I could have wished for the honour of the fair sex, that these latter excesses had been confined to the men. After the rites of Bacchus had far exceeded the bounds of temperance, those who were capable of sustaining an erect position began dancing, men and women promiscuously; others, in parties, roared out their extravagant joy in such strains, as may be supposed adapted to the present state of performers; and the night concluded with a dead silence."

The Taje Mahell, is perhaps the most elegant monument of oriental architecture, and is thus described by our author.

' To the south-east of the city of Agra is a beautiful monument, raised by the emperor Shah Jehan for his beloved wife Taje Mahell, whose name it bears, and is called, by way of eminence, the Taje Mahell. It now stands two miles from the city, though formerly it joined it. Adjacent to this monument there was a great bazar, or market for the richest manufactures of India, and of foreign countries, composed of six courts, and encompassed with great open porticoes; but scarcely a vestige of this building is now remaining. The Taje Mahel rises immediately from the river, founded on a base of red free-stone, at the extremity of which are octagon pavilions, consisting of three stones each. On the same base are two large buildings, one on either side, and perfectly similar, each crowned with three domes of white marble; the center domes are considerably larger than the others. One of these buildings is a musjiid, or mosque; the other was designed for the repose of any great personage, who might come either on a pilgrimage to the tomb, or to satisfy a well-directed curiosity. On this base of free-stone (having a platform at least of twenty-five feet in length) another rests on white marble of a square form, and which is about fourteen feet high; the angles are octagon,

from



from which rise minarets, or vast columns tapering upwards, having three several galleries running round them, and on the top of each an open pavilion crowned with a dome. These minarets too, I should have remarked, are of white marble, and contain stair-cases which lead to the top. From this magnificent base, like those already described, rises the body of the building, which has a plat-form similar to the above. The plan of this is octagon; the four principal sides opposed to the cardinal points of the compass. In the center of each of the four sides there is raised a vast and pointed arch, like that described in the gate of the tomb of Acbar; and the top above this arch rises considerably higher than the other parts of the building. Those faces of the building which form the octagon on either side the great arches, have two stories of pointed arches, with recesses, and a low ballustrade in front; the spandles above the arches are greatly enriched with different coloured marble inlaid: the heads of the arches within the recesses are likewise most highly enriched in the same manner; within the several arches running round the building are windows, formed by an open fret-work in the solid slab, to give light to the interior of the building. From behind this octagon front, and rising considerably higher, are four octangular pavilions, with domes. From the center of the whole, rising as high as the domes of the pavilions, is a cone, whence springs the great dome, swelling from its base outwards considerably, and with a beautiful curve finishing in the upper point of the cullus, on which rests two balls of copper gilt, one above the other: above the balls is a crescent, from the center of which a spear head terminates the whole. Each face of this building is a counterpart to the other, and all are equally finished.

\* When this building is viewed from the opposite side of the river, it possesses a degree of beauty, from the perfection of the materials and from the excellence of the workmanship, which is only surpassed by its grandeur, extent, and general magnificence. The basest material that enters into this center part of it is white marble, and the ornaments are of various-coloured marbles, in which there is no glitter: the whole together appears like a most perfect pearl on an azure ground. The effect is such as, I confess, I never experienced from any work of art. The fine materials, the beautiful forms, and the symmetry of the whole, with the judicious choice of situation, far surpasses any thing I ever beheld.

\* It was the intention of the royal founder to have erected on the opposite shore a similar building, for his own interment, and to have joined them by a marble bridge. This magnificent idea was frustrated by sickness, and by the subsequent disputes concerning the succession between his sons, and at last by his own imprisonment by Aurungzebe.

The garden, in which the Taje Mahel is situated, is entered from the opposite side, through a large and handsome gate of red free-stone, whence proceeds a large flight of steps into the garden. From the top of the steps the center part of the middle building is viewed through an avenue of cypress and other trees mixed: the avenue is paved with stone; in the middle there are compartments, or beds of flowers, with fountains at equal distances; four of the most magnificent of which are situated about half way up the avenue, and rise from a square base of white marble. These, as well as the others, are supplied by a reservoir without the building, which is filled from the river by pumps. The fountains are yet in tolerable repair; they were played whilst I was there; and the garden is still kept in decent order, the lands allotted for the support of the building not being wholly dismembered from it. The center building is in a perfect state; but all those which surround it bear strong marks of decay. Several Mollahs attend the mosque here at the hours of prayer; and appear the most orderly and decent that I have seen among the Mahomedans; extremely attentive to strangers, and assiduous to shew and explain every part of it. The inside of the great building is of white marble, with many ornaments of flowers beautifully carved. The tomb is in a chamber below, and the body of Taje Mahel lies in a sarcophagus of white marble, under the center of the building. Close to it is a similar one, containing the body of her husband Shah Jehan. These sarcophagi are perfectly similar to those in the tomb of Acbar.

The garden and the surrounding buildings cannot occupy a space more than equal to one half of that of the emperor Acbar, at Secundrii. Tavernier mentions, that he was witness to the beginning and the finishing of this building, which employed upwards of twenty thousand men constantly at work for a term of twenty-two years. The free-stone was obtained in the neighbourhood, but the marble was brought from Kandahar, the eastern province of Persia, by land carriage, a distance of not less than six hundred miles by the road. The expence is said to have amounted to little less than one million sterling.

The Gibraltar of the East cannot fail of being an object of curiosity to all military readers, and the account of its being surprised by colonel Popham is entertaining:

The fort of Gwalior is seated on the top of a considerable mountain, rising from a perfect flat country. To the west are some considerable hills, among which is the pass of Narwah, leading to Ougion, the capital of the Malwah country; at present possessed by Madajee Scindia. The rock on which the fort is situated is on every side perpendicular, either by nature or art. At the north-west end is the citadel and a palace, and a chain of  
seven.

seven gates leading to the town at the foot of the mountain. The town, and indeed the whole base of the mountain, is surrounded by a wall; and the place has been generally considered, by Europeans, as the Gibraltar of the East, as well for its natural situation as for the works that have been constructed for its security. The town is large, and contains some few remains of good houses, and a mosque.

During the time of the Mogul government this place was the state prison, where the obnoxious branches of the royal family were always confined, and where they were allowed, for their amusement, a large menagerie of beasts, such as lions, tigers, &c. On the top of the mountain, I am told, there are considerable cultivated plains, and a good supply of water; insomuch, that a vigilant and active governor might defend it against almost any number of enemies, who could only attack it from below.

This ancient and celebrated fortress is situated in the heart of Hindostan Proper, being about eighty miles to the south of Agra, the ancient capital of the empire, and one hundred and thirty from the nearest part of the Ganges. From Calcutta it is, by the nearest route, upwards of eight hundred miles; nine hundred and ten by the ordinary road; and about two hundred and eighty from the British frontiers. In the ancient division of the empire it is classed in the subah of Agra, and is often mentioned in history as the capital of a district which produced a large revenue. We first read of it in the history of Hindostan, in the year 1008; and, during the two following centuries, it was twice reduced by famine. It is probable that it must, in all ages, have been a military post of the utmost consequence, both from its situation in respect to the capital, and from the peculiarity of its site, which was generally deemed impregnable. With respect to its relative position, it must be considered, that it stands on the principal road, leading from Agra to Malwa, Guzerat, and the Decan; and that near the place where it enters the hilly tract, which advances from Bundelcund, Malwa, and Agimere, to a parallel with the river Jumna, throughout the greatest part of its course. From these circumstances, as well as from its natural and acquired advantages as a fortress, the possession of it was deemed as necessary to the ruling emperors of Hindostan, as Dover Castle might be to the Saxon and Norman kings of England.

On the dismemberment of the Mogul empire, Gwalior appears to have fallen to the lot of a rajah of the Jaut tribe of Hindoos, who assumed the government of the district in which it is immediately situated, under the title of Rana of Gohud or Gohel. Since that period it has changed masters more than once: the Maharattas, whose dominions extend to the neighbourhood of it, having sometimes possessed it, and at other times, the rana; but the means of transfer were always either by famine or treachery.



Gwalior was in the possession of Madajee Scindia in the year 1779; at the close of which year the governor general and council of Bengal concluded an alliance with the rana of Gohd; in consequence of which, four battallions of Seapoys, of five hundred men each, and some pieces of artillery, were sent to his assistance, his district being over-run by the Maharattas, and he himself shut up in his fortress of Gohd. The grand object of this alliance was to penetrate into Scindia's country, and finally to draw him from the western side of India, where he then was, attending the motions of general Goddard, who was employed in the reduction of Guzerat. In adopting this measure, the idea of Mr. Hastings was, that when Scindia found his own dominions in danger, he would detach himself from the confederacy, of which he was the principal member, and thus leave matters open for an accommodation with the court of Poonah, the principal seat of the Maharatta government; and the event was answerable to this expectation. Major, now colonel Popham, was appointed to the command of this little army, sent to the rana's assistance, and was very successful, as well in clearing the country of the enemy, as in expelling them from one of their most valuable districts, and keeping possession of it. Mr. Hastings, who justly concluded that the capture of Gwalior, if practicable, would not only open the way into Scindia's country, but would also add to the reputation of the British arms, in a degree much beyond the risque and expence of the undertaking, repeatedly expressed his opinion to major Popham, together with a wish that it might be attempted; and founding his hopes of success on the confidence that the garrison would probably have in the natural strength of the place, it was determined that it should be attacked. As the success, therefore, of this enterprise is only generally known, I have added the following account of the manner of obtaining possession of it, from a letter written by captain Jonathan Scott, at that time Persian interpreter to major Popham, to his brother, major John Scott, who has obligingly permitted the insertion of it in this work:

The fortress of Gwalior stands on a vast rock of about four miles in length; but narrow, and of unequal breadth, and nearly flat on the top. The sides are so steep as to appear almost perpendicular in every part; for where it was not naturally so, it has been scraped away; and the height, from the plain below, is from two hundred to three hundred feet. The rampart conforms to the edge of the precipice all round, and the only entrance is by steps running up the side of the rock, defended in the side next the country by a wall and bastions, and farther guarded by seven stone gate-ways, at certain distances from each other. The area within is full of noble buildings, reservoirs of water, wells, and cultivated land; so that it is really a little district in itself. At the

the north-west foot of the mountain is the town, pretty large, well built, the houses all of stone. To have besieged this place would have been vain; for nothing but a surprise or blockade could have carried it.

A tribe of banditti, from the district of the rana, had been accustomed to rob about this town, and once in the dead of night had climbed up the rock, and got into the fort. This intelligence they had communicated to the rana, who often thought of availing himself of it, but was fearful of undertaking an enterprise of such moment with his own troops. At length he informed major Popham of it, who sent a party of the robbers to conduct some of his own spies to the spot: they accordingly climbed up in the night, and found that the guards generally went to sleep after their rounds. Major Popham now ordered ladders to be made, but with so much secrecy, that, until the night of the surprise, only myself and a few others knew of it.

On the 3d of August, in the evening, a party was ordered to be in readiness to march, under the command of captain William Bruce; and major Popham put himself at the head of two battalions, which were immediately to follow the storming party. To prevent, as much as possible, any noise in approaching or ascending the rock, a kind of shoes, of woollen cloth, were made for the Seapoys, and stuffed with cotton. At eleven o'clock the whole detachment moved from the camp at Reypoor, eight miles from Gwalior, through unfrequented paths, and reached it a little before day-break. Just as captain Bruce arrived at the foot of the rock, he saw the lights which accompanied the rounds moving along the ramparts, and heard the centinels cough (the mode of signifying that all is well in an Indian camp or garrison), which might have damped the spirits of many men, but served only to inspire him with more confidence, as the moment for action, that is, the interval between the passing of the rounds was now ascertained; accordingly, when the lights were gone, the wooden ladders were placed against the rock, and one of the robbers first mounted, and returned with an account that the guard was retired to sleep. Lieutenant Cameron, our engineer, next mounted, and tied a rope ladder to the battlement of the wall; this kind of ladder being the only one adapted to the purpose of scaling the wall in a body (the wooden ones only serving to ascend the crag of the rock, and to assist in fixing the rope-ladder). When all was ready, captain Bruce, with twenty Seapoy grenadiers, assembled without being discovered, and squatted down under the parapet; but, before a reinforcement arrived, three of the party had so little recollection as to fire on some of the garrison, who happened to be lying asleep near them; this had nearly ruined the whole plan: the garrison were of course alarmed, and ran in great numbers towards the place; but, ignorant of the strength of the

assailants (as the men fired on had been killed outright), they suffered themselves to be stopped by the warm fire kept up by the small party of grenadiers; until major Popham himself, with a considerable reinforcement, came to their aid. The garrison then retreated to the inner buildings, and discharged a few rockets, but soon afterwards retreated precipitately through the gate; while the principal officers, thus deserted, assembled together in one house, and hung out a white flag. Major Popham sent an officer to give them assurance of quarter and protection; and thus, in the space of two hours, this important and astonishing fortress was completely in our possession: we had only twenty men wounded, and none killed. On the side of the enemy, Bapogee, the governor, was killed, and most of the principal officers were wounded.

The plates are fourteen in number, and are executed in a very superior style. They represent, 1. the Pagoda at Tanjore, 2. Calcutta, 3. the Pass at Sicri Gully, 4. a Zananah, 5. the Banyan Tree, 6. Mussulman Woman, &c. 7. a Peasant Woman of Hindostan and a Scapoy, 8. a curious Column, 9. Procession of a Widow to sacrifice on her Husband's Funeral Pile, 10. Bidjegur, 11. Palace at Lucknow, 12. Agra, 13. Molhah and Mussulman Women, 14. Gwalior.

It is but justice to add, that there has been apparently no expence spared in rendering this an elegant publication; since even the letter-press is extremely beautiful. To sum up indeed our opinion in few words—the matter is interesting and entertaining, the style is easy and agreeable, and the engravings appropriate and excellent.

## MONTHLY CATALOGUE.

### P O L I T I C A L.

*An authentic Copy of the new Plan of the French Constitution, as presented to the National Convention, by the Committee of Constitution. To which is prefixed, the Speech of M. Condorcet, on Friday, Feb. 15, 1793. 8vo. 2s. 6d. Debrett. 1793.*

THE introductory speech of M. Condorcet relates entirely to the difficulties of forming a plan of legislation, and to the objects pursued by the committee in constructing the new constitution of France. In respect of the present plan, it is impossible to give any abridged and adequate account of what can be sufficiently comprehended only by a particular detail. The principles on which it is avowedly erected are the sovereignty of the people, the equality of mankind, and the unity of the republic. From recent events, however, there is strong reason to presume, that the consti-



constitution of the infant republic, amidst all its boasted stability, will prove of transient duration.

*A Discourse on the Advantages which accrue to this Country from the intimate Connexion which subsists between the several Ranks and Orders in Society.* By Eirenophitos. 8vo. 1s. Richardson. 1793.

This Discourse, which is said to have been published at the solicitation of some of the author's friends, was preached on the 10th of June, 1792; but where, we are not informed. The text is taken from Mark, ch. ix. v. 50. 'Have peace one with another.' The author observes, that the bonds of attachment and regard between the different ranks of mankind, rest on a more firm basis, and are more generally diffused through all the departments of life in Great Britain, than in the other countries of Europe: that the law of England makes no distinction of persons; and that the offices in church and state are equally open to all ranks of people. From these, and similar observations, the preacher exhorts his hearers to unanimity, contentment, and a careful practice of the religious and social virtues; which, with a perseverance in faith, will secure not only their temporal but eternal interests.

*The Remonstrance moved in the House of Commons, Feb. 21. 1793, against a War with France.* By C. Grey, Esq. 8vo. 6d. Ridgway. 1793.

This Remonstrance contains the arguments advanced by Mr. Grey on the subject of a war with France; and affords an excellent and comprehensive view of the ruinous tendency of that measure.

*War with France! or, who pays the Reckoning? In an Appeal to the People of England.* 8vo. 6d. Ridgway. 1793.

It was lately declared by the national convention, that they would appeal to the people of England against the prosecution of the present war. They have not yet formally carried that declaration into effect; but the author of this pamphlet seems determined to anticipate their intention. He advances many forcible arguments against the war; and to give them additional energy, he affirms that the French have nothing so much at heart as to promote the real interests of Great Britain.

*The Loyal Subject, or Republican Principles brought to the Test: try'd, cast, and condemn'd by the Law of God.* By the Rev. R. Munn. 4to. 1s. Young, Wapping. 1793.

Loyalty is the mode, and every one will wear it now. It is not every one however can adorn the dress; and we will leave our author to 'weather the storm' as well as he is able. It comes probably

bably from the neighbourhood of Wapping; but from the title, it seemed rather calculated for the meridian of the hulks.

*A Letter to the Right Hon. William Wyndham, Member for Norwich, upon the present Election Judicature.* 8vo. 6d. Debrett. 1793.

As the present mode of election judicature is liable to great retardment, from the frequent non-attendance of members on the days appointed for ballot; this author proposes that a particular court should be instituted in Westminster-hall for the purpose; and he recommends to Mr. Wyndham the patronage of such a scheme.

*The Right in the West India Merchants to a double Monopoly of the Sugar Market of Great Britain, and the Expedience of all Monopolies examined.* 8vo. 1s. 6d. sewed. Debrett. 1793.

A proposal suggested by the East India company, of reducing the price of sugars by the importation of that commodity from their settlements, has excited the jealousy of the West India planters, who, in consequence, endeavour to assert a monopoly of the sugar trade, upon the foundation of their being colonies, entitled to the protection of the parent state. The author of the present pamphlet denies the validity of such an inference, upon the principle that the planters cannot justly be entitled to greater privileges than are consistent with the reciprocal interests of both parties. Such is the subject of controversy agitated in the pamphlet now before us. Were the question to be determined entirely by the inclination of the consumers of sugar, an importation from the East Indies, at least to a certain quantity, would doubtless be generally approved; but as the decision involves some political considerations, of national importance, the deliberation of government is requisite for adjusting the contradictory claims of the rival parties.

*Observations on the Effects of the Coal Duty upon the remote and thinly-peopled Coasts of Britain; tending to show, that if it were there removed, the Industry of the People would be excited, the Prosperity of the Country promoted, and the Amount of the Revenue augmented to an astonishing Degree.* By J. Anderson, LL. D. F. R. S. F. A. S. S. &c. &c. 6d. Edinburgh, Printed for the Author. 1792.

The pernicious effects of the coal-tax in remote parts of the country have been repeatedly asserted by men of observation in every quarter of the island. The very intelligent author now before us confirms this remark; and evinces, from a comparison of the state of the inhabitants in different places, that the prosperity of the people, and consequently their capacity of contributing to the public revenue, depends in a remarkable degree upon the cheapness of coals, so necessary in various manufactures. The object is

highly

highly worthy the most serious attention of the legislature; and there is reason to expect that this great error in political œconomy will soon be abolished.

*Three Letters addressed to a Friend in India, by a Proprietor. Principally on the Subject of importing Bengal Sugars into England. 8vo. 1s. Debrett. 1793.*

These Letters relate chiefly to the subject of importing Bengal sugars into England. The author has recourse to calculations, apparently accurate, respecting the profit which the East India company would derive from that branch of commerce; but he is an avowed enemy to a trade which would so much affect the interests of the West India planters.

*A Letter to the Rev. Christopher Wyvill, late Chairman of the late Committee of Association of the County of York, on his Defence of Dr. Price. By a Yorkshire Freeholder. 8vo. 1s. Printed for the Author. 1793.*

The Yorkshire freeholder is no improper companion for the 'Welsh.' His address to Mr. Wyvill is able, judicious, and well managed. His ridicule on some of the associations, and the conduct of the chairman, is neither illiberal, nor carried to an improper length.

*Observations on the New Corn Bill: evincing that it must be detrimental to the Public, and unfriendly to Agriculture, by discouraging Tillage Husbandry. Likewise an Attempt to point out a Mode whereby the People of England may be supplied with Bread Corn without Importation. By an Essex Farmer. 8vo. 1s. Taylor. 1793.*

The author of these Observations endeavours to shew, that the new corn bill cannot fail of proving highly detrimental to the agricultural interest of this country, particularly in what relates to the *warehousing* of foreign corn. He remarks, that, according to this regulation, the quantity of corn kept in store by the British merchants must be immense; for the stock of foreign corn warehoused in the year 1791, was so great as to reduce the market prices from fifty-two to thirty-eight shillings the quarter; at which price it continued with little variation till July 1792. This fact, the author contends, clearly proves the impolicy of warehousing to prevent a scarcity; and he adds, that when the price of corn in any one district is such as to allow an importation, the quantity that will be poured into it from the warehouses will so far reduce the price for the whole season, as very much to injure the interests of the farmers in that district.

Whether a scarcity of grain is likely to happen or not, the author is of opinion, that merchants trading to foreign parts will take advantage of the clause in question, and they will always have



have an opportunity of freighting back corn, when, as frequently happens, no other commodity offers. This, he thinks, will be peculiarly the case with the numerous traders to America, where the produce of corn, in general, must exceed the consumption.

The author, after making other observations on the tendency of the new corn bill, proceeds to mention some circumstances by which the produce of the country may be encreased. One of the most essential of these is, that landlords ought to give long leases; than which nothing can more encourage the farmer to improve the land, and thereby encrease its annual produce.

In such a bill as that which regulates the exportation and warehousing of corn, it is natural that a degree of jealousy should subsist between the farmer and the merchant. The present author, who writes in the former of these characters, seems to be influenced not a little by this principle; and he scruples not to declare himself of opinion, that, in the new corn bill, the agricultural have been sacrificed to the commercial interests of the nation.

### CONTROVERSIAL.

*Strictures upon Primitive Christianity, by the Rev. Dr. Knowles, Prebendary of Ely; as also upon the theological and polemical Writings of the Right Rev. the Lord Bishop of St. David's, the Rev. Dr. Priestley, and the late Rev. Mr. Badcock. By J. E. Hamilton, Esq. Part the Second. 8vo. 6s. Boards. Johnson. 1792.*

The first part of these *Strictures* we have already noticed; and the second, in no respect rises above it. We need only refer to the third Volume of our New Arrangement, p. 214, for Mr. Hamilton's system, and that will furnish our excuse for the present inattention.

*A Letter to the Rev. Mr. Percival Stockdale, on the Publication of his pretended Correspondence with the Lord Bishop of Durham. 1s. Bell. 1792.*

Why is Mr. Stockdale to be thus disturbed in his silent progress to oblivion? The poor gentleman was departing, though not in peace, from this troublesome world; he had engaged his seat in the Lethean ferry-boat, and was just stepping aboard, when lo! a messenger from the regions above arrests his flight, and roughly reminds him of his misdeeds committed in this life. This is unmanly. If to insult the dead be deemed unpardonable, to molest the dying is not less barbarous. But frequent as has been our obligation to censure the arrogance of the defunct, we cannot, on another account, withhold from his tormentor the severity of reprobation. Under the pretence of chastising Stockdale for his impertinence to the bishop of Durham, his chief purpose is to defend the slave-trade, (of which, Stockdale had, both in prose and verse,

expressed

expressed his abhorrence), and, with gross aspersions of the characters of Messrs. Wilberforce, Fox, Granville Sharp, &c. to prove that it is as mild and innocent a traffic, as any which is carried on in Great Britain!

## M E D I C A L.

*Sketches of Facts and Opinions respecting the Venereal Disease. By W. Houlston. 8vo. 1s. 6d. Cadell. 1792.*

Mr. Houlston notices different opinions respecting this disease, and adds his own sentiments. Mercury, he observes, we believe truly, is the only remedy, and mercurials, he thinks, are efficacious in the following order: 1. preparations of mercury by calcination; 2. by triture with alkaline earths; 3. with saccharine or mucilaginous substances; 4. with the vegetable acid; 5. precipitations from calomel with volatile alkali; 6. muriated mercury; 7. calomel. This arrangement is, probably, in different constitutions, subject to numerous exceptions. The observations we shall next transcribe must rest on his authority. They relate to the section, which is destined to examine the question, ‘whether gonorrhœa and lues are distinct diseases; and form a note to the arguments of Dr. Duncan on this subject.’

‘This is the language held by Dr. Duncan in his medical cases; but I apprehend it is not quite correct in point of fact, as I am informed by my friend Mr. David Samwell, who was surgeon of captain Cook’s ship the *Discovery*, that the natives of all the newly discovered islands that he visited in the South Seas had the disease in every form, and in fact, had it before the voyages of capt. Cook were even attempted.—I am glad indeed of this opportunity of gratifying the zeal of my ingenious friend, in a matter which so nearly affects the credit of British navigators; and I cannot more effectually do it than by transcribing a supplemental note in his own hand-writing, affixed to his printed narrative of capt. Cook’s death. It runs thus—“Since the publication of the foregoing remarks, several English navigators have visited the Sandwich Islands, and received from the natives a full and clear confirmation of the truth of my opinion, that the venereal disease was known among them before they were discovered by captain Cook. Thus far is proved beyond a doubt. I also think, that future enquiries will prove the same malady to have existed in all the South Sea islands, before they were discovered by Europeans.”

We shall add only one other passage.

‘The American Indians are said to be possessed, not of one, but of many remedies for this purpose. The natives of the Sandwich and other islands in the South Seas, to whom the venereal disease has long been familiar, also have methods of curing it, to

which

which Europeans are strangers, and which it would be very desirable to obtain a knowledge of. An ingenious gentleman of the medical profession who visited that part of the world, and who had unfortunately contracted a gonorrhœa, made a very laudable attempt to get some information on the subject from the natives, and with a view of doing it, as he thought, in the most effectual manner, he desired to become the patient of one of their priests, who, by the way, are the only persons there who administer medicine. The result of his application however was by no means successful; nor could the wary practitioner, whose art abounded with mysteries and secrets, be prevailed on to communicate any thing worthy of notice. On that occasion, certain herbs were directed to be boiled, and the steam received on the parts affected, by the patient's sitting on the vessel. This, it seems, is their common treatment, and it is very reconcileable to our own ideas of the cure of a gonorrhœa, where any means of abating its inflammatory state are worthy of being adopted. But we are still to learn the *internal medicine* which they must of necessity employ in the cure of the venereal *lues*.<sup>2</sup>

On the whole, there is great professional, and, what is most valuable, practical knowledge displayed in this little treatise.

#### R E L I G I O U S, &c.

*A Sermon preached in the Parish Church of Sunderland, for the Benefit of the Charity School, December 16th, 1792. By the Rev. S. Clapham, M. A. 4to. 1s. Deighton.*

In this discourse the preacher selects his arguments with propriety, and enforces them with skill. We believe, however, that he is not supported by the best commentators, where he says, Job is 'supposed to have lived in a country,' abounding 'with gloomy and almost impassible *wildernesses*.'

*A seasonable Publication, in Two Parts. By the Rev. R. Taprell. 4to. 2s. Dilly. 1792.*

Mr. Taprell's loyalty is evinced by these two Sermons, for such they are, preached on the king's recovery. We are much pleased with his conduct. He steps forwards in a manly, decent manner, to exculpate the Dissenters from the charge of disloyalty; and, with equal firmness, claims what he considers as their *rights*. Were all the Dissenters like our author, and many we know are like him, we should give their claims the same appellation.

*Anatole: or, a contemplative View of the material and intellectual Worlds compared; a Poem, on the Birth of Christ, in Two Books. 4to. 2s. 6d. Evans. 1793.*

In the first book of this Poem, a comparison is drawn between the Sun of Righteousness, the Messiah, (from whence the fanciful title)



title) and the material sun; and the effects of the *one* on the intellectual world or mind of man, are likened to those which the other produces on the different parts of nature. The second opens with the same allusion; but consists chiefly in a description of that happy state in which the righteous are to dwell in the kingdom of the Messiah. We cannot greatly commend the plan on which this poem is written; but the piety of our young author would atone for a composition less ably executed than this, which contains many passages entitled to approbation.

*A Dictionary of the Bible; or, an Explanation of the proper Names and difficult Words in the Old and New Testament, accented as they ought to be pronounced. With other useful Particulars, for those who would understand the Sacred Scriptures, and read them with Propriety.* 12mo. 4s. Robinsons. 1792.

The title of this work sufficiently points out its object, and we find it executed with judgment and accuracy. It is said to be intended for the younger and 'more unlearned clergy.' We are sorry that there should be any of the latter description; and an uniformity of accent, among the learned, can never be taught by a work of this kind. A general uniformity results from a knowledge of the etymology of words; but eccentricities in this respect sometimes proceeds from ingenious research, and an erudition peculiarly extensive.

Mr. Macbean's History of the Bible, noticed in our forty-sixth volume, is a very different work. The first edition of this dictionary, published in 1777, escaped our notice.

## P O E T I C A L.

*Ode to the Harp of the late accomplished and amiable Louisa Hanway.*

*By Mary Robinson.* 8vo. 6d. Bell. 1793.

'If aught could sooth to peace the wounded breast,  
And round its throbbing pulses twine;  
If aught could charm Despair to rest,  
Sweet harp! the wondrous power was thine!  
For oh! in many a varying strain,  
Thy magic lull'd the direst pain,  
While from each thought to human ills allied,  
'Twas thine to steal the soul, and bid its fears subside.

O! source of joy, for ever flown,  
While yet the tear bedews my cheek,  
Let the fond Muse thy graces speak,  
Thy thrilling chords, thy silver tone,  
That as the western breezes sweep,  
Soft murmuring o'er the troubled deep,  
Could calm affliction's tempest rude,

'Till every thought was bliss, and every pang subdu'd.'

These opening lines will give a favourable idea of this little poem, though the appositeness of the simile preceding the two last is not very apparent. "The breeze," in those lines which we have marked with italics in our following quotation, produces a much more happy effect, and conveys a beautiful and original idea.

‘ Oft in slow and mournful measure,  
 Melting woe thy chords express’d ;  
 Oft to blithe extatic pleasure,  
 Thrilling strains awoke the breast ;  
 If thy beauteous mistress smiled,  
 How thy glut’ring strings would glow !  
 While in transports brightly wild,  
 Mingling melodies would flow !  
 Then swifter with the wings of thought,  
 ‘The song with heavenly pity fraught,  
 Would die away in magic tone,  
 Sweet as the ringdove’s plaintive moan ;  
 Soft as the breeze at closing day,  
*That sighs to quit the parting ray,*  
*Or, on Ethereal pinions borne*  
 Upon the perfum’d breath of morn,  
 Sails o’er the mountain’s golden crest,  
 To fan Aurora’s burning breast !’

The four last lines are too fine to please us thoroughly, though they will doubtless have their admirers, as they are exactly adapted to the present taste. The conclusion of this poem, which is in general truly elegant and pathetic, strikes us as inferior to the former part : and should it come to a second edition, we would advise the fair author to revise more particularly some of the last lines in the sixth page, and others in the beginning of the seventh.

*The Sweets and Sorrows of Love.* 4to. 2s. Laking. 1793.

Shakspeare remarks that,

“ The lunatic, the lover, and the poet,  
 Are of imagination all compact.”

and their union appears established in our present author. Some gleams of sanity and sense are discernible in most of the poems ; others are marked by lunacy alone, as the concluding one which bears the signature of O TEMPORA ! and is prefixed with the following motto, may witness :

‘ Where is the court of Lewis ? Tell me where ?  
 Is Europe’s glory but a brilliant dream ?’  
 ‘ How loathsome to the pure soul’d lover seems,  
 When but one dear divinity he deems ;

How loathsome to his lust unspotted eye,  
 That sees one sun amid the starless sky ;  
 O how debasing, and how bestial bred  
 The man that makes a mercenary trade  
 Of sweet and sacred love !—O transient state,  
 Where mighty kings with miserable fate,  
 Heroes, and arts, and altars, crumble into dust,  
 And love degraded sinks to dire diseasing lust.'

'Buy them, says the author, ye critics, and tear them in pieces : I'll smile and supply you with more.'—We hope he will be more charitable than to put his threat in execution.

*The Genius of Shakspear. A Summer Dream. 4to. 2s. Couch and Laking. 1793.*

This author likewise, in the same lively style, addresses himself 'to the critic,' and assures him, he is '*only relating a dream,*' as if it were possible to mistake his narrative for a reality. We thank him for the caution ; but our only doubt would have been whither it was not composed in a dream. A short specimen will probably induce the reader to think the conjecture not altogether improbable. The author describes himself as '*sinking into a dream,*' on the banks of Avon, the genius of Shakspeare rises from '*the river's bed,*' and thus begins his harrangue :

'O sleeping stranger, loving still to stray  
 Along this river, wet-nurse of my lay !  
 While judgement sleeps, let fancy wander  
 Thro' each maze, and each meander  
     Of my rapt seraphic song,  
     Marking how by magic spell  
     I drag the Muse with me to dwell,  
     Slighting mortal critic's slander,  
     Over bill, and over dell.

Then tell the dull phlegmatic throng,  
     Who, having nought,  
     Steal my thought,  
 While each with his methodic mind  
 Measures his master unconfin'd ;  
 And those, elate when sparks inspire,  
 Who find them fiercer in my fire,  
     And vent their spleen,  
     With envy keen,  
 To cease to satire heavenly song.'

Can we conceive that a man in his senses and *broad awake*, would write in such a rambling incoherent manner ? This author and the preceding are congenial spirits if not *alter & idem*.



*The Brunswick Laurel. A Poem. Inscribed to the Hon. C. J. Fox.*  
4to. 2s. Wayland. 1793.

The following description of the combined armies may afford an adequate specimen of this performance: the author occasionally rises higher and sinks lower.

'Sudden around! to prove their power so strong,  
See from all parts th' obedient cohorts throng—  
Stout martial *birch*, for Europe so expedient;  
Destin'd to flog her sons when *disobedient*.  
Now Prussia's monarch all his pomp displays:  
Each phalanx firm, with pride surveys:  
With joy elate—his breast beats high—  
While at his side, in Fancy's eye,  
The shade of the great Frederic stood  
And shew'd its laurels stain'd with blood  
And cry'd 'Just vengeance on the rascals bring,  
Who dare presume to dictate to their king!  
To lead his legions and their valour guide,  
Stor'd with experience, and of judgment try'd,  
Some gallant chief, whom Fortune seem'd to prize  
He sought; and soon on Brunswick turn'd his eyes.'

*Transactions of the London Methodist Parsons. In three poetical Epistles.* 8vo. 6d. Stalker. 1792.

The present rulers of the Methodists have roused the indignation of this epistolary writer, we dare not say poet; and he wreaks bitter revenge in dull dogrell. The cause of tantæ animis cælestibus iræ we shall transcribe, for, in pity, we shall not prolong the memory of one line of these three epistles.

'Their late founder and *king*, a man remarkable for his abilities and the integrity of his character, has been succeeded by men who have endeavoured to concentrate his authority in themselves, without one portion of either his worth or his abilities. Their actions have tended to divide a people hitherto remarkable for their unshaken union. Indeed their attempts to sway a sceptre, formerly in such able hands, become contemptible, when we see a decree, so ridiculous as that concerning dancing, issued by their authority. I would wish to remind them, although Mr. Wesley governed this numerous sect almost without opposition, the cause of this unanimity in the people arose from a respect for his character, which they can have no reason to expect. The errors of his judgment were forgotten in the known disinterestedness of his conduct; and if discontent ever arose, it was instantly checked by the consideration that he was their *founder*.'

*The Triumph of Freedom anticipated. Addressed to the People of England.* 4to. 1s. Hookham and Carpenter. 1793.

This is a well-meaning publication, and subject to few exceptions; but it seldom rises above mediocrity.

## N O V E L S.

*The Peasant ; or Female Philosopher.* 2 Vols. 12mo. 6s. Lane. 1792.

This, though not acknowledged, is evidently a translation from the French, and a scyon from the stock of the *Paisanne Parvenue*. But it contains more events and less sentiment. The translation is not very well executed ; even in the title there is an error, as *paisanne*, without an adjunct, is not used for girl. The word is country girl, and so it should have been rendered.

*Ashton Priory. A Novel.* 3 Vols. 8vo. 9s. Law. 1792.

We do not think this novel free from faults, and in some places very gross ones ; particularly in this leading instance, that the heroine, Miss Overbury, a girl of sixteen, is supposed to reason and think like a woman of thirty ; girls of that age never consider so deeply. The characters are, however, well drawn and supported, particularly those of the Butterfield family ; and till we arrive at that part of the work, where George Danby goes abroad, and Charlotte leaves Mrs. Danby, it is very entertaining and interesting : afterward, there are so many improbable and romantic events, that it affords little pleasure. In these points we do not flatter ourselves, that the younger part of our readers will agree with us, as in those respects it is entirely calculated to suit *their taste*.

*Belleville Lodge, a Novel.* 2 Vols. 12mo. 6s. Lane. 1793.

Belleville Lodge appears to be the production of some milliner's apprentice, whose mind, wonderfully rich in expedients, provides fathers, brothers, and husbands, rich and handsome, suddenly and unexpectedly for all her young ladies. Some ingenuity seems to be exerted in filling two volumes with a meagre story—but what is impossible to a mind fraught with the rich treasures, dispensed by Lane, Hookham, and Co.

## D R A M A T I C.

*The Narcotic and private Theatricals. Two Dramatic Pieces by J. Powell of the Custom House.* 8vo. 3s. Symonds.

These two little pieces possess some humour, but they would require much polish, and no inconsiderable alterations for a public exhibition. In some parts, there is great improbability ; and, in the *Narcotic*, the most lively and pleasant of the two, a total want of novelty and originality lessens the interest, by checking curiosity : the denouement is too much anticipated. Indeed Mr. Powell should endeavour to forget his dramatic reading, for we trace him constantly in the steps of former, and unfortunately of popular authors, whose works cannot be forgotten.

*Dramatic*

*Dramatic Dialogues, for the use of young Persons. By the Author of the Blind Child. Vol. II. 12mo. 2s. Newbery. 1792.*

The title-page seems ambiguous, but we suspect that this is meant as a second volume, considering the *Blind Child*, noticed in the fourth Volume of our New Arrangement, p. 116, as the first. These Dialogues are familiar, pleasing, and perhaps may be useful; but we cannot help thinking our observation in the article referred to, is important; and the modern modes of education, as hot-houses calculated to raise a plant quickly, but to render it weak, delicate and useless.

### MISCELLANEOUS.

*An Elementary Treatise, by Way of Essay, on the Quantity of Estates, &c. By R. Preston, of Ashburton. 8vo. 5s. Boards. Printed for the Author. 1792.*

Of a professed compilation, it is not easy to say much. Our young author, for in more than one respect we perceive him to be young, deserves much respect for industry, accuracy and impartiality. The last quality is particularly conspicuous in his manner of stating the different arguments; and, on the whole, we think this work a very respectable coup d'essai.

*A Treatise on the Horizontal Sun and Moon, wherein is shewn, according to the Principles of Refraction, how it happens, that tho' Bodies seem bigger in the Horizon than in the Zenith, &c. &c. 8vo. 1s. 6d. Debrett. 1793.*

We regret that we cannot follow our author particularly in this career, for we think we could show, that, in more than one point, his proofs fail; but the peculiar dryness of mathematical disquisitions, and the want of plates, induce us to decline the attempt. We shall select his own recapitulation.

‘ I have shewn in the three first propositions of the first part, that the last images of the sun and moon and other heavenly bodies are greater in the horizon than in the zenith, and that although they seem always raised by refraction, yet they may be or are sometimes in reality lowered by it. I have shewn also in the fourth proposition, that the angles, which objects, seen without refraction, subtend at the eye, increase somewhat faster, than the distances of such objects from us, decrease. I have shewn likewise in the fifth proposition, that we do not form our judgment concerning the apparent magnitude of objects by the angles, which they subtend at the eye; and that greater and more distant objects can and do appear greater than less objects, although the former subtend at the eye but equal or less angles. I have shewn besides in the sixth proposition, because the last images of the sun and moon and other heavenly bodies are greater in the horizon than in

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the zenith; and because greater and more distant objects can and do appear greater than less objects, although the former subtend at the eye but equal or less angles, I say, I have shewn, that the sun and moon and other heavenly bodies themselves on these accounts must appear, as they always do appear, greater in the horizon than in the zenith.

In the second part I have, by one experiment, shewn, contrary to what has usually been thought to be the truth, that when an object, placed in air is viewed in a segment less than half of a spherical glass-vessel of water, it will appear increased, although the angle subtended at the eye by its last image is less than the angle subtended by the object itself. By another experiment I have shewn, that objects placed in air appear also increased, when they are viewed from the centre of a spherical glass vessel of water, although all opticians agree, and teach, that objects thus placed and seen, will appear neither increased nor lessened. I have shewn too by both these experiments, that if both these objects are removed further off, their last images will become greater, yet will subtend at the eye less angles, and that their apparent magnitudes notwithstanding will be more increased. Hence then I have analogically concluded, that the last images and apparent magnitudes of the sun and moon and other heavenly bodies must be increased by the refraction of the atmosphere; and since their last images, according to the three first propositions must be greatest in the horizon that their apparent magnitudes must also be the greatest in that situation.

The last proposition, that the superior planets can have a retrograde motion, in their opposition, although the sun moves in an orbit round the earth, is by no means satisfactorily proved: nor if it were, is the conclusion warranted that it really does so. The astronomical difficulties are little more than paradoxes, which may be easily explained, on principles very different from those of the author.

*An Excursion to the Peak of Teneriffe, in 1791; being the Substance of a Letter to Joseph Jekyll, Esq. M. P. F. R. S. F. S. A. From Lieutenant Rye, of the Royal Navy. 4to. 2s. Faulder. 1793.*

This excursion was made in the year 1791, by lieutenant Rye, of the royal navy, and Mr. Burton, the botanist, who was sent out at the suggestion of sir Joseph Banks for the particular purpose of promoting botanical knowledge in New South Wales. The narrative is written by the former of those gentlemen, in a Letter to Joseph Jekyll, esq. It appears to give a faithful detail of the Journey, as well as a description of the Peak of Teneriffe. The two travellers it must be acknowledged, have shewn heroic resolution in effecting their purpose; but we are sorry that,

from the want of a philosophical apparatus, an excursion attended with so much danger and fatigue has been productive of little else than the gratification of curiosity. Mr. Rye's narrative, however, serves to establish the fact, that, notwithstanding the unfavourable declaration of the neighbouring inhabitants, and the failure of sir George Staunton, as is said, in a late attempt, an ascent to the summit of the Peak of Teneriffe is not impracticable.

*Principle and Practice combined: or, the Wrongs of Man, an Oratorio. As it was often performed by the Jacobins of Paris, with great Applause. The Music selected from modern French Airs. By one who feels himself a Patriot. 8vo. 2d. Parsons. 1792.*

Most execrable nonsense! — Is this, ye sons of harmony, like an oratorio, music, or common sense?

\* RECITATIVE. Tune—*The law is the expression of the general will.*

• How shall we find words to express the general will; or volumes to contain it, when men's tempers and inclinations differ like their visages? When interest, and not reason, actuates their minds, the voice of truth sounds but feebly, and the cry of oppression is but the loud trumpet of sedition, to call the discontented to the standard of self-created tyranny.

*Mental Improvement for a Young Lady, on her Entrance into the World; addressed to a favourite Niece. 8vo. 2s. sewed. Lane. 1793.*

This small volume consists of eight letters on the following subjects, viz. Good Temper, Conduct and Conversation, Forbearance, Chastity, Truth, Employment of Time, Amusements, and Religion. They contain many salutary advices, as well as just remarks, adapted to the female character, and are written with perspicuity.

*An Account of the Sugar Maple-Tree, of the United States, and of the Methods of obtaining Sugar from it, together with Observations upon the Advantages both public and private of this Sugar. By Benjamin Rush, M. D. 8vo. 1s. Phillips. 1792.*

Dr. Rush endeavours to show that the sugar maple, the spontaneous production of America, may supply a great part of Europe with this useful article, and that even plantations may be established of it with advantage. We believe, in general, that it will be of importance to preserve or propagate this tree; but we perceive too much anxiety to magnify its advantages, and the utility of sugar, to trust implicitly all the representations.



T H E

# CRITICAL REVIEW.

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For A P R I L, 1793.

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*An Enquiry concerning Political Justice, and its Influence on general Virtue and Happiness. By William Godwin. Two Vols. 4to. 1l. 16s. Boards. Robinsons. 1793.*

THERE is certainly no employment in which the most eminent talents can be more laudably engaged, than in tracing out that scheme of political œconomy which may most extensively promote the happiness and improvement of mankind. This is a subject which has occupied occasionally the greatest minds, from the days of Plato and Aristotle to those of Locke. We cannot therefore entirely agree with our author, that ‘the science of politics is yet in its infancy,’ though there undoubtedly is still much room for improvement; and in this view the public are under considerable obligations to the very ingenious author of this elaborate treatise.

In his Preface Mr. Godwin seems to express some degree of apprehension, that the freedom of his sentiments may draw upon him the resentment of the executive government in this country.—For our own parts we cannot for a moment admit the supposition. We cannot for a moment believe that a British minister would attempt to fix shackles on the freedom of philosophical speculation, or that the nation would endure such an attempt. The only fair reason that can be urged for the prosecution of any publication is, that it is calculated to excite insurrection, and to render the mass of the people bad subjects. This reasoning can never apply to a speculative work like the present; a work in which particular men and particular measures are rarely adverted on; a work which from its nature and bulk can never circulate among the inferior classes of society; and a work which expressly condemns violent alterations, violent measures, and the aim of which is to change the system of opinion and sentiment, rather than to effect any sudden change in government.

In this view, while we reserve to ourselves the right of private judgement, and profess to differ on some points from Mr. Godwin, we have yet the candour to say that we have been pleased and instructed with many parts of the work.—Science  
C. R. N. AR. (VII.) April, 1793. C c does



does not arrive at maturity at once, nor can it be expected that any human powers should produce a treatise which embraces such a variety of matter, and which should yet implicitly command in every page the approbation of every reader.

Mr. Godwin adopts as a leading principle, the opinion that the nature of a government must greatly influence the morals of a people, and that a government well constructed might frame and mould the manners of its subjects to every point of virtue and excellence: a principle which we believe true in some degree, but which we doubt of in the extent in which he appears to pursue it. Government can undoubtedly do much either in reforming or corrupting the morals of a people; but that any thing like perfection in this or any human institution is to be attained we hesitate to believe.

Our author proceeds to analyse with much acuteness the objects and the conduct of most governments which have existed, and particularly the monarchical governments; and we cannot help feeling too much truth in the melancholy inference which he seems to draw, that to increase the stock of virtue, to improve the real happiness of the nation, has seldom been the primary object in any state. War has hitherto been the great business of statesmen, and has been considered as inseparable from every political institution.—And yet what is war, but an accumulation of all the vices and all the calamities that can pervert and afflict mankind!

In tracing out the general causes of wars, they will be usually found to originate in the folly of a nation, or in the base and selfish policy of their rulers.

‘ France, says Mr. Godwin, was wasted by successive battles during a whole century, for the question of the Salic law, and the claim of the Plantagenets. Scarcely was this contest terminated, before the religious wars broke out, some idea of which we may form from the siege of Rochelle, where of fifteen thousand persons shut up, eleven thousand perished of hunger and misery; and from the massacre of Saint Bartholomew, in which the numbers assassinated were forty thousand. This quarrel was appeased by Henry the Fourth, and succeeded by the thirty years war in Germany for superiority with the house of Austria, and afterwards by the military transactions of Louis the Fourteenth.

‘ In England the war of Cressy and Agincourt only gave place to the civil war of York and Lancaster, and again after an interval to the war of Charles the First and his parliament. No sooner was the constitution settled by the revolution, than we were engaged in a wide field of continental warfare by king William, the duke of Marlborough, Maria Theresa, and the king of Prussia.

“ And what are in most cases the pretexts upon which war is undertaken? What rational man could possibly have given himself the least disturbance for the sake of choosing whether Henry the Sixth or Edward the Fourth should have the style of king of England? What Englishman could reasonably have drawn his sword for the purpose of rendering his country an inferior dependency of France, as it must necessarily have been if the ambition of the Plantagenets had succeeded? What can be more deplorable than to see us first engage eight years in war rather than suffer the haughty Maria Theresa to live with a diminished sovereignty or in a private station; and then eight years more to support the free-booter who had taken advantage of her helpless condition?

“ The usual causes of war are excellently described by Swift. “ Sometimes the quarrel between two princes is to decide which of them shall dispossess a third of his dominions, where neither of them pretends to any right. Sometimes one prince quarrels with another, for fear the other should quarrel with him. Sometimes a war is entered upon because the enemy is too strong; and sometimes because he is too weak. Sometimes our neighbours want the things which we have, or have the things which we want; and both fight, till they take ours, or give up theirs. It is a very justifiable cause of war to invade a country after the people have been wasted by famine, destroyed by pestilence, or embroiled by factions among themselves. It is justifiable to enter into a war against our nearest ally, when one of his towns lies convenient for us, or a territory of land, that would render our dominions round and compact. If a prince sends forces into a nation where the people are poor and ignorant, he may lawfully put the half of them to death, and make slaves of the rest, in order to civilize and reduce them from their barbarous way of living. It is a very kingly, honourable, and frequent practice, when one prince desires the assistance of another to secure him against an invasion, that the assistant, when he has driven out the invader, should seize on the dominions himself, and kill, imprison or banish the prince he came to relieve.”

“ The penal laws under most of the modern governments is another object of our author's severe animadversion. Robbery and fraud, he observes, are the two great vices which prevail in society; but these he conceives are rather cherished than repressed by the ill policy of statesmen.

“ First then it is to be observed, that, in the most refined states of Europe, the inequality of property has arisen to an alarming height. Vast numbers of their inhabitants are deprived of almost every accommodation that can render life tolerable or secure. Their utmost industry scarcely suffices for their support. The wo-

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men and children lean with an insupportable weight upon the efforts of the man, so that a large family has in the lower order of life become a proverbial expression for an uncommon degree of poverty and wretchedness. If sickness or some of those casualties which are perpetually incident to an active and laborious life be superadded to these burthens, the distress is yet greater.

‘ It seems to be agreed that in England there is less wretchedness and distress than in most of the kingdoms of the continent. In England the poor’s rates amount to the sum of two millions sterling per annum. It has been calculated that one person in seven of the inhabitants of this country derives at some period of his life assistance from this fund. If to this we add the persons, who, from pride, a spirit of independence, or the want of a legal settlement, though in equal distress, receive no such assistance, the proportion will be considerably increased.

‘ I lay no stress upon the accuracy of this calculation; the general fact is sufficient to give us an idea of the greatness of the abuse. The consequences that result are placed beyond the reach of contradiction. A perpetual struggle with the evils of poverty, if frequently ineffectual, must necessarily render many of the sufferers desperate. A painful feeling of their oppressed situation will itself deprive them of the power of surmounting it. The superiority of the rich, being thus unmercifully exercised, must inevitably expose them to reprisals; and the poor man will be induced to regard the state of society as a state of war, an unjust combination, not for protecting every man in his rights and securing to him the means of existence, but for engrossing all its advantages to a few favoured individuals, and reserving for the portion of the rest, want, dependence, and misery.

‘ A second source of those destructive passions by which the peace of society is interrupted, is to be found in the luxury, the pageantry and magnificence with which enormous wealth is usually accompanied. Human beings are capable of encountering with cheerfulness considerable hardships, when those hardships are impartially shared with the rest of the society, and they are not insulted with the spectacle of indolence and ease in others, no way deserving of greater advantages than themselves. But it is a bitter aggravation of their own calamity, to have the privileges of others forced on their observation, and, while they are perpetually and vainly endeavouring to secure for themselves and their families the poorest conveniences, to find others revelling in the fruits of their labours. This aggravation is assiduously administered to them under most of the political establishments at present in existence. There is a numerous class of individuals, who, though rich, have neither brilliant talents nor sublime virtues; and, however highly they may prize their education, their affability, their superior polish and the elegance of their manners, have a se-  
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cret consciousness that they possess nothing by which they can so securely assert their pre-eminence and keep their inferiors at a distance, as the splendour of their equipage, the magnificence of their retinue, and the sumptuousness of their entertainments. The poor man is struck with this exhibition; he feels his own miseries; he knows how unwearied are his efforts to obtain a slender pittance of this prodigal waste; and he mistakes opulence for felicity. He cannot persuade himself that an embroidered garment may frequently cover an aching heart.

A third disadvantage that is apt to connect poverty with discontent consists in the insolence and usurpation of the rich. If the poor man would in other respects compose himself in philosophic indifference, and, conscious that he possesses every thing that is truly honourable to man as fully as his rich neighbour, would look upon the rest as beneath his envy, his neighbour will not permit him to do so. He seems as if he could never be satisfied with his possessions unless he can make the spectacle of them grating to others; and that honest self-esteem, by which his inferior might otherwise arrive at apathy, is rendered the instrument of galling him with oppression and injustice. In many countries justice is avowedly made a subject of solicitation, and the man of the highest rank and most splendid connections almost infallibly carries his cause against the unprotected and friendless. *In countries where this shameful practice is not established, justice is frequently a matter of expensive purchase, and the man with the longest purse is proverbially victorious.* A consciousness of these facts must be expected to render the rich little cautious of offence in his dealings with the poor, and to inspire him with a temper overbearing, dictatorial, and tyrannical. Nor does this indirect oppression satisfy his despotism. The rich are in all such countries directly or indirectly the legislators of the state; and of consequence are perpetually reducing oppression into a system, and depriving the poor of that little commonage of nature, as it were, which might otherwise still have remained to them.

The opinions of individuals, and of consequence their desires, for desire is nothing but opinion maturing for action, will always be in a great degree regulated by the opinions of the community. But the manners prevailing in many countries are accurately calculated to impress a conviction, that integrity, virtue, understanding, and industry, are nothing, and that opulence is every thing. Does a man, whose exterior denotes indigence, expect to be well received in society, and especially by those who would be understood to dictate to the rest? Does he find or imagine himself in want of their assistance and favour? He is presently taught that no merits can atone for a mean appearance. The lesson that is read to him is, Go home, enrich yourself by whatever means,

obtain those superfluities which are alone regarded as estimable, and you may then be secure of an amicable reception. Accordingly, poverty in such countries is viewed as the greatest of demerits. It is escaped from with an eagerness that has no leisure for the scruples of honesty. It is concealed as the most indelible disgrace. While one man chooses the path of undistinguishing accumulation, another plunges into expences which are to impose him upon the world as more opulent than he is. He hastens to the reality of that penury, the appearance of which he dreads; and, together with his property, sacrifices the integrity, veracity, and character which might have consoled him in his adversity.'

These evils, he apprehends, are rendered permanent by several other causes equally to be condemned.

'First, says he, legislation is in almost every country grossly the favourer of the rich against the poor. Such is the character of the game-laws, by which the industrious rustic is forbidden to destroy the animal that preys upon the hopes of his future subsistence, or to supply himself with the food that unsought thrusts itself in his path. Such was the spirit of the late revenue laws of France, which in several of their provisions fell exclusively upon the humble and industrious, and exempted from their operation those who were best able to support it. Thus in England the land-tax at this moment produces half a million less than it did a century ago, while the taxes on consumption have experienced an addition of thirteen millions per annum during the same period. This is an attempt, whether effectual or no, to throw the burthen from the rich upon the poor, and as such is an exhibition of the spirit of legislation. Upon the same principle robbery and other offences, which the wealthier part of the community have no temptation to commit, are treated as capital crimes, and attended with the most rigorous, often the most inhuman punishments. The rich are encouraged to associate for the execution of the most partial and oppressive positive laws. Monopolies and patents are lavishly dispensed to such as are able to purchase them. While the most vigilant policy is employed to prevent combinations of the poor to fix the price of labour, and they are deprived of the benefit of that prudence and judgment which would select the scene of their industry.

'Secondly, the administration of law is not less iniquitous than the spirit in which it is framed. Under the late government of France the office of judge was a matter of purchase, partly by an open price advanced to the crown, and partly by a secret *douceur* paid to the minister. He, who knew best how to manage his market in the retail trade of justice, could afford to purchase the good will of its functions at the highest price. To the client justice

rice was avowedly made an object of personal solicitation, and a powerful friend, a handsome woman, or a proper present, were articles of much greater value than a good cause. In England the criminal law is administered with tolerable impartiality, so far as regards the trial itself; but the number of capital offences, and of consequence the frequency of pardons, open even here a wide door to favour and abuse. In causes relating to property the practice of law is arrived at such a pitch as to render all justice ineffectual. The length of our chancery suits, the multiplied appeals from court to court, the enormous fees of counsel, attornies, secretaries, clerks, the drawing of briefs, bills, replications, and rejoinders, and what has sometimes been called the glorious uncertainty of the law, render it often more advisable to resign a property than to contest it, and particularly exclude the impoverished claimant from the faintest hope of redress. Nothing certainly is more practicable than to secure to all questions of controversy a cheap and speedy decision, which, combined with the independency of the judges, and a few obvious improvements in the construction of juries, would insure the equitable application of general rules to all characters and stations.'

We have already intimated that Mr. Godwin is a declared enemy to force and violence in effecting changes in government.—On this subject we think his whole chapter deserving the attention of our readers:

'To return to the enquiry respecting the mode of effecting revolutions. If no question can be more important, there is fortunately no question perhaps that admits of a more complete and satisfactory general answer. The revolutions of states, which a philanthropist would desire to witness, or in which he would willingly co-operate, consist principally in a change of sentiments and dispositions in the members of those states. The true instruments for changing the opinions of men are argument and persuasion. The best security for an advantageous issue is free and unrestricted discussion. In that field truth must always prove the successful champion. If then we would improve the social institutions of mankind, we must write, we must argue, we must converse. To this business there is no close; in this pursuit there should be no pause. Every method should be employed,—not so much positively to allure the attention of mankind, or persuasively to invite them to the adoption of our opinions,—as to remove every restraint upon thought, and to throw open the temple of science and the field of enquiry to all the world.

'Those instruments will always be regarded by the discerning mind as suspicious, which may be employed with equal prospect of success on both sides of every question. This consideration



should make us look with aversion upon all resources of violence. When we descend into the listed field, we of course desert the vantage ground of truth, and commit the decision to uncertainty and caprice. The phalanx of reason is invulnerable; it advances with deliberate and determined pace; and nothing is able to resist it. But when we lay down our arguments, and take up our swords, the case is altered. Amidst the barbarous pomp of war and the clamorous din of civil brawls, who can tell whether the event shall be prosperous or miserable?

‘We must therefore carefully distinguish between informing the people and inflaming them. Indignation, resentment, and fury are to be deprecated; and all we should ask is sober thought, clear discernment, and intrepid discussion. Why were the revolutions of America and France a general concert of all orders and descriptions of men, without so much (if we bear in mind the multitudes concerned) as almost a dissentient voice; while the resistance against our Charles the First divided the nation into two equal parts? Because the latter was the affair of the seventeenth century, and the former happened in the close of the eighteenth. Because in the case of America and France philosophy had already developed some of the great principles of political truth, and Sydney, and Locke, and Montesquieu, and Rousseau had convinced a majority of reflecting and powerful minds of the evils of usurpation. If these revolutions had happened still later, not one drop of the blood of one citizen would have been shed by the hands of another, nor would the event have been marked so much perhaps as with one solitary instance of violence and confiscation.

‘There are two principles therefore which the man who desires the regeneration of his species ought ever to bear in mind, to regard the improvement of every hour as essential in the discovery and dissemination of truth, and willingly to suffer the lapse of years before he urges the reducing his theory into actual execution. With all his caution it is possible that the impetuous multitude will run before the still and quiet progress of reason; nor will he sternly pass sentence upon every revolution that shall by a few years have anticipated the term that wisdom would have prescribed. But, if his caution be firmly exerted, there is no doubt that he will supersede many abortive attempts, and considerably prolong the general tranquillity.’

On the same principles he objects with great force to all political associations:

‘Associations must be formed with great caution not to be allied to tumult. The conviviality of a feast may lead to the depredations of a riot. While the sympathy of opinion catches from man to man, especially in numerous meetings, and among persons

sons whose passions have not been used to the curb of judgment, actions may be determined on, which solitary reflection would have rejected. There is nothing more barbarous, cruel, and blood-thirsty, than the triumph of a mob. Sober thought should always prepare the way to the public assertion of truth. He, that would be the founder of a republic, should, like the first Brutus, be insensible to the energies of the most imperious passions of our nature.'

Towards the close of his first volume our author treats of the very difficult subject, the alliance between understanding and virtue; and upon this topic we find many judicious observations.

'A farther proof that a powerful understanding is inseparable from eminent virtue will suggest itself, if we recollect that earnest desire never fails to generate capacity.

'This proposition has been beautifully illustrated by the poets, when they have represented the passion of love as immediately leading in the breast of the lover to the attainment of many arduous accomplishments. It unlocks his tongue, and enables him to plead the cause of his passion with insinuating eloquence. It renders his conversation pleasing and his manners graceful. Does he desire to express his feelings in the language of verse?—it dictates to him the most natural and pathetic strains, and supplies him with a just and interesting language, which the man of mere reflection and science has often sought for in vain.

'No picture can be more truly founded in a knowledge of human nature than this. The history of all eminent talents is of a similar kind. Did Themistocles desire to eclipse the trophies of the battle of Marathon? The uneasiness of this desire would not let him sleep, and all his thoughts were occupied with the invention of means to accomplish the purpose he had chosen. It is a well known maxim in the forming of juvenile minds, that the instruction, which is communicated by mere constraint, makes a slow and feeble impression; but that, when once you have inspired the mind with a love for its object, the scene and the progress are entirely altered. The uneasiness of mind which earnest desire produces, doubles our intellectual activity; and as surely carries us forward with increased velocity towards our goal, as the expectation of a reward of ten thousand pounds would prompt me to walk from London to York with firmer resolution and in a shorter time.

'Let the object be for a person uninstructed in the rudiments of drawing to make a copy of some celebrated statue. At first, we will suppose, his attempt shall be mean and unsuccessful. If his desire be feeble, he will be deterred by the miscarriage of this essay.

essay. If his desire be ardent and invincible, he will return to the attack. He will derive instruction from his failure. He will examine where and why he miscarried. He will study his model with a more curious eye. He will perceive that he failed principally from the loose and undigested idea he had formed of the object before him. It will no longer stand in his mind as one general mass, but he will analyse it, bestowing upon each part in succession a separate consideration.

‘ The case is similar in virtue as in science. If I have conceived an earnest desire of being a benefactor of my species, I shall no doubt find out a channel in which for my desire to operate, and shall be quick-sighted in discovering the defects or comparative littleness of the plan I have chosen. But the choice of an excellent plan for the accomplishment of an important purpose, and the exertion of a mind perpetually watchful to remove its defects, imply considerable understanding. The farther I am engaged in the pursuit of this plan the more will my capacity increase. If my mind flag and be discouraged in the pursuit, it will not be merely want of understanding, but want of desire. My desire and my virtue will be less than those of the man who goes on with unremitted constancy in the same career.

‘ Thus far we have only been considering how impossible it is that eminent virtue should exist in a weak understanding, and it is surprising that such a proposition should ever have been contested. It is a curious question to examine, how far the converse of this proposition is true, and in what degree eminent talents are compatible with the absence of virtue.

‘ From the arguments already adduced, it appears that virtuous desire is another name for a clear and distinct perception of the nature and value of the object of virtue. Hence it seems most natural to conclude, that, though understanding, or strong percipient power is the indispensable perquisite of virtue, yet it is necessary that this power should be fixed upon this object, in order to its producing the desired effect. Thus it is in art. Without genius no man ever was a poet; but it is necessary that general capacity should have been directed to this particular channel, for poetical excellence to be the result.

‘ There is however some difference between the two cases. Poetry is the business of a few, virtue and vice are the affairs of all men. To every intellect that exists one or other of these qualities must properly belong. It must be granted that, where every other circumstance is equal, that man will be most virtuous, whose understanding has been most actively employed in the study of virtue. But morality has been in a certain degree an object of attention to all men. No person ever failed more or less to apply the



the standard of just and unjust to his own actions and those of others; and this has of course been generally done with most ingenuity by men of the greatest capacity.

‘ It must farther be remembered that a vicious conduct is always the result of narrow views. A man of powerful capacity and extensive observation is least likely to commit the mistake, either of seeing himself as the only object of importance in the universe, or of conceiving that his own advantage may best be promoted by trampling on that of others. Liberal accomplishments are surely in some degree connected with liberal principles. He who takes into his view a whole nation as the subject of his operation or the instruments of his greatness, may naturally be expected to entertain some kindness for the whole. He whose mind is habitually elevated to magnificent conceptions, is not likely to sink without strong reluctance into those sordid pursuits which engross so large a portion of mankind.

‘ But, though these general maxims must be admitted for true, and would incline us to hope for a constant union between eminent talents and great virtues, there are other considerations which present a strong drawback upon so agreeable an expectation. It is sufficiently evident that morality in some degree enters into the reflections of all mankind. But it is equally evident, that it may enter for more or for less; and that there will be men of the highest talents, who have their attention diverted to other objects, and by whom it will be meditated upon with less earnestness, than it may sometimes be by other men who are in a general view their inferiors. The human mind is in some cases so tenacious of its errors, and so ingenious in the invention of a sophistry by which they may be vindicated, as to frustrate expectations of virtue in other respects the best founded.’

The following remark is a strong proof of the liberality and philanthropy of its author :

‘ If these reasonings are to be admitted, what judgment shall we form of the decision of doctor Johnson, who, speaking of a certain obscure translator of the Odes of Pindar, says, that he was “ one of the few poets to whom death needed not to be terrible ? ” Let it be remembered that the error is by no means peculiar to doctor Johnson, though there are few instances in which it is carried to a more violent extreme, than in the general tenour of the work from which this quotation was taken. It was natural to expect that there would be a combination among the multitude to pull down intellectual eminence. Ambition is common to all men; and those, who are unable to rise to distinction, are at least willing to reduce others to their own standard. No man can completely understand the character of him with whom he has no sympathy of views, and we may be allowed to revile what

what we do not understand. But it is deeply to be regretted that men of talents should so often have entered into this combination. Who does not recollect with pain the vulgar abuse that Swift has thrown upon Dryden, and the mutual jealousies and animosities of Rousseau and Voltaire, men who ought to have co-operated for the salvation of the world?

In treating of morals our author most laudably condemns every appearance of falsehood, every habit of insincerity, even those which universal custom seems to have authorised, such as the custom of ordering the servants to deny the master or mistress of a house when they are really at home. In this principle we cordially agree with him.

The metaphysics of Mr. Godwin are entirely in the modern style, and he is a strong assertor of the doctrine of necessity. For our own parts, we will venture to prophecy that this doctrine cannot be long-lived. A doctrine which brings after it a train of such monstrous absurdities, which destroys at one blow all the moral attributes of God, and the responsibility of man, cannot long be popular among thinking and religious beings.

Independent, however, of this circumstance, Mr. Godwin's work is well deserving the perusal of every philosophical politician, of every man indeed who considers politics as a science. It also contains many important practical hints, which may be useful in the highest degree to the legislators of France, of America, and of Great Britain.

In a future Number we shall resume our examination of this ingenious and interesting performance.

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*Travelling Memorandums, made in a Tour upon the Continent of Europe, in the Years 1786, 1787, and 1788. By the Hon. Lord Gardenstone. Vol. II. 12mo. 3s. sewed. Robinsons. 1792.*

THE first volume of this desultory work, we noticed in our Review for March 1792, and added some remarks on the learned judge's conduct and opinions. In this second volume, he has not, we think, been inattentive to our observations: the little errors that we noticed, if they deserve so harsh a name, are avoided. He proceeds, in this part of his Tour, from Lausanne and Berne to Basle, Plombières, Luneville, Luxemburg, Aix la Chapelle, Brussels, Antwerp, South Holland, Rotterdam, and the Hague; and thence to Cleves, Dusseldorp, Cologne, Coblentz, Frankfort, Nuremberg, Ratisbon, Munich, through the Tyrol to Italy, concluding his narrative in this volume at Leghorn.

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The accounts are, in general, short, and sometimes not very satisfactory. Natural history, paintings, and agriculture, are the author's chief objects. We shall select a few of the more striking observations, preferring however the descriptions of those places which have been the scenes of the late military events. The following occurrences are related at Zurich:

'The best cabinet of natural history in this place, and one of the best, as I believe, to be found any where in Europe, belongs to M. le Chanoine Gessner, a most estimable and truly venerable man, who, from early youth to his present age, above eighty years, has assiduously persevered in this amusement, not without the proper aids of excellence in taste, and sufficiency in fortune.—He made me a present of two very beautiful pieces of Swiss ramified marble, which I shall ever value, and I shall mark them as distinguished when I form my little cabinet.—I have a firm opinion, that there is something in this pleasing study which creates a kind of fraternity and mutual affection among its lovers.—We visited the justly celebrated M. Lavater, one of the ministers.—His conversation on subjects of his singular art is highly agreeable and interesting.—He shewed us many curious specimens from an excellent collection of designs, in which the various dispositions of men are visibly delineated in their features. We saw characters in extreme, such as the tyrant, the beneficent man, the prodigal, the miser; and mixed characters, such as the man of great understanding with a weak timid mind; the man of wit without common sense; the steady upright man without ability; the brave man afraid; the coward desperate.—In his own countenance and gestures, extraordinary quickness of parts, and sweetness of disposition, are visibly blended; and I said, without intention to flatter, "I myself am physiognomist enough to esteem and admire you on a short acquaintance."—I must get his book, which is translated into French.—He described, in a singular manner of pleasantry, certain rare and odd characters of his own private acquaintance and neighbourhood; and, in particular, one of the magistrates of Zurich, who, for many years, maintained no other reputation but that of an inoffensive, shallow, formal man;—yet an opportunity occurred, which brought to light, and public approbation, unknown talents and eminent virtues.—In the afflicting scarcity of the year 1771, he was entrusted with the sale and distribution of grain for the relief of the poor, and he acted with such spirit and prudence as to gain universal applause, in so much, that the state made him a handsome present, which they very rarely do, as they are great economists of the public treasure.'

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'August 29.—Set out for, and arrived at the Windmill hotel in



in Maestricht.—Good entertainment and a moderate bill.—The political constitution, or state of Maestricht, is singular.—It is a very ancient city, advantageously situated on the Maese, and another small river, which runs through it in two branches.—It had formerly a share of commerce, and a great manufactory of cloth.—By industry, it became populous and rich.’

‘ The people of Maestricht acceded to the general confederacy of the Low Countries against the tyrant Philip II. king of Spain.—In the year 1579, Philip’s army, commanded by the prince of Parma, besieged them.—After a defence for four months, they were reduced, and almost depopulated.—Among the people who defended the town, they reckoned at this time, ten thousand stout workmen in the cloth manufactory.—They were mostly slaughtered.—Those who survived were dispersed, and settled in manufacturing villages of Holland, and the county of Liege, where the woollen manufactories thrive at this day.—Such are the natural fruits of monarchical oppression.—If common sense, and common honesty, were prevailing characters among mankind, there would not be one absolute monarchy in the world.’

‘ Maestricht, and a small territory near it, belongs to the Dutch.—Their magistracy is composed of seven eschevins, a burgo-master, and so many counsellors, that the governing persons are about twenty-five in number.—Though the established religion is Protestant, the bulk of the people are Catholics, who have priests and convents with sufficient revenues.—They have neither trade nor manufactures.—I asked, how are so many people, about twenty-six thousand, supported?—The answer is applicable to many towns in Europe, viz. “ They subsist by a little commerce among themselves, and by the benefits of a garrison, which commonly consists of four, five, or six thousand troops, though at present they have only two regiments of Swiss.”

The conduct of the emperor Joseph, respecting Louvain, is strongly reprobated; and our author predicts that, if persisted in, it would have deprived Germany of as many industrious inhabitants, as the revocation of the edict of Nantes drove from France. The following is a specimen of his lordship’s critical talents in painting :

‘ When we contemplate the works of great genius, in a heap of ordinary paintings, it resembles a perusal of Shakspeare’s plays, intermixed with a promiscuous and voluminous collection of modern dramas. Rubens, like Shakspeare, is a studious master of nature, which he never forsakes ;—though, by the force of a wonderful genius, he is able to enlighten and embellish his representations of it, so as to present the appearance of supernatural

ral objects. This observation is singularly applicable to his famous painting of the Holy Family, in which he has presented seven figures done from his own family. This painting is in the church of St. James. He has, by force of genius, infused into the various and beautiful features of those figures, and particularly into the grace, the purity, the smiling beauty, and innocence of the child, such a brightness and perfection, as to excite in our minds an idea of divine nature, blended with the human. In his picture of St. Theresa, in the church of Chaufen, making intercession to an apparition of our Saviour, he represents the souls in purgatory by human faces, in which the sensations of affliction and dismay are mixed with devotion and hope. The genuine characters of human nature are expressed, varied, and heightened, by the talents of the painter, so as, in a strange manner, to convey into our minds an idea of a future mysterious state of penitence, trial, and purgation. In the same way, he preserves the characters of human nature in all his paintings of supernatural objects; when, as Shakspeare expresses it, *his imagination bodies forth the forms of things unknown*. It is thus also that Shakspeare sets before us, in his wonderful poetical paintings, the forms of supernatural objects. His descriptions of witches and fairies have a strange resemblance to human character, and vulgar opinion. I cannot forbear to set down some pictures even of the heathen gods, which seem to us natural, by a resemblance to objects of our knowledge. Thus Hamlet, in the fine description of his father,

‘ An eye like Mars! the front of Jove himself!  
A station like the herald Mercury,  
New lighted on a heaven-kissing hill.

‘ In Romeo’s gallant fancy, to describe his beautiful mistress, seated at midnight in a lighted gallery above him, he introduces this particular allusion :

‘ For thou art as glorious to my sight,  
As is the winged messenger from Jove  
To the upturned wondering eyes of mortals,  
When he bestrides the lazy-pacing clouds,  
And sails upon the bosom of the air.’

We shall add only our author’s description of the Dutch.

‘ As soon as we enter the Dutch territories, we see the pleasing marks of easy circumstances and affluence among all ranks of people.—We also see perfect and delightful cultivation. There is not a neglected spot, but every portion of land has been converted to some proper use, or ornament. Every boor has some property, besides his farm. Poverty, and what is in France called *misère*, exists not here. They persist in an unchangeable industry, simplicity,

city, and frugality. Though many of these boors, or peasants, are rich, and some of them to the extent of one million of florins, called a *tunn*, yet they continue sober, diligent, plain, and frugal. Exorbitant accumulation, and consequent idleness and luxury, are avoided, by that equal distribution which they always make among their children, or kindred. A rich peasant lives well. He has every article of useful furniture. Every apartment in his house is preserved in a state of the brightest cleanliness. His garden has many ornamental figures to his taste, and every useful plant, besides such fruit as the climate will produce; and, upon the whole, it is an agreeable object, though it may not merit the approbation of connoisseurs in the high style of modern gardening. He has no point of ambition but one, and that is, to be elected an elder, as we call it, of his parish church, or a member of the consistory. He is an honest, happy, contented, and, as Shakspeare expresses it, an *unsophisticated man*; and, in the opinion of some philosophers, he is a more respectable character than many in the ranks of high and polished life. In this country, the inhabitants of the towns and villages still, in general, preserve the industry, frugality, and distinguished cleanliness of their ancestors. All their houses are plentifully furnished, and constantly neat. The inhabitants, by their well enforced rules of police, are obliged to keep the portion of street adjoining to each house in perfect order; and they chearfully perform this public duty. Their women have hardly any other occupation, but to preserve the singular neatness and propriety of every thing within doors. This is a constant duty, habitually carried on. But once every year, about the beginning of November, they turn all the furniture out of doors, for a general and thorough scouring. In no country, except Switzerland, do we see so few beggars. They have no poor's rates, or legal maintenance; yet their charitable funds are very ample. Few rich people die without legacies of this nature. The minister and consistory are faithful administrators of these funds. Some of their members are deputed to make quarterly collections among the inhabitants of every parish. There is one day annually fixed for a general collection in the parish church, when very large sums are levied, according to the circumstances and exigencies of the times. On such occasions, it is not rare to see a rich, though parsimonious widow, depositing a purse of one hundred pounds. In the town of Dort, though not one of the largest in the United Provinces, I have been assured, on good authority, that the annual collection sometimes amounts to twenty thousand guilders, or seventeen hundred and fifty pounds. They have the luxury of fish, with the arts of their cookery and dressing, in great perfection. They will taste none which are not brought alive, by means of wells, into their kitchens. We may  
practise



practise this on our coasts, and with our fish in ponds, lakes, and rivers, perhaps, with our fish transported by land-carriage. The difference to the palate and appetite is very considerable.'

As we perceive at the conclusion (end of the second volume) we have reason to expect that our author's Memorandums will be continued, we shall receive the succeeding volumes with pleasure.

*A Philosophical and Critical History of the Fine Arts, Painting, Sculpture, and Architecture; with occasional Observations on the Progress of Engraving, in its several Branches, deduced from the earliest Records, through every Country in which those Arts have been cherished, to their present Establishment in Great Britain, under the Auspices of his Majesty King George III. In Four Parts. Vol. I. By the Rev. Robert Anthony Bromley, B. D. 4to. 1l. 10s. Boards. Cadell. 1793.*

TO produce a good history of the fine arts, a singular combination of great talents and endowments is required. The most extensive learning must be united with the most correct taste. Genius must be directed in its researches by judgment. Nor will the reading of the scholar alone suffice, unless it be aided by the professional knowledge of the artist.

Allured by the splendid title of a *Philosophical and Critical History*, we entered on the perusal of this volume with a degree of impatience. There were, indeed, some circumstances attending its appearance which had a little excited our suspicions. The publication, which is to be brought into notice by newspaper puffs, is seldom of much intrinsic value. Even this, however, we were disposed to overlook, nor would it indeed be candid to condemn any work in the gross for one imprudent step of its author.

Such were the dispositions with which we opened the volume, but we confess our expectations were a little disconcerted at finding in the first paragraph of the Dedication, the harsh metaphor of 'A History looking up' to a man; and that disappointment was increased at reading in the same page the following extraordinary period:

'Yet it is not merely by succession that your majesty now stands at the head of these. Their fame was never higher in the modern world than *that* which is now their claim in this country; and that fame is wholly the growth of your own reign. How old soever may have been the history of those footsteps, by which they have been marked in Great Britain, the history of their elegance

and refined spirit is comprised within the compass of that period, which has given the generous and amiable influence of your majesty's exemplary mind to spread its general ornament over these kingdoms.'

We no sooner turned to the following page than three glaring instances of false metaphor presented themselves, and on the whole, that short introductory composition appeared to comprise as many vices of language as we ever remember to have seen compressed in so small a compass.

On proceeding farther in the volume, we discovered with regret that our author had undertaken a task infinitely beyond his powers. His understanding appeared confused on almost every subject; and his information very limited. We found him dull without method; prolix without clearness; and so far from being a master of ancient literature or foreign science, as to be incapable of writing his own language grammatically.

If, indeed, we were to characterise the style of Mr. Bromley in his own favourite diction, we should say that in this respect he is truly 'an unique.'—He is 'gifted' with the most 'contrariant' talents of any 'man living upon earth.'—He perpetually 'feeds' his readers with the most extraordinary 'jumble' that was ever 'huddled together.'—He 'meets' the critic's eye with perpetual novelty of phrase; 'pushes out' into the 'breadth' of metaphor; 'picks and culls' every thing that can 'shake the ideas;' and, like his predecessor Mr. Bayes, is always endeavouring to *elevate* and *surprize*.

That we may not appear to censure without just grounds, we shall refer immediately to the work itself for proofs of what we have asserted; and permit the author fairly to speak for himself, in evidence of his qualifications for the task he has undertaken.

The *philosophy* of Mr. Bromley may partly be collected from the following curious sentence, p. 3.

'If, indeed, we were nicely to look into the origin of the art, (painting) as an expression of design, it would seem in some respect to *lose its name*; for beyond all doubt it is *innate* in man.' Mr. Bromley, in another place, speaks of 'the tyranny of nature giving the constitution of government,' (p. 43.) And he accounts, (p. 103.) for 'more *adulteries* having lately taken place among the higher ranks,' by the '*blood* which now and then runs in certain veins,' &c.

Perspicuity and elegance are laid down by Dr. Blair as the two great constituents of good writing.—Of our author's *perspicuity* we shall have occasion to exhibit many specimens: for the present let one instance suffice.

'Even glory and happiness, however they may be diversified beyond our conceptions by the supreme Source of all effects, and in another world which we know not, are in their present impressions on us, with all their attractions, so much the same attraction, affecting one and the same sense of fruition, that perhaps they do not rouse the same *breadth* of feelings, nor produce the same stimulating lessons, that are excited by the prospect of variegated misery.'

Our author has also happily evinced his *classical learning* in the following sentence.—Speaking of Philomela, he adds, (p. 6.) she 'conveyed in a vesture which she had woven for the purpose of describing on it what she had suffered, and by which she discovered to the eyes of *Progne*, as effectually as any words could have related to *his* ear, the situation in which she was then placed.' It is evident that Mr. Bromley has translated this passage from the French, where the words would be *son oreille*; but being ignorant of the idiom even of that language, he has committed a very curious blunder, and made poor *Progne* of the masculine gender.

We much question too whether any man that was conversant in his writings would have called Pliny 'the great *interpreter* of nature.'

Of Mr. Bromley's claim to the other great essential of good writing, *elegance*, our readers must judge for themselves, when they read of Nature being *forsworn*, (p. 31); of profane fabulous false *stuff*, (p. 35); of a system *clinging fast* to the mind, (p. 34); of *great wits jumping together*, (p. 81); of *Zeuxis making a fool of himself*, and *Parrhasius strutting about*, (p. 97); of a monarch *giving a lift* to his country, (p. 106); with innumerable other instances, some of which we have already indirectly specified.

Our author may, however, possibly flatter himself that he has at least attained the *curiosa felicitas* of expression, since we have seldom observed greater originality in the phraseology of any writer: of which take the following instances. In p. 50, Mr. Bromley speaks of an 'illicit licence.' In p. 56, Mr. West introduces Britain (by a bold personification) to a 'taste in the historic line,' instead of the vulgar mode of expressing it, 'introduced into Britain a taste for historic painting.' The same artist has 'recorded an event which is minutely known to us, and which *therefore* has happened within our memory.' In p. 86, Mr. Bromley mentions an '*amiable polish*,' and in 290, 'an angular smartness;' and we much question whether 'emblematic ideas,' a phrase which frequently occurs, be not equally new and extraordinary with the others.

'The *patronages* of Julius and Leo (says Mr. Bromley) were



noble patronages; they were men of noble minds: and for once we will rejoice in the Vatican, that they filled its chair, and stimulated a Raphael to fill its chambers.'

We shall presently have occasion to point out more beauties of Mr. Bromley in this peculiar line.—In the mean time we shall just remark upon the service he has rendered to literature, in greatly enlarging the scope of authors in the use and application of language. Thus he speaks of 'consulting what we read,' of animals being 'surprised by strong affrightment' of 'sexes and natures contrariant to each other.' And we first learned from Mr. Bromley, p. 49, that a *divinity* and a *talisman*, a *cavern* and a *pagoda* (p. 133.) are synonymous terms.

The study of grammar is perhaps a mean employment for persons of a very sublime genius, and possibly we may be a little unreasonable in remarking such trivial slips and errors as the following:

P. 27. 'Since every affection may be reached by the powers of the pencil, and the *whole* of the affections afford a very ample field, &c.'

P. 272. 'Dedalus had some cotemporaries in art, whose names are transmitted by authors, but not with equal fame *that* is given to him.'

P. 276. 'Whatever was most rare and costly in the materials of statuary, *it* was most ardently coveted, &c.'

P. 21. 'Let the Spartan boy, who so industriously hugs the fox which is eating into him be seen where it may, *it shall* be declared, &c.'

P. 22. 'Carry your view a little further, and you presently find the language of the world as much indebted to the pencil for its fuller elucidation of *their* own narratives, as ever the pencil could be indebted to *them*.'

If Mr. Bromley has made so little scruple of breaking Priscian's head, let us next observe how he has dealt with old Farnaby. As he is extremely fond of figurative language, we should have expected to find him a master in rhetoric, but his figures are all in a new and peculiar style, and in every respect perfectly his own. Thus we read of 'arts which *spring from a foundation*,' p. iv.; of something which 'contributes to *fill the name* of the arts, (p. 7); of a 'lofty poet who was *equal* not only to the first *attractions* that could be given to real incident, but to the liveliest and yet correctest fallies of imagination.' We find also that there are such things as a *ruinous complexion*, p. 10; an *enlightened impression*, p. 19; and that a man may *rise* on the *lustre* of any thing, p. 292 (which by the way is a much bolder flight than M. Lunardi's).—We are further told that the fine arts are 'not urged as capable of stopping those *vicious pores*, which

which the *tide* of nature will ever open in the human character,' p. 96.

There is one figure, however, in which we must allow Mr. Bromley to excel, that is, the *unintelligible*; for a complete exemplification of which we need only extract the following sentence, p. 30.

' For it must be observed, that no class of painting, how distant soever from the highest character of the art, if it be not impure in its principle, ought to be accounted low or insignificant in its science. Every portion of it is an ingredient in its original constitution as a writing, a feature in the general assemblage of its character, and a constituent part in the preparation of that instruction, in which the art is seen most perfect.'

Thus far we have been induced to trespass on the patience of our readers, not only to justify the opinion which we have given in general terms, but to enable them to judge for themselves of Mr. Bromley's abilities for the difficult task he has undertaken. Of the manner in which he has executed that task, it will be our next business to speak.

The History of the Arts is preceded by about an hundred pages of theoretical dissertation on the excellence of painting, &c. in which little new in point of *matter* is advanced; but in which, through the medium of a bad translation, we can discover much of the metaphysical notions and speculative *verbiage* of our loquacious neighbours; but we hasten to extract a few specimens.

The following passage, as far as it is sense, contains a very trite idea, but how strangely disfigured by the pompous jargon of Mr. Bromley?

' The review we have given of painting, as *taught and endowed* by Nature, is not merely a theoretical descant on its excellence, irrelevant to any uses that may be derived from it. We see it to be an eminent gift of Nature for the purpose of instruction. Whatever purpose, therefore, it may serve besides, if it does not instruct, it is certainly *lowered* in its *exercise*; and the age or country, whose taste shall be found to *predominate in a departure* from that superior purpose, is unquestionably debased in its taste, proportionably to the stages of that departure.

' Pursuing that great feature of the art, we cannot resist the conclusion, that moral painting, under which term we include all that is historical or poetical, all that conveys a lesson, is its noblest display. Is there any other branch of its exercise, to which an equal measure of abilities is called? Is there any other, therefore, that conveys a higher idea of its destination? The moral painter must be strong in the resources of invention or genius—in

taste, which corrects and chastens these—in judgement, which adapts their *ideas* (that is the ideas of the resources of invention or genius) to the immediate spirit and object of the scene—in an intimate acquaintance with Nature, which enables him to embellish, if not to follow, what is written—in an accurate knowledge of the human frame, its outward organization, and its inward affections—in the knowledge of symmetry, perspective, and even general architecture. These, in addition to an excellence in composition and decorum, are indispensable to fill the mind, and guide the hand, of the man who paints to instruct. In other words, he must participate to a certain degree the *gifts* of the historian, the poet, the philosopher, the anatomist, the geometrician, the naturalist, and the architect. Like the bee, he must extract the juices from various flowers, before he can form that excellent compound of his art, which gives to the mind, as honey does to the tongue, a deliciousness of taste not to be gathered from a less excursive range, nor to be compassed by any other skill.

‘What a lofty idea does this give us of an art, which grasps so wide a compass of talents, and calls for a portion of whatever refines and enlarges the human mind? And how much below the natural level, which this art is calculated to maintain, do they reduce it, who make it subservient to subjects in which hardly any one of those liberal gifts is interested, and from which therefore no liberal instruction can flow? Little minds, which can neither meet the *comprehension* of an enlarged subject, nor hope to *rise* to the *display* of it, will affect to depreciate and to *damp* by every little insinuation this pre-eminent exercise of the art: directly to traduce it as a superior exercise, would be idle, because it would be absurd: they will affect to maintain its higher claims, while they endeavour to crush it; they will lament it as at a stand in the country, let its progress be what it may; they will descry numerous imperfections in every performance of that kind, (of what kind?) let its merit be ever so great; thus they will have a poison ready to be *spit* upon every thing which *opens* to the *mediocrity* of artists, or to the habits of a country, a *celebrity* of *pretension* which either should be emulated by all, or should be venerated by those who are necessitated to move in a subordinate sphere.’

In p. 42, we find a singularly vague and inflated definition of genius, and the whole passage contains within itself almost every error in philosophy, united with every vice of style. *Art* is first called forth to manage the human mind, yet *art* is *its* (that is the mind's) first *offspring*. Genius is first a river, and then a nurse, and then a river again.

‘Genius is a creative imagination, which can not only embellish scenes or incidents by the best disposition of concomitant circumstances, but give existence to new ones. It is a gift, by which



are poured into the mind with great copiousness the rarest treasures of thought and idea. Consequently it is derived from Nature, whose stores are as inexhaustible as they are infinitely varied; it is not acquired by labour, which can but give by its own scantier measure, and to which in its best progress Nature has said, "hitherto shalt thou go, and no further." Genius is to the human mind what the Nile is to Egypt, the prolific source of all that has ever embellished and enriched it in every way. By that overflowing stream that country became every thing, the seat of all that was finished not only in natural but in intellectual life, while its independence enabled it to maintain those advantages. To manage it, *art* was called forth at first; and when managed, every art and elegance followed what was become so enriched. In the same manner, the mind, *fed* by *genius*, makes all the gifts of Nature her own, and improves upon them all. It is every thing of which humanity is capable; it is ready in every thing to which it adverts; and while it is itself enriched, it never ceases to dispense that richness to every thing that comes within its *reach*. *Art* is its first offspring, and every *art* and *elegance* presently *accumulates its store*. But then as the Nile, along with every elegance, left also its vestiges in much redundancy of matter that was to be cleared before elegance was obtained; so genius has its redundancy: it overflows not only in the finer and finished sentiments, but in much that requires to be dressed: prolific in its source, it *is impregnated with every variety of matter*, which a *competent skill* only can *separate*, and must separate, to give it the best application.'

In the remark which almost immediately follows, it is difficult to discover what grammatical connexion the words which are marked in italics have with those which immediately succeed.

'Genius is wholly bestowed by Nature: taste, with something of Nature, is principally acquired. The one is an untutored ebullition of the imagination; the other is a rectified judgement. The one is chiefly found in the mind, or in the country, where Nature is seen most predominant; the other, where she is chastened and refined by the improvements of society and art. It has therefore been observed that genius flourishes most in those climates, *where the tyranny of Nature has given the constitution of government*, and all the great scenes and events which naturally spring from thence, and where a hotter sun throws her forth in all her gigantic wildness, magnificence, and variety, which are calculated to give an enthusiasm to the mind; while taste is most eminently distinguished under those less luxuriant appearances, and that more temperate, regular, and civilised system of things, which naturally leads

the mind to an habitual selection of what is most beautiful, the happiest, and the best.'

We much doubt the truth of the following remark, since if it were well founded, some of the vilest daubings would stand upon an equal footing in the *first* essential with some of the best paintings.

'What is the *first* essential of historic writing? Most certainly, perspicuity. If possible, this is more indispensable on the historic canvas than it is in the historic page, because in the former our eyes alone must be our guide to the whole, and our guide at once; if these are not correctly possessed, the picture has no other comment, nor can furnish any circumlocution to clear up the obscurity; it is not by words, but by the precision of images, that we are instructed here.'

We agree with our author, that it must be a *precious* allegory which has a *real existence*, and is not the creature of the imagination. In giving instructions to an historical painter, Mr. Bromley remarks:

'He shall be very much chastened in the use of *allegory*, which is indeed inexpressibly fine and *precious* and most eloquent, where it is pure and chaste, that is, where it appears natural and artless, having a real existence in the place, and participating too (if possible) in the event, represented; but it is absolutely faulty and condemnable, where it is the mere creature of the brain, or of fabulous system.'

We much doubt the theory that national civilization is the sole *effect* of the fine arts; but independent of this circumstance, the following extract will afford some examples of very curious composition.

'A people that have no arts can have no manners fit to be spoken of. As they know not the proper value of each other, for each other they have but little esteem and still less civility. As they have not the *temptations* of *ingenuity* to fill their time, their time is consequently disposed in the ruder and more sullen habits of indolent, if not of savage, life. The *necessaries* of *subsistence* occupy their whole care; and not knowing how to provide and preserve these in the greatest perfection, they are bereft even of the *lowest evidence* of improved life in the choice, and variety, and more exquisite preparation of food.

'So much depends on arts in general; but much more on the finer arts. The human mind has been well compared to a piece of marble in the quarry, replete with veins which are invisible, and whose beauties cannot be conceived until it is dressed, but which come forth in multifarious ornament by the hand of the polisher.'

fisher. Learning and knowledge in general is that hand which gives the polish to the mind, and elegant art bestows it not less eminently than any other branch of knowledge. By that the powers of the mind receive expansion, and are led to new scenes of perception, and new subjects of enjoyment. For all our faculties are given by providence for good and beneficial ends, and the extension of the rational powers must, in their natural consequence, be followed by rational enjoyment. In the *arts of elegance* this is true, if not exclusively, yet more eminently than in other parts of knowledge; because *all other knowledge may in its consequences introduce direct vices*, whereas it is hard to conceive how any thing but direct cultivation can be the issue of the more elegant arts. The pleasure of ingenuity is the grand decoy, by which Nature leads us to improve ourselves and others, and of which she has given some sensibility in every breast. We are lifted by this pleasure from one stage of it to another, and so from one perception of honourable improvement to a greater. If the source of this pleasure be less copious in ourselves, we are attracted by the desire of it towards those who are able to dispense it: and this foundation of social improvement being laid, every other generous affection soon follows, and a general melioration of our whole manners. We gain by degrees nobler and more comprehensive views of human nature, and of its capacities to honour us, and make us happy. The purposes of human life rise up in a superior style before us, and we are emulous to meet them.'

In what just and happy colours has Mr. Bromley depicted the manners of the last reign!

'They lived every man at home, unless when private or public affairs called them to the metropolis, or elsewhere; which habit if any have considered as better for the country at large, assuredly it cannot be in the idea of refining the manners, which on such a system of living can never be effected in any country, although it were replete with nobles, no more than in one that is filled with peasants. Such, however, was the plan then: they mixed in their various classes with their neighbours around: they heard, and they knew, and they looked for, nothing but what was within their reach; they sat contented under their own vine, and their own fig-tree; yet not without mellowing their minds, in one respect, pretty generally and freely with the juices expressed from the fruits that were ripened for them by Ceres, if not by Bacchus. Some travelled abroad, from the necessity which was considered, and so far very happily, as a relic of fashion peculiar to high stations: yet the rest of the country were not much prejudiced in favour of such a plan; foreign travel was the subject of much censure from many pens; and on one account perhaps the philosopher would say with some reason, because the end of it was generally lost to our countrymen



—the English fought, and associated with, the English even abroad; and having gone there from vanity, they returned with emptiness of mind. If foreigners came hither, they were received with some shyness and reserve, and were gazed at by the multitude with silly impertinence: in the presence of strangers a *mauvaise honte* would overspread the English countenance, which was bold as a lion within its own house, or in its own society. They gazed with equal confusion of thought, if accident brought before them any thing beyond the common works of ingenuity: indeed they felt not themselves lifted by any peculiar desires towards those pleasures, because those desires had never been strongly awakened: the model of a ship was the greatest admiration even of those who saw ships swimming every day in their harbours, or near their coasts; and thousands in the country had never seen one in all their lives. To sum up our view of those times: if you call the people sober, you mistake them: if you call them wise, it was more in theories, and perhaps somewhat in their own conceit: if you call them liberal, it was in a local view: if you call them expensive, it was in the duller gratifications: if you call them curious and inquisitive, it was in the drier speculations: if you call them elegant and enlarged in any shape, it is the grossest flattery, with the least foundation of truth.'

Mr. West is the hero of this part of the work, and in a prolix criticism on his Death of Wolfe, we could not help smiling at our author's embarrassment, who is utterly at a loss to determine whether the hair of the grenadier stands erect through *fright*, or has been *casually* blown into that position by the wind—'But what a happy circumstance, exclaims Mr. Bromley, to the artist was that little gust of wind? How complete that idea?' Did Peter Pindar ever ridicule Mr. West more effectually?

In fact, as a theorist, we cannot much compliment Mr. Bromley on his *taste*, nor will our readers be disposed to form a very high opinion of it, when we inform them, that he recommends, as a circumstance calculated to heighten the sublimity of a fine picture of a city taken by storm, 'the aged queen pendant from a beam by her own cord.'

In the body of the work, instead of philosophical research, or learned discrimination, we have found little beyond the common stories retailed in the most common books, united with some vague conjectures, and fabulous legends. Thus we find that the sons of Seth were not only engravers, but astronomers and portrait-painters—that Noah was a great mathematician—that alphabetical writing was known before the flood, &c.

' Such senseless nothings in so strange a style,  
Amaze th' unlearned, and make the learned smile.'

In his account of the oriental arts in particular, our author is miserably defective. He has neglected all the best lights upon these subjects. Hyde, Richardson, Orme, Halhed, Wilkins, sir William Jones, and even the Asiatic Researches, he does not appear to have heard of, and contents himself with translating the dreams of D'Ancarville, and other French authors—though they are known to be no authority on these topics, and though Voltaire himself, whose bigotted infidelity would naturally render him favourable to the sceptical speculations of his countrymen, has confessed that they were utterly ignorant of every thing that regarded Indian antiquities.

When he comes to treat of Greece, which he characterises by a quaint phrase, as 'the land of art,' his guide, D'Ancarville is able to render him rather more effectual assistance. The speculations of D'Ancarville, however, in deriving every thing from Scythia, are far from well established, and his etymological conjectures have little connexion with the arts.—In copying from D'Ancarville, indeed, Mr. Bromley has not the judgment to select and discriminate what is well-founded and to his purpose, from what is fantastical and visionary; and the fact is, were the materials ever so good, they would only appear in masquerade in the grotesque language of this volume. A single instance, selected at random, will evince this sufficiently to the satisfaction of all readers.

' These views gave the first discovery of arts to the Greeks, as they had done to other people; and these continual efforts led those arts from *strength* to *strength*. That strength became gradually more encreased in Greece, even while its arts were all emblematic, because those efforts were greater and more constant than any where else; and they were *helped forward* by a more *thriving* and *progressive* genius in that people than they had found in any others. Nevertheless, the stages through which they passed to any degree of strength in art, and first in sculpture, as we have said, were but slow. As such, they carry the surer marks of a very high antiquity among a people who were naturally brilliant in mind. And as their sculpture opened with an emblematic theology, so we shall find the principles of that theology, only modified by the peculiarity of their own fables, *keeping possession* of their sculpture until an *attention* to Nature, both in character and execution, *stepped* into the *place* of the other in the age of Dædalus, but never to *root* it out entirely.'

It is with pain and reluctance that we pronounce a sentence of condemnation on any author.—But we should abuse the confidence

confidence of the public, and be deficient in every duty, could we lend our sanction to such composition as that now before us.

As the ground is not yet occupied, we indulge the pleasing hope that some respectable critic will hasten to take possession of it. Rumour has whispered that something upon this subject may be expected from the *really learned* pen of Mr. Fuseli: such a work, (though we shall not expect it to be free from all excentricity), we shall be happy to see whenever it makes its appearance.

*The History of Ancient Europe; with a View of the Revolutions in Asia and Africa. In a Series of Letters to a young Nobleman. By W. Russell, LL. D. 2 Vols. 8vo. 12s. Boards. Robinsons. 1793.*

THE reputation which Dr. Russell's History of Modern Europe so deservedly obtained, has, we presume, emboldened him to adventure again before the public in the present publication.

The chain of history is indeed wonderfully connected; and we think the author of these volumes has adopted a most judicious mode to impress upon the minds of young people, that united series of causes and events which governed the affairs of men for a course of centuries, the most important perhaps that have been recorded. It is difficult clearly to understand the rise, or to trace the progress of any one nation, the Greeks for instance, without a previous acquaintance with the circumstances of the world in those ages which immediately preceded; without attending to the planting, the peopling, the colonising of the particular territory; and these circumstances are generally dependent in some measure on the transactions of another state.

What renders this work peculiarly useful is, that it condenses, within a moderate compass, the whole history of man throughout the first periods of society, and presents us with something like a map of human nature. The progress of civilization is traced by the best lights through the Assyrians, the Egyptians, the Phœnicians, and the Hebrews, till the author is led in the natural course of things to fix his attention on that people, whose progress in arts as well as arms, first astonished and enlightened the world. The history of Greece occupies, as it ought to do, a considerable portion of these volumes; and is detailed we think with judgment and perspicuity. The work is also judiciously divided — The first period of the Grecian history ends with the fall of the Athenian tyranny under



the Pisistratidæ, where it is interrupted by that of Rome, to the expulsion of the Tarquins. The history of the Greeks after this is so much implicated with that of all the other nations of Europe and Asia, that they seldom quit the stage from the commencement to the conclusion of the second volume. The narrative is interspersed with pleasing and instructive dissertations on manners, arts, sciences, and literature.

Having given so copious an account of the work, it will be only necessary to subjoin a few extracts as a specimen of the style and execution.

The following account of the first establishment of the Grecian states appears to have cost our author much labour and research, and is, we think, as well authenticated as any thing can be which regards so dark and abstruse a subject.

‘ This celebrated country, which at present makes part of European Turkey, was originally occupied, if we may credit tradition, by various tribes of savage and barbarous men, utterly unacquainted with the arts of civil life, and who fed upon the spontaneous productions of the earth, herbs, and wild fruits. The most considerable of those tribes were the Pelasgi, Caucones, Aones, Hyantes, and Leleges. The Pelasgi, however, appear to have been horsemen. They must, therefore, have been above such rude barbarity. But as human learning has not been found equal to the task of reconciling to probability, or reducing to consistency, the first periods of Grecian history, I shall not attempt it. I shall only connect the traditional tale; in order to shew your lordship, what the Greeks believed concerning the founding of their several states, the exploits of their early heroes, and the introduction of arts and laws among them; offering such remarks as may be suggested by circumstances.

‘ The first civil establishment founded in Greece, by any person that can be reputed a native, was formed at Lycoria, on mount Parnassus, by a king named Deucalion; whose sway extended over Phthiotis and part of Thessaly. Hellen, the eldest son of Deucalion, succeeded him in Phthiotis, and also in his Thessalian dominions. And from this politic and powerful prince all the people of Greece came finally to bear the general appellation of Hellenes; while from his two sons, Dorus and Æolus, and his grandson Ion, they were gradually discriminated by the names of Dorians, Æolians, and Ionians; the three prime branches of the Grecian nation, whose distinct genius and manners gave rise to the three dialects of the Greek tongue.

‘ The progress of the descendants of Hellen, and their subjects in civility, was greater than that of any other Grecian family. But Greece was not to acquire its civilization, merely through the advances of its native inhabitants in policy or arts. It was to owe much to the attainments of foreigners.

\* A country, in many respects, highly favoured by nature, and happily situated for commerce; being separated from Asia Minor only by a narrow channel, and from Syria by a small extent of sea, could not fail to attract the visits of naval adventurers. Greece was accordingly a prey to invasion in very early ages; and by naval adventurers were founded the principal Grecian states.

\* Inachus, styled the son of Oceanus and Tethys, (probably because he was the first person of distinction that came by sea into Greece) and who is supposed to have conducted a colony from Ægypt or Phœnicia, gave a beginning to the kingdom of Argos, long before the reign of Deucalion. Phoroneus, the eldest son, and successor of Inachus, more firmly established the settlement his father had made. He induced the rude natives to submit to his government, and collected them into one city.

\* Ægialus, the second son of Inachus, founded a small principality or township on the frontiers of Argolis, called the kingdom of Sicyon. But this kingdom never rose to any degree of power. And the Inachidæ, or descendants of Inachus, who seem to have degenerated into barbarism, were supplanted in the kingdom of Argos by the famous Ægyptian adventurer, Danaus; whose arrival, in the ship Pentecontorus, forms an important æra in the traditional part of the history of Greece.

\* To Danus the Greeks were indebted for many improvements. He taught the Argives to construct aqueducts, and supplied their city plentifully with water from four fountains or reservoirs. He built the citadel of Argos; and he raised the kingdom to such a pitch of glory and prosperity, by the introduction of arts and laws among the people who owned his sway, that all the southern Greeks bore, for a time, the name of Danai.

\* Nine years prior to the arrival of Danaus in Peloponnesus, a Phœnician colony had been planted in Bœotia, by Cadmus of Tyre. The Hyantes opposed the settlement of Cadmus and his followers; but being worsted in battle, they thought fit to evacuate their country. And the Aones, seeing that resistance must prove ineffectual, supplicated the clemency of Cadmus, and were permitted to dwell with the Phœnicians.

\* As soon as Cadmus had established his colony, he built a castle called Cadmea; below which rose the city of Thebes, the capital of a kingdom of the same name that, in early times, comprehended the greater part of Bœoti. That fortress afforded an asylum to refugees from the neighbouring states; so that Thebes, of which Cadmea was the citadel, grew soon a large and populous town, all secured with walls. Cadmus brought into Greece the Phœnician alphabet, and the art of working mines.

\* Sixty years before the descent of Cadmus, and fifteen hundred and eighty-two years before the Christian æra, that famous city

city to which Europe was to owe its literature and civility, its laws, its arts, and its sciences; Athens, the future seat of learning and politeness, the theatre of eloquence, and the school of knowledge, was founded by Cecrops, the leader of a band of emigrants from the district of Sais, in Lower Ægypt. Being well received by Acteus, who then reigned over the territory of Attica, Cecrops obtained his daughter in marriage; and, on the death of that prince, he succeeded to his sceptre.

\* No sooner did Cecrops get possession of the government, than he represented to his subjects the necessity of living amicably together, in order to oppose the ravages and incursions of robbers and pirates; but especially of the Aones from Bœotia, and the Carians of the Ægean islands, who were perpetually pillaging the sea-coast. Having convinced his people, that social union only could enable them to resist such violences, he distributed them into twelve towns. And he erected a castle, called Cecropia, afterward known by the name of Acropolis, around which rose the city of Athens; so denominated from Athena, or Minerva, its tutelary goddess.

\* Cecrops appears to have been the first prince that instituted the law of marriage in Greece; or at least, who ordained, that one man should only have one wife, as in Egypt; who regulated religious ceremonies, and ordained funeral rites. He erected in the town a public hall, or prutaneion, for the settlement of civil differences among his subjects; and he is supposed to have instituted the venerable criminal tribunal named Areopagus, so long and deservedly celebrated for the impartiality of its decrees.

\* From the reign of Cecrops to that of Theseus, the traditional and chronological history of Athens is more consistent, and better authenticated, than that of any other Grecian state. I shall, therefore, refer to the reigns of some of the successors of Cecrops, in speaking of the establishment of certain civil and religious institutions, that took place during this period, and which demand your lordship's attention.

\* The number of small states into which ancient Greece was divided, and the various revolutions to which it had been early subject, in consequence of foreign invasion, made all intelligent men sensible of the necessity of a general convention, or bond of union, in order to enable the heads of those states to repel the attempts of new invaders, as well as to preserve peace between the several communities. A league of mutual friendship and defence was accordingly concerted by the wisdom of a political prince, named Amphictyon, fifteen hundred and twenty-two years before the Christian æra; and formed among the principal Grecian states without the Corinthian isthmus. The deputies from these states met twice a year at Thermopylæ, (in spring and autumn) vested with



with full powers to deliberate and resolve on whatever might appear to them most beneficial to the common cause.'

'The territory of Laconia, in Peloponnesus, was early possessed by the Leleges. And Lelex, the head of that ancient Grecian tribe, and the first king of this illustrious country, is computed by chronologers to have reigned about fifteen hundred years before the Christian æra. Lacedæmon, one of the successors of Lelex, gave to the kingdom of Laconia his own name; and to its capital, that of Sparta, in honour of his wife, the daughter of Eurotas, his predecessor.

'The history of Sparta, from the reign of Lacedæmon to that of Tyndareus, is almost utterly unknown. Tyndareus (whose family affairs will afterward demand our attention) was married to the celebrated Læda, whom Jupiter, in the shape of a swan, is said to have enjoyed. Be this, however, as it may, Læda bore to her husband, or at least fathered upon him, two sons, named Castor and Pollux; who died in early manhood, and were deified for their exploits; and two daughters, Helen and Clytemnestra, not less known to fame. Tyndareus was contemporary with Theseus.

'The kingdom of Mycenæ, also in the Grecian peninsula, was founded by Perseus, the reputed son of Jupiter, and of Danæ, the daughter of Acrisius, king of Argos. Perseus is the most renowned of the first heroes of Greece; but his exploits, as embellished by the splendid imagination of his fondly admiring countrymen, are too improbable to be admitted among the number of traditional facts. He is said to have married Andromeda, whom he had delivered from a sea-monster, and to have had by her five sons; Alcæus, Sthenelus, Hylas, Mastor, and Electrion.

'Alcæus left, by his wife Hippomene, a son named Amphytrion, and a daughter called Anaxo. Electrion, the brother of Alcæus, married his niece Anaxo; and had, by her, the famous Alcmena; who became the wife of her uncle Amphytrion, and the mother of Heracles, or Hercules, in consequence of a supposed embrace of the god Jupiter.

'Electrion governed the kingdom of Mycenæ after the death of Perseus, and Amphytrion should naturally have succeeded him in the throne. He was the husband of Alcmena, Electrion's only daughter, and the son of Alcæus, the eldest son of Perseus, their common progenitor. But Amphytrion having had the misfortune to kill his father-in-law involuntarily, was obliged to abscond for a time.

'Meanwhile Sthenelus, king of Argos, Amphytrion's uncle, taking advantage of that circumstance, seized upon the inheritance of his fugitive nephew, and gave it to his own son Eurystheus. In consequence of this usurpation, the gallant Hercules, whose

whose generous toils and heroic deeds have so long excited the admiration of mankind, was also excluded the throne of his ancestors. And the kingdom of Mycenæ, on the death of Eurystheus, who was slain in an expedition into Atica, passed from the family of Perseus into that of Pelops.

‘ The arrival of Pelops, son of Tantalus king of Phrygia, in the Grecian peninsula, to which he had the honour of giving his name, produced an almost total revolution in the state of Peloponnesus. His Asiatic wealth, and numerous family, acquired him great consequence among the inhabitants of that peninsula; so that his daughters were married to the princes of the country, and he was enabled to procure sovereignties for most of his sons. He was contemporary with Perseus.

‘ Atreus, one of the sons of Pelops, having married Ærope, daughter of Eurystheus, king of Argos and Mycenæ, succeeded to the sovereignty of those two kingdoms, on the death of his father-in-law. And Agamemnon, the son of Atreus, who is styled by Homer, “ King of many isles, and of all Argos,” was the most powerful prince in Greece.

‘ Agamemnon married Clytemnestra, daughter of Tyndareus, king of Lacedæmon or Sparta. And Helen, Clytemnestra’s sister, the most celebrated beauty that had ever appeared in Greece, was given in marriage to Menelaus, Agamemnon’s brother, who succeeded to the Spartan throne on the death of Tyndareus, his father-in-law.

‘ Corinthus, another son of Pelops, called also the son of Jupiter, gave his name to the city of Corinth, formerly named Ephyra. This city, seated at the narrowest part of the isthmus that unites Peloponnesus to the main land of Greece, and favoured with two harbours, one on the Ionian, the other on the Ægean sea, became early distinguished by its wealth and commerce.’

In the detail of the Spartan institutions, Dr. Russell has very faithfully followed Xenophon. — But Xenophon was in this instance a panegyrist more than a philosopher; and has led, we suspect, all modern historians into considerable errors. Even through the fallacious medium of Xenophon, it is easy to see that Lycurgus rather reformed than invented the Spartan customs. The fact is, the Spartans at the period in question were actual savages; and what are called the institutions of Lycurgus, are among the universal characteristics of savage life. The naked contests in which all civilised ideas of decency were outraged, the common meal, the exposure of deformed children, the legality of theft, their treatment of their women and their slaves, their military regulations, were exactly such as were found among the ancient German tribes, and amongst almost every warlike horde of savages at the present day.

Lycurgus, who was a little more cultivated than the rest of his barbarous countrymen, gave form and method to the customs which already prevailed, and directed them, as the most famous legislators of barbarous nations have done, to their great object, military power.

Dr. Russell has travelled with unprecedented success through the dark and early periods of the Grecian history, and has placed in a clearer view than we have ever seen before exhibited to the public, the involved, and we suspect partly fabulous, narratives of the Messenian and the sacred wars. An event better authenticated and more generally interesting we shall present to our readers; viz. the usurpation of Pisistratus, and the expulsion of his posterity from Athens, with this remark, that we think it related with remarkable spirit and accuracy by our ingenious author.

Pisistratus, who was related to Solon by the mother's side, and whose mind had been early formed by the instructions of that legislator, strove to blind his vigilance by the most sedate deportment, and the warmest declarations of his love of liberty and equal freedom. The keen eyes of Solon, however, penetrated the fine disguise, and read the real designs of his too aspiring pupil. But before he could concert any measures for defeating them, Pisistratus, by a bold artifice, or brave and fortunate escape from a conspiracy against his life, became master of the republic. Having wounded himself, and the mules that drew his charriot, says Herodotus, but more probably being actually wounded by assassins, as he declared, in his way to his country seat, he returned to the city, and drove violently into the Agora or market-place.

Filled with compassion for the lacerated condition of their engaging demagogue, the people crowded about him; while he, in a pathetic speech, ascribed the impotent vengeance of his envious and cruel enemies—the ills he had suffered, and those he had to fear, solely to his disinterested patriotism and friendship for the poor. Deeply affected, alike by what they heard and saw, the enraged multitude were ready to fly to arms. In order to quiet them, a general assembly was summoned; and that assembly, at the motion of a popular leader, in spite of all the arguments of Solon, and the opposition of the two rival factions, appointed Pisistratus a guard of fifty men. This guard he took the liberty to augment, under various pretences, without exciting the jealousy of the people. At length, finding himself sufficiently strong for accomplishing his purpose, he threw off the mask; took possession of the Acropolis, and usurped the government of the state.

During the commotion raised by that revolution, Megacles and his principal adherents sought safety in flight. Nor does it appear that Lycurgus and his partizans took any measures for restoring



floring the liberty of Athens. But Solon, although old and unsupported by any faction, was true to his principles. He one while upbraided the Athenians with cowardice; and, at another, exhorted them to attempt the recovery of their freedom. "It would have been easier," said he, "to have repressed the growth of tyranny; but now when it has obtained some height, it will be more glorious to cut it down." Finding, however, that none of the people had courage to take arms, he returned to his own house; and having laid aside all thoughts of making any other public effort, placed his weapons at the street-door, exclaiming with conscious pride, in the hearing of his fellow-citizens, "I have done all in my power to defend, from despotism, my country and its laws!"

But Pisistratus, in assuming regal dignity, and investing himself with supreme power, made no change in the forms of the Athenian constitution, as established by Solon. He allowed all its assemblies, its magistracies, its offices civil and military, to remain: and he enforced the due execution of law and justice, not only by his authority but his example; readily obeying a citation to appear in the court of Areopagus, on a charge of murder, for which he was acquitted. Hence the frequent saying of Solon: "Lop off only his ambition, cure him of the lust of sway; and there is not a man more disposed to every virtue, or a better citizen than Pisistratus."

All the virtues of this accomplished prince, however, added to his high renown in arms, could not reconcile the Athenians to kingly power. Twice was Pisistratus obliged to seek refuge in exile, and as often did he recover the sovereignty of Attica, by his superior talents, his courage, his conduct, and captivating manners. The causes of these revolutions, and the circumstances with which they were attended, were thought sufficiently important by Herodotus to be particularly enumerated in his narration: and he was a good judge of such matters. But to the ancient Greeks, many things relative to their own affairs appeared important, which would seem altogether frivolous to an inhabitant of Modern Europe. I shall, therefore, my lord, only offer to your consideration a few leading facts, intimately connected with the character of Pisistratus, and the state of the people of Attica during his domination.

The only crime imputed to this sām̄bus usurper; or Athenian tyrant, as he is commonly called, was an excess of political caution. He confined the honours and offices of the state almost exclusively to his own partizans. Enraged at finding themselves and their adherents deprived of all power and consequence, Megacles and Lycurgus, the leaders of the two depressed parties, united their strength against their exulting rival, and expelled him the republic. Megacles, however, dissatisfied with the anarchy that

ensued, sent proposals of support to the banished chief. His alliance was accepted, and Pisistratus again took possession of the government. But Megacles, on a fresh disgust, turned against him the whole weight of the Alcmaeonids; and they being joined by the partizans of Lycurgus, with whom a reconciliation had taken place, obliged the tyrant once more to divest himself of his authority, and quit his native country.

Pisistratus retired to Eretria, in the island of Euboea. There, though in banishment, he possessed so much personal interest, and was held in such high consideration by the neighbouring states, that he was able, in the eleventh year of his exile, to enter the territory of Attica at the head of an armed force, and make himself master of Marathon. Here he erected his standard. Partizans flocked to him from all quarters; and he soon found himself strong enough to venture to march toward Athens. The Alcmaeonids met him with a formidable army, before he reached the metropolis. But they allowed themselves to be surprised, and their forces were instantly routed.

Now was the season for Pisistratus to display his clemency: and his presence of mind, setting aside his humanity, was too great to let slip the opportunity. He ordered his two sons, Hippias and Hipparchus, to ride after the fugitives, and tell them, in his name, that they had nothing to fear, if they would go quietly to their several homes. That message had the desired effect. The Athenian militia, relying on the unimpeached faith of their virtuous but too ambitious fellow-citizen, utterly dispersed themselves, and never more assumed the form of an army; so that Pisistratus entered Athens without resistance, and took a third time possession of the government.

The slaughter, however, was considerable, notwithstanding the politic interposition of the generous victor. And, in order more effectually to secure his sway, as well as to provide against the future effusion of blood, the mild usurper judged an act of severity necessary. He demanded, as hostages, the sons of all those citizens who had been most active in arms against him, and who had not fled their country; and sent them to the island of Naxos, which he had formerly conquered. He also retained, for the support of his authority, part of his foreign troops. By these wise precautions, and an equitable administration, Pisistratus remained undisturbed master of Attica, till his death; and transmitted the tyranny, or supreme power, to his two sons, Hippias and Hipparchus.

Hipparchus, although represented by the accurate Thucydides as the younger brother, appears to have succeeded his father in the government of the Athenian state. He was a munificent patron of learning and the liberal arts, and drew around him men of genius from all parts of Greece. In imitation of his illustri-

ous fire and predecessor, he adorned the city of Athens with many splendid buildings, while he cultivated the morals and polished the manners of its inhabitants; encouraged industry, and rewarded merit. He was slain by Armodius and Aristogiton, in resentment of a private injury. And notwithstanding his public virtues, and an administration which, in the language of panegyric, is said to have revived the memory of the Golden Age, so strong was the detestation of the Athenians against regal power, after they had recovered their freedom, that his murderers were long celebrated as the deliverers of their country from tyranny: and many statues were erected to perpetuate the memory of the perpetrators of the crime.

‘ The tyranny at Athens, however, did not, properly speaking, commence till after the death of Hipparchus. Hippias, highly incensed at the assassination of his brother, and alarmed for his own safety, put to death many of his fellow citizens, beside Harmodius and Aristogiton. All whom he hated or feared fell victims to his severity. Yet farther to secure his power, and even to provide a retreat, in case of necessity, he looked around him for foreign aid; and having married his daughter Archedice to Æantides son of Hippoclus, tyrant of Lampsacus, with whose family he entered into a close political alliance, he thenceforth governed the Athenians with all the rigour of despotism.

‘ The exiled Alcæonids and their adherents, ever watchful of an opportunity to recover possession of their family-estates, and to re-establish the liberties of their native country, beheld with satisfaction the discontents occasioned by the tyranny of Hippias. During their banishment, they had engaged in their interest the oracle of Apollo at Delphos; by rebuilding, in a magnificent manner, the temple of the prophetic God, which had been consumed by fire. And they were now able, with the assistance of a body of Lacedæmonian forces, procured them by the favourable responses of the oracle, to accomplish their design.

‘ Victorious over the army of Hippias in the field, the confederates entered Athens, and besieged the tyrant in the Acropolis. That citadel was of sufficient strength to have long baffled all the efforts of the besiegers; especially as the Lacedæmonians were under the necessity of soon returning home. But accident and natural affection accomplished what force and military skill seemed unable to effect. Anxious for the safety of their offspring, whom they had conveyed out of the fortress, and who had fallen into the hands of the Alcæonids, Hippias and his partizans, on condition of having their children restored, agreed to surrender the Acropolis, and to quit the territory of Attica within five days.

‘ In consequence of this revolution, the Athenians recovered their political freedom, after they had been governed by the ambitious family of Pisistratus for sixty-eight years. And notwith-



standing the many struggles they were obliged to maintain, in order to preserve their liberty and independency, against the attacks of ambitious neighbours, and the conspiracies of usurping citizens, they acquired a degree of importance in Greece, amid the turbulence of democracy, which they had never reached, nor ever could have attained, in the repose of monarchy. For, as Herodotus judiciously remarks, so great is the spring communicated to the faculties of men by the equal distribution of power, that their most vigorous efforts under a master are feeble and languid, compared with their strong exertions in a state of perfect freedom; where every one, in acting for the good of the community, may be said to act for himself, and considers his own interest, and even his own honour, to be at stake.

Those who possess the modern part of Dr. Russell's history, will be pleased with the opportunity which they now have of furnishing themselves with so good a companion to that entertaining work.—It is enough for us to say, after the specimens which have been produced, that these volumes are executed in a manner to the full as agreeable as the former production of our author. The style is animated, and yet not abstruse. The narrative is clear and perspicuous, and we think peculiarly well adapted to attract and interest young persons.

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*The Environs of London: being an Historical Account of the Towns, Villages, and Hamlets, within twelve Miles of that Capital: interspersed with Biographical Anecdotes. By the Rev. D. Lysons, A. M. F. A. S. Vol. I. 4to. 1l. 11s. 6d. Boards. Cadell. 1792.*

IT has long been a matter of regret that, while most of the counties of England have been honoured with minute topographical descriptions, the environs of London, so interesting in themselves, and abounding with learned and inquisitive men, should be neglected. Of the four counties, in which these environs lye, Kent and Essex have been recently described. Aubrey's Antiquities of Surry, a lame work, was composed in the beginning of this century: concerning Middlesex we remember no production since the time of Norden, in the reign of James I. Yet Middlesex is of all these counties the most interesting, as the largest part of the immediate environs of London pertains to it, as it abounds with antiquities, and with various and picturesque objects, particularly towards its northern parts, where the range of hills running from Mill Hill, &c. to Barnet, exceeds in delightful variety, that which extends by Hampstead and Highgate, and affords some prospects from the heights of Totteridge, equal to those for which

which distant counties are visited. We have heard the constant fluctuation of property alledged as a reason, why no recent description of Middlesex has appeared; but in a work of this nature complete annals of property are not expected: some account of the ancient sixt possessors, and of the most remarkable of the modern, is fully sufficient. The chief objects are antiquities, topographical description, picturesque views, the nature of the soil, population, agriculture, &c. When we reflect upon this deficiency, we rather wonder that Mr. Lysons did not begin his work with an account of those environs which lie in Middlesex; which would, indeed, have been the most proper in every point of view: but perhaps the place of his residence, or some other trifling caprice, has influenced his choice.

In the year 1761, Mr. Doddsley published a work in six volumes, 8vo. called 'London, and its Environs, described:' it is digested in alphabetical order, and its merit, in some respects, is disfigured by its trivialities in others, for the name of every street, court, and alley, is given in one large alphabet; whereas an appendix was the proper place for such insipid matter. It is also quite deficient in quotation and learning, and will bear no comparison with the work now before us. The recent publication called *The Ambulator*, relates to the environs only, and though small, has considerable merit: but it is merely a guide.

We have, therefore, perused Mr. Lysons' first volume with considerable avidity, and are happy to say that it is exactly such a work as was wanted; and that the author has proved himself completely equal to the task of describing the environs of this capital, in a manner fitted to gratify the antiquary, and the man of research and curiosity. It is to be contained in three volumes; the present for Surrey; the second, we suppose, for Kent and Essex; the third, for Middlesex. The parishes in each county are arranged alphabetically, and methodically described. Mr. Lysons has enlivened the dryness of antiquarian research by occasional anecdotes, and has thus formed not only an useful but entertaining book. He has also inserted twenty-seven engravings of considerable merit, among which are some unpublished portraits. His quotations and references are numerous and exact, as should be the case in every antiquarian work.

As one general specimen of his manner, we shall extract the commencement of his account of Addington parish:

• The name of this parish was anciently written Edintone. I can find nothing satisfactory relative to its etymology; it was probably denominated from some one of its remote possessors. The

parish lies within the hundred of Wallington, and is bounded by Croydon, Saundestead, Farleigh, and Chelsham, in Surry; and by West Wickham and Beckenham in Kent. The village is situated about three miles to the east of Croydon, at the foot of a range of hills to which it gives its name. Their extent is about five hundred acres.

• On the brow of the hill, towards Addington, is a cluster of tumuli, about 25 in number; they are of very inconsiderable height; one of them is nearly 40 feet in diameter; two others are about half that size; the remainder are very small. The greater part of them appears to have been opened. Salmon says, that some broken pieces of urns, which had been taken out of them, were, in his time, in the possession of an apothecary at Croydon.

• The land at Addington is, for the most part, arable; there is little meadow, but a pretty large proportion of wood and common. The soil is very various; being, in some parts of the parish, gravel; in some, chalk; and in others, a stiff clay.

• It appears, by Domesday Book, that there were two manors in the parish of Addington in the time of William the Conqueror; they were not exactly divided, as Salmon has asserted, though they were each taxed as eight hides; for the land of one manor was four carucates, that of the other, two and a half; the one was valued at 5*l*, the other at 3*l*. The former manor had been held by Osward, in the time of Edward the Confessor, and was then the property of Albert, a clerk; the latter having belonged to Godric, in the Confessor's reign, was, at the time of the survey, in the possession of Tezelin the cook; they were both held of the king. Tezelin's manor continued in lay hands, and was held by a very singular tenure, as will be mentioned hereafter.

• Godric's manor, previously to the reign of Edward I. appears to have been divided into two; one of which was given to Knights Templars by Walter de Morton, and was held of the archbishop of Canterbury's manor of Croydon, by an annual rent of thirty-two shillings and one penny. The Templars were abolished by pope Clement the Fifth, in the year 1311; and in the 17th year of Edward II. an act of parliament passed, by which their possessions in England, among which Addington was included, were transferred to the Knights of St. John of Jerusalem. The other moiety belonged, I know not by what grant, to the monastery of St. Mary Overie; to this manor the advowson of the church was annexed; it was rated at ten shillings. For twelve acres of land, which belonged to this convent in the parish of Addington, they were obliged to keep a lamp burning every night in the church. The mansion-house belonging to this manor is described as having a hall of 35 feet in length, and 28 in breadth; and two solar-ii, or upper rooms, the one 32 feet by 18, the other 32 feet by



11. At the dissolution of monasteries, both these manors came into the possession of the Leigh family; who, at that time, held the third manor above-mentioned.

The earliest proprietor of this manor, that I find upon record after the conquest, is Bartholomew Chesnet, or Cheyney, who had two daughters co-heiresses; one of whom married Peter, the grandson of Ailwin of London, and was buried in Bermondsey abbey; for which privilege her husband gave the monks a rent of 15 shillings, issuing out of a house in Addington; the other daughter married William Aguillon, who, in right of his wife, inherited the manor; his son, sir Robert Aguillon, had a licence to fortify and embattle his manor house at Addington. A spot of ground near the church, being still called the Castle Hill, serves to ascertain the site of this mansion, which, most probably, continued to be the manerial residence till the year 1400, when the manor house, which was pulled down about twelve years ago, (and which was situated at the foot of the hill), was erected; as appears by the following inscription which was over the door:

‘ In fourteen hundred and none,  
Here was neither sick nor stone,  
In fourteen hundred and three  
The goodly building which you see.

‘ This house was built chiefly of flint, mixed with chalk, and very strongly cemented.

‘ Sir Robert Aguillon was sheriff of Suffex in the reign of Henry the Third; he married Margaret, countess of the Isle of Wight, by whom he had two daughters; one of whom married Jourdan de Saukvil, ancestor of the duke of Dorset; the other married Hugh Bardolf, and had for her portion the manor of Addington, which continued in the Bardolf family for two or three generations. William Walcot died seized thereof, in the reign of Richard the Second, having held it for life, by a grant from William Bardolf. In the reign of Henry the Sixth it was the property of William Uvedale, who, for a fine of forty shillings, paid into the exchequer, obtained a licence to alienate it to John Leigh and others, and the heirs of the said John. The descendants of this John Leigh or Leigh, obtained a grant of the other manors at the suppression of monasteries, and the whole became united into one; which continued in the possession of the Leigh family till the middle of the present century, Sir John Leigh died in 1737, without male issue. After his death, there was a suit in chancery depending for many years, relating to the right of succession to the Addington estate, which was at length determined in favour of his female heirs, one of whom married John Bennet, esq. and the other Henry Spencer, esq. The manor and estate were sold by their sons, Wooley Leigh Bennet, esq. and Wooley Leigh Spencer,

Spencer, esq. (about the year 1767), to Barlow Trecothick, esq. alderman of London, and they are now the property of James Trecothick, esq. his nephew; who has a handsome modern mansion, situated about half a mile from the church, and nearly in the centre of the park; it was begun in 1772, by the late alderman Trecothick, and finished after his death by the present proprietor.'

The *haslia*, p. 5, which Mr. Lysons cannot explain, seems barbarous Latin for a kind of *hasly* pudding, an interpretation authorised by the context.

In the account of Barnes, we find the following anecdote of Heydegger.

'Before Mr. Hoare purchased the estate, Heydegger, master of the revels, was for some time the tenant of the house, of whom the following story is told:—The late king gave him notice, that he would sup with him one evening, and that he should come from Richmond by water. It was Heydegger's profession to invent novel amusements; and he was resolved to surprise his majesty with a specimen of his art. The king's attendants, who were in the secret, contrived that he should not arrive at Barn-elms before night, and it was with some difficulty that he found his way up the avenue which led to the house. When he came to the door, all was dark; and he began to be very angry, that Heydegger, to whom he had given notice of his intended visit, should be so ill prepared for his reception. Heydegger suffered his majesty to vent his anger, and affected to make some awkward apologies, when, in an instant, the house and avenues were in a blaze of light, a great number of lamps having been so disposed, as to communicate with each other, and to be lit at the same instant. The king laughed heartily at the device, and went away much pleased with his entertainment.'

Mr. Lysons, in describing the parish of Battersea, gives several details concerning the family of St. John viscount Bolinbroke, and rectifies some mistakes in the *Biographia Britannica*, relative to the famous Henry St. John. He died at the age of seventy-three, not seventy-nine; and his birth of course took place in 1678, not in 1672. His lady did not die many years before him, but on the 18th March 1750, while he died on the 12th of December 1751. All these particulars appear from the epitaphs in Battersea church, and it is rather surprising that the first editors of the *Biographia*, had not recourse to information so open and convenient.

In the description of Camberwell, we find a good account of Dulwich college, and of Edward Alleyn its founder. He was chief master of the bears to James I.; and Mr. Lysons gives a curious account of this singular office:

As the nature of this office is little known, it will, perhaps, be amusing to my readers, to give a short account of it, with copies of original papers relating thereto. Whenever it was the king's pleasure to entertain himself, or any of his royal visitors, with the game of bear-baiting, it was the business of the master of the game to provide bears and dogs, and to superintend the baiting: and as this cruel sport destroyed a great number of the poor animals, he was invested with the most unlimited authority to issue commissions and to send his officers into every county of England, who were empowered to seize and take away any bears, bulls, or dogs, that they thought meet for his majesty's service. This arbitrary proceeding was little relished by the subjects; and the persons sent to take up dogs, were frequently ill-treated and beaten, the justices of the peace often refusing to grant them any redress. Some towns, and whole counties, to avoid these disputes, made a composition with the master of the bears, to send up a certain number of mastiff dogs yearly, upon condition, that the commission should never come into their neighbourhood. Among Alleyn's papers is an engagement signed by certain persons of the town of Manchester, wherein they promise to send up yearly, "a masty dogge or bytche to the bear-garden, between Mydsomer and Michaelmasse." The master of the bear-garden, in queen Elizabeth's time, was allowed to have public baitings on Sundays in the afternoon; which liberty was taken away by James I. Alleyn complains much of this in a petition which he presented to the king; in which he also prays for an increase of salary. The whole petition is curious, and throws so much light upon the nature and prevalence of this diversion, that I shall make no apology for inserting it at length; and with it shall close this digression upon bear-baiting:

"To the king's most excellent majesty, the humble petition of Philip Henslow, and Edward Alleyn, your majesties servants.

"Whereas it pleased your most excellent majesty, after the death of sir John Darrington, to grant the office of master of your game of bulls, bears, and dogs, with the fee of sixteen pence per diem unto sir William Steward, knt.; at which time the howse and beares, being your majesties petitioners; but we not licenced to bayte them, and sir William Steward refusing to take them at our hands upon any reasonable terms, we were therefore enforced to buy of him the said office, pastime, and fee, at a very high rate; and whereas, in respect of the great charge that the keeping the said game continually requires, and also the smallness of the fee; in the late queen's time, free liberty was permitted without restraint to bayt them, which now is taken away from us, especially on the Sundays in the afternoon, after divine service,  
which



which was the chiefeſt means and benefit to the place ; and in the time of the ſickneſs, we have been reſtrained many times on the working days ; theſe hindrances, in general with the loſs of divers of the beaſtes, as before the king of Denmark we loſt a goodly beare of the name of George Stone ; and at another bayting, being before your majeſtie, were killed four of our beſt bears, which in your kingdom are not the like to be had, and which were in value worth 30l. ; and alſo our ordinary charges amount yearly to 200l. and better ; theſe loſſes and charges are ſo heavy upon your petitioners, that whereas formerly we could have letten it forth for 100l. a year, now none will take it gratis to bear the charges, which is your poor ſervants undoing, unleſs your majeſtie, of your gracious clemencie, have conſideracion of us. Theſe cauſes do enforce us humbly to become ſuitors unto your majeſtie, that in reſpect of the premiſes, and that we have, ever ſince your gracious entrance into this kingdom, done your majeſtie ſervice with all duty and obſervance ; it would pleaſe your majeſtie in your moſt royalle bounty, now ſo to relieve us, as we may be able to continue our ſervice unto your majeſtie as heretofore we have done ; and to that end, to grant unto us free liberty, as hath been granted in the late queen's time ; and alſo, in reſpect of our great and dayly charge, to add unto our ſaid fee, 2s. and 8d. being never as yet increaſed ſince the firſt foundation of the office. And whereas, there are divers vagrants and perſons of looſe and idle life, that uſually wandereth through the country with bears and bulls without any licence, and for ought we know ſerving no man, ſpoyling and killing dogs for that game, ſo that your majeſtie cannot be ſerved but by great charges to us, fetching them very far ; which is directly contrary to a ſtatute made in that behalf, for the reſtraining of ſuch : your majeſtie would be pleaſed, in your moſt gracious favour, to renew unto your petitioners our paſtime ; and to grant us, and our deputies, power and authoritie to apprehend ſuch vagrants, and to convene them before the next juſtice of peace, there to be bound with ſureties to forfeit his ſaid bears and bulls to your majeſties uſe, if he ſhall be taken to go about with any ſuch game, contrary to the laws of this your majeſties realm ; and your poor ſervants will dayly praye for your majeſties long and happy reign."

The deſcription of the picture gallery at Dulwich, alſo deſerves particular notice.

‘ The contents of the picture gallery have been very cursorily mentioned in all the hiſtories of the college. Aubrey, from whom the ſucceeding writers on the ſubject ſeem to have copied, ſays that there are portraits of Henry prince of Wales, ſir Thomas Greſham, Mary queen of Scots, and ſome other worthleſs pictures: the two latter portraits are not there, and as they are not mentioned

tioned in the old catalogue, it may be presumed they never were: of the remaining pictures which are treated with so much contempt, some have much merit, and many are valuable, as being original and unique portraits of remarkable persons: they may be thought therefore to deserve a more particular account. The catalogue, which is in the hand-writing of Mr. Cartwright, by whom they were bequeathed to the college, ascertains both their names and prices. Many which are there enumerated do not now appear; perhaps Cartwright had disposed of them before his death: among these was a portrait of "the man who demolished the earl of Essex with a hatchet in Westminster Abbey;" this destruction, of which an account is given in the notes, was not executed upon his person, but his effigies soon after his interment. The most remarkable of the portraits which remain, are the following:

• Michael Drayton, the poet, in a black dress, his own hair short, and a plain band. This cost Mr. Cartwright 15l.

• Sir Martin Frobisher, a brave officer, and a distinguished circum-navigator, who discovered the north passage to China. He defended Brest against a superior force of Spaniards; and was knighted for his gallant behaviour in the engagement with the Armada.

• The first Lord Lovelace, created by Charles I., who distinguished himself likewise as a naval officer, and took the king of Spain's West Indian fleet. He was of Hurley in the county of Berks.

• Richard Lovelace, the poet, called in the catalogue, "Colonel Lovelace, in black-armour." This man was a singular instance of the vicissitudes of fortune. After leaving Oxford, where the beauty of his person, and the variety of his accomplishments, procured him the esteem and admiration of all, he entered into the army; and having faithfully served his unfortunate master Charles I., he afterwards entered into the service of the French king, and was wounded at the siege of Dunkirk; he recovered from his wounds, and returned to England, where he found his beautiful mistress Lucy Sacheverell, who had supposed him dead, married to another; and being obnoxious to the then ruling powers, he was thrown into prison; being afterwards released, he wandered about in rags and poverty; and being broken down both in mind and fortune, died in obscure lodgings in Gunpowder-Alley, Shoe-lane, in the year 1658, and was buried in St. Bride's church. There is a print of him by Faithorn.

• Sir William Lovelace, Serjeant Lovelace, and others of that family.

• The Duchess of Suffolk, a whole length.

• It does not appear what dutchess of Suffolk this is, probably lady Wiloughby, the last wife of Charles Brandon.

• A portrait called "the Earl of Exeter," a head painted on board; the title must be a mistake;—there was no earl of Exeter,

before Thomas Cecii ; it may be Henry, or Edward, marquis of Exeter ; the former was beheaded in 1538, the latter died 1556.

“ Greenhill, the painter, by himself.” This is a good picture, and is engraved in the *Anecdotes of Painting*.

“ Althea, with her hair dishevelled,” said to be Lucy Sacheverell ; though Lovelace always called her *Lucastra* in his Poems.

“ Burbadge, the actor.” Richard Burbadge was a very celebrated tragedian, and a cotemporary with Shakspeare. Camden calls him, “ after Rascius ;” and Baker speaks of him in the same terms as he does of Alleyn, pronouncing them both to be such actors “ as no age must ever look to seek the like.” He is known to have represented the character of Richard III. ; and probably, performed the principal tragic parts in other of Shakspeare’s plays. He was a principal proprietor of the Globe and Blackfriar’s theatres ; and died anno 1619.

“ Nathaniel Field, the actor ;” a good portrait. This cost Mr. Cartwright 10l. He is represented dressed in a shirt trimmed with black lace. Field was one of the children of the Chapel Royal : he originally performed women’s characters.

“ Perkins, the actor.” Richard Perkins was one of the performers belonging to the Cockpit, Drury Lane, and is mentioned among those of principal note there : he acted in Shirley’s and Heywood’s plays. John Webster, the author of a comedy called *The White Devil*, or *Victoria Corombona*, published in 1612, says, in a note, after praising the other actors, “ in particular, I must remember the well-approved industry of my friend master Perkins, and confess, the worth of his action did crown both the beginning and the end.” When the play-houses were shut up during the civil wars, Perkins resided in Clerkenwell, where he died ; and was buried some years before the restoration. He wrote a copy of verses prefixed to Heywood’s apology for actors.

“ Sly, the actor.” William Sly was a contemporary of Shakspeare, and was joined with him in the patent of 1603. He is introduced personally in Marston’s *Malecontent*, 1604 ; and Mr. Malone conjectures, from his there using an affected phrase of Osrick’s *Hamlet*, that he performed that part. He died before the year 1612.

“ Tom Bond, the actor.” Of Bond little is known, but that he acted in Shakerly Marmyon’s comedy of *Holland’s Leaguer*, brought out in 1632.

“ Mr. Cartwright, sen. the actor.” } These pictures cost 15l.  
 “ Mr. Cartwright, jun. the actor.” } each.

“ The former of these, whose name was William, was one of the Palsgrave’s servants in 1622. The portrait, which is a very bad one, represents him in a laced band and cuffs. Cartwright, the younger, is in a Vandyke dress ; of him nothing certain is known ; he probably was son to the former. There is a third portrait



portrait of a Cartwright, an actor, called in the catalogue, "my own portrait." This is a good picture by Greenhill: he is represented in a black robe and flowing peruke, with his hand on a dog's head. His name also was William. He was one of Killigrew's company at the original establishment of Drury Lane, where he played Falstaff. This Cartwright, by his will dated September 1786, left his books and pictures, several articles of furniture, and 390 broad pieces of gold, to Dulwich College; but his servants defrauded the College of the greater part both of the furniture and money, of which they received only 65l.

' Besides the portraits above-mentioned, there are others of inferior value, and less note; and some other pictures, among which are an head of an old man, which has much merit, by Greenhill; an ancient view of London, said to be by Norden; the head of a woman, by Burbadge the actor, in chiaro-obscuro; some copies from Bassan; a sea view; and many more, which, as Aubrey says, are certainly very worthless.'

*(To be continued.)*

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*Sermons, by the late Rev. John Drysdale, D. D. F. R. S. Edin. To which is prefixed, an Account of the Author's Life and Character. By Andrew Dalzel, M. A. F. R. S. Edin. 2 Vols. 8vo. 12s. Boards. Cadell. 1793.*

**M**R. Dalzel—who is known to the world by some former publications; and especially by his Translation, with Notes and Illustrations, of M. Chevalier's Description of the Plain of Troy—"hath here, in a well written narrative, exhibited such a picture of Dr. Drysdale, as cannot but be highly grateful to his friends, and honourable to his memory. The occasion of publishing these Discourses we will add in the words of the Editor:

' Having undertaken to draw up a short account of the late Dr. John Drysdale, to be laid before the Royal Society of Edinburgh, of which he was a member, I was induced to read, with great attention, the Sermons in manuscript which he left behind him, that I might be enabled to form a more perfect judgment of his merit as a preacher. I had been accustomed, as his hearer for many years, to admire his talents and eloquence; and that admiration has been increased, by the perusal of his discourses. They appeared to me so well calculated to be useful, and so excellent in every respect, that it seemed an injury to withhold them any longer from the public.'

In resolving upon the present publication, Mr. Dalzel did not think it sufficient to rely on his own opinion, but had recourse to that of Mr. Moodie, a well-approved preacher at Edinburgh, and a very respectable person; who, after having

perused the manuscripts with attention, communicated his decision in a letter, which is given to shew that these volumes have not been rashly obtruded upon the public, and at the same time, to present the reader with a criticism upon them, at once both elegant and just ;

“ Dear sir,

“ I have read with great care the manuscripts which you sent me. The high respect I entertain for Dr. Drysdale's memory, and the recollection of his friendly attention, to which I was so much indebted in my early years, may render me, perhaps, a partial judge of the merit of his Sermons ; but I am persuaded I deliver an opinion in which every candid reader will heartily concur with me, when I say that they will form a most valuable accession to those excellent models of pulpit eloquence which our language affords.

“ I consider utility, as the chief recommendation of a sermon ; and this quality Dr. Drysdale's sermons possess in a most eminent degree. They discover throughout, a most accurate knowledge of human nature, and breathe a high spirit of piety and virtue, which can hardly fail to transfuse itself into the mind of the reader. The style is every where forcible and impressive, and, at the same time, pure, perspicuous, and elegantly simple, free from all false ornaments and studied refinements, and from every thing that might betoken a light and frivolous mind.

“ What I particularly admire is, that unity of design which appears in every sermon. The author seizing on that view of his subject which promises to lead to the most useful discussion, carries the reader along with him, in a regular and uninterrupted stream of argument, from the beginning to the end of the discourse. He never loses sight of the great end of preaching. While he exhibits the most rational views of the doctrines of religion, he is always careful to illustrate and enforce their practical influence. He discovers uncommon reach and acuteness of judgment, in ascertaining the nature, and the limits of our several duties, in distinguishing genuine virtue from what has only the appearance of it, and in detecting vice under the various forms which it assumes. His reasoning is always persuasive and animated, fitted at once to inform the understanding, and to warm the heart. When he addresses himself to the passions, his style becomes frequently abrupt and vehement ; and his mind, full of the importance of his subject, pours itself forth in soliloquy, apostrophe, and the other higher figures of speech, which are never introduced in order to excite surprise, but in which the reader will always find himself prepared to join.—In short, these sermons seem admirably calculated to inspire the mind with high sentiments of piety to God, trust in providence, independence on the world, admiration of virtue,

virtue, steady and resolute attachment to duty, and contempt of every thing that is base or dishonourable.

“ With these qualifications, I have no doubt that they will be favourably received by the public at large; and to the friends of Dr. Drysdale they will be a most pleasing memorial of a character which they held in the highest veneration; for in the amiable pictures of virtue which his Sermons exhibit, they will recognise the features of his own mind. I am, dear sir, yours sincerely,

WILLIAM MOODIE.”

That our readers, however, may form for themselves an idea of Dr. Drysdale's manner, we will place an extract before them. In Sermon V. *On the wretched Condition of wicked Men*, from Job. xx. 12. &c. which he considers in respect to God, their fellow creatures, and themselves. Under the first of these heads, having described the effects of right conduct on the condition of a good man, he thus contrasts it with the opposite :

“ But how different is the scene which a wicked man prepares for himself? Truth, on its own account, has to him no charms; gross objects possess his heart, and command his desires; and how dismal must his soul be when, roused to a sense of his condition, he finds himself incapable of any pleasure from the contemplation of the highest perfection of the wisdom and goodness of the Most High God! when his meditations on God are not sweet, but bitter and tormenting to his soul. For how has the bad man answered the end, and fulfilled the purpose of his being? Has he acted up to the character of a fellow worker with God? has he contributed as far as in him lay to the happiness of the world? has he taken care to improve his mind and heart, and make them the seat of integrity and kind affection? Alas! he has done just the reverse. He has opposed the intention of his Maker, run counter to the chief purpose of his own being, and as far as the influence of his actions could reach, has corrupted and destroyed the beautiful works, and introduced confusion and misery into the family of God. With what confidence then can he raise his thoughts to the supreme Lord of the Universe? What has he to expect from the Almighty, against whom he has rebelled, not only by deserting the post assigned to him; not only by neglecting, but by acting directly contrary to the Divine will? He has assumed to himself a licence of gratifying his own depraved inclinations and passions, in opposition to the eternal laws of righteousness, the laws of God himself; he has transgressed the bounds set to him by his Maker, resigned basely his claim to an intelligent and moral nature, given up the noble privilege of his birth-right, as a son of the Most High, and, by his manners, associated with the herd of brute and senseless animals, or with the malicious and desperate



spirits of darknes. What a foul stain has he thus brought upon his soul ! and what bitterness must not this produce, when he is roused to a sense of it ! Wicked men indeed may long shut up their minds from this mortifying reflection ;—from discerning the pollution in which they are involved. By dwelling only upon their prosperity,—on the success of their projects, the means of which success they clothe with the names of superior wisdom and dexterity, and by indulging in one gratification after another, they conceal their real character from their own observation, and thus have some kind of enjoyment ;—broken however and interrupted by doubts and suspicions, which they immediately attempt to dismiss. Such enjoyment, even while it continues, has no other support than deceit and self-delusion. But no disguise can last always. The truth will break forth at last ;—and then farewell to all their dreams of happiness ! When light is thus let in upon their minds, when the clouds are dispelled which concealed from their view both their Maker and their own character, when they are led to reflect on the light they must appear in to their Creator, when they reflect that, during the time they deceived and flattered themselves in their iniquities, the corruption of their heart was naked and open to his inspection ;—how terrible must the thought be, that God looks on them as wretches wholly unworthy, and now scarce capable, of his favour ! What oppressive sorrow must weigh down their souls, when they reflect that they appear to their all-wise Creator as creatures of the basest spirit !—who, with honour and virtue set before them, offered to their acceptance, and often calling on them to take possession, chose for their portion what could produce nothing but shame and dishonour ; who, invited to share in the favour and friendship of God, *had Him not in all their thoughts* ; who still bear the name of men, but are conscious that the true character of a man is gone, that *the crown of a man is fallen from their head*, and all the godlike dispositions of a man, such as the Maker meant them to possess, are banished from their heart.—Go on thus, O foolish and thoughtless men ! dishonouring and destroying your own souls ! So shall you render your reconciliation with God still more impracticable ; so shall your awakened souls discover you to be wretched outcasts from his love and favour, and reduce you in the depth of despair to call on the mountains to cover you, and hide your shame !—But vain man ! canst thou conceal thyself from the Almighty ? Wither canst thou fly beyond the reach of his arm ? Canst thou shut the eyes of thine own mind, or throw an impenetrable cloud over thy shameful and wretched heart ? No. Thine eyes shall be ever open to thy dishonour ; thou shalt sharply feel how evil and bitter a thing it is to forsake the living God, and have no fear of him within thy heart.

Would our limits permit, we could produce a variety of  
other

other passages, which, perhaps, might exhibit the preacher in a more advantageous point of view; but the 11<sup>th</sup> and 14<sup>th</sup> Sermons, *On Charity*, and *On Aspiring after Perfection*, are, in our estimation, to be placed amongst the most excellent we have ever read; nor are many of the rest much inferior.

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*The Art of preventing Diseases, and restoring Health, founded on rational Principles, and adapted to Persons of every Capacity. By G. Wallis, M. D. S. M. S. 8vo. 6s. 6d. Boards. Robinsons. 1793.*

**I**F the subject of this work were not of the highest importance in itself, the plan of the author would be entitled to our most serious attention. Dr. Wallis is of opinion that the works which have been already written upon this subject, and *professedly* adapted to the comprehension of every reader, are defective in those particular rules by which they ought in a great measure to be guided, whether with respect to the prevention, mitigation, or cure of diseases. What they want, therefore, it has been his study to supply; by treating at large on the nature of individual and distinct constitutions, and the knowledge of the immediate causes. It must be allowed that these are considerations of the first importance, but whether they can always be attained, appears to many writers as well as practitioners, a matter of some doubt. There are essential circumstances in certain constitutions which are embarrassed and confused, and often, it is to be feared, so latent in their origin and nature, as to escape the investigation of the most sagacious observer.

The attempt, however, to generalise the history of constitutions is laudable, for though in every possible variety we may not be able to succeed, the pursuit will be attended with considerable advantage. It will at least be a durable foundation for a more certain practice. It will inspire young practitioners with a spirit of enquiry that cannot but be productive of information, and it will supply them with modes of reasoning instructive to themselves, and more pleasing to their patients than the use of cant phrases and technical words, which at best cover ignorance and disappoint curiosity.—The empirical practice, or that which is said to be derived from experience, may be admitted, where men well versed in the principles of the medical art, have pursued it for a series of time; but to young minds it only opens a wild field for the exercise of vanity, and oftener leads to scepticism than to truth.

Our author, therefore, endeavours to establish a rational system of practice, by preventing the operation of the remote, or striking at the proximate causes, consistently with the nature of that particular constitution on which remedies are to

act. His ideas on this subject will be best understood from the following extract.

‘ The principles I mean are, the nature of constitutions, and the immediate causes of disease ; for whether we wish to prevent or cure, these two points must ever be kept in view. To prove this, let us inquire, by what are we directed in our attempts to avoid disease ?

‘ From the knowledge of the remote causes, being well acquainted with the effect which they are calculated to produce in the machine, and preventing their accession ; but in all cases this cannot be done ; in many, prevention of that circumstance is impossible—how then must we act ? By so regulating the powers of the constitution, that it may be placed in such a state as to be rendered incapable of feeling the effect of the remote cause.

‘ And how can this be accomplished without being thoroughly acquainted with the nature of the constitution itself ? Indeed, it seems not only necessary in this respect, but also to render the disease, when the cause has produced its consequences, as mild as possible. Various proofs of the validity of this doctrine will arise upon slight consideration. In inoculating for the small-pox, we find very often great variability in the disease ; and this cannot, it is clear, be owing to the matter by which the complaint is occasioned, having any variability of action ; for the same matter taken from the very same pock will produce in different habits a disease of very different natures, with respect to mildness or malignancy—it is therefore obvious the variation must arise from some deviations in the separate habits, which require different modes of preparation ;—and, probably, it is owing to want of accuracy in this point that some children after being inoculated die, and several fall into other maladies.

‘ With respect to the other principle to which we must advert with regard to the cure ; we should confine ourselves to the immediate cause or causes, which, acting in the habit, produce those symptoms, an enumeration of which is called disease ; for all other causes in this point of view are of no avail. Matters it by what means the disease has been occasioned, since the action of that cause is past ? the effect at this time acting as a cause claims only attention ; for that conquered, the disease vanishes. To explain, let us take the dropsy,—its causes have been said to be, “ an hereditary disposition—drinking strong liquors—want of exercise—excessive evacuation—sudden stoppage of those which are customary and necessary—large quantities of cold, weak, watery liquors drank when the body has been overheated by violent exercise—a low damp marshy situation—long use of poor watery diet, or viscous aliment that is hard of digestion.—It is often the effect of other diseases, as jaundice, scirrhus of the liver, violent ague of long continuance, looseness, dysentery, an empyema, or consumption of the lungs—in short, whatever obstructs perspiration,



or prevents the blood from being duly prepared, may occasion a dropsy." These *may* produce this malady, I do not deny, but that not one of them is the immediate cause against which our remedies are solely to be levelled to make a cure, nor any number of them, except such of which dropsy is only a symptom. It is to the effect brought on by these causes that we are to attend, which I take to be general relaxation of the solids—a thin watery blood—and a weakened action of the absorbents, by which more water is thrown into the cellular system and different cavities by the exhalent, than can be taken up by the absorbent vessels.

‘ From the enumeration of the former, not any thing can be collected respecting the cure—but from the immediate causes every thing, as they plainly point out the indications, viz. to invigorate the solids, and increase the action of the absorbent system, that the water may be taken from the places wherein it is deposited, and thrown out of the machine.’

This plain and conclusive reasoning is strongly corroborated in the Introduction. The author gives, as an example, a fact which numbers may judge of from their own experience, and though he has selected one of the most familiar circumstances, it has been seldom treated in this method, and it contributes obviously to support the principle upon which Dr. Wallis has reared the superstructure of this useful work.

‘ What has been written on this subject may to many, perhaps, appear sufficient; and so it probably might be, were all men’s constitutions similar: for the methods advised by many of these authors, are selected with great judgment, and extremely well calculated to answer the ends proposed, under the circumstance above specified;—but there seems to be a very great defect in all the publications which have treated on these subjects—they give no information to their readers how the variations of constitutions are to be distinguished, or in what cases the methods are properly to be altered; and without this, the prescribing of remedies can be considered little less than a species of quackery, by whatever authority it may be sanctioned.

‘ The universality or generality of any medicine furnishes the idea of the most flagrant absurdity, suitable only to the arrogance of every ignorant impostor; and certainly appropriating remedies of the same specific nature to one complaint in all constitutions, however dissimilar, is, at least, a branch of the same tree; for it is a fact uncontrovertible, supported by the soundest experience—that what may be of great service to one constitution, may to another be highly detrimental, though labouring under the same affection.

‘ To elucidate this, I shall adduce a very familiar example—to many of my readers, perhaps, experimentally comprehensive; I mean the mode of obviating the effects of inebriation.

‘ Under this circumstance we will suppose a man of strong stamina—full habit of body—with good digestive powers, and a nervous system acting with firmness and regularity;—and one, of a relaxed constitution—not abounding with blood—a weak, delicate stomach—and nerves easily irritated—

‘ The advice to alleviate the constitutional disturbances occasioned by this indiscretion—is lying in bed, and promoting perspiration by plentiful dilution, that is, drinking copiously of weak tea—small broth—thin gruel—weak white wine or vinegar whey—or some such liquors warm, that the superabundance may be evacuated with which the patient has been loaded, and the body soaked, as it is termed, into its sober standard. For the robust man the advice might be proper—for by the surcharge of the vascular system, and the stimulus of the intoxicating liquids, his habit becomes nearly to assume an inflammatory disposition, discovered by pain and a sense of fulness of the head—redness of the eyes—quick strong pulse—much heat, and great thirst—which are the general concomitants of such a debauch; and thus he requires abstinence, evacuation, rest, and dilution for his alleviation. But the same mode, applied to the other, renders all his constitutional defects worse, he experiences the uneasy sensations of languor—sickness—oppressed spirits—and undefinable sinkings—all increased by such a regimen; whose good consequences are derived in the former cure from relaxation and debilitating the system. The delicate constitutioned man requires fresh air, riding on horseback, a glass or two of generous wine, or some cordial, such as will invigorate the powers of his habit—promote vascular action—strengthen his stomach—increase sensible perspiration, and thus conquer those unhappy feelings he labours under from increased weakness and debility.—Simple as is this fact, and of little consequence as it may be thought, the same peculiarities occur in diseases of the most alarming nature; and I am persuaded that it is from ignorance or inattention in this point, that people are apt to increase their maladies, nay often make that, which would, left to itself, have been mild, become dangerous by applications not adapted to the particular nature of the constitution. For as curing diseases depends on the knowledge of this particular, by which we can more certainly appropriate our remedies to the benefit of the afflicted, so doubtless must it be a more essential point in preserving from, preventing, and shortening their duration, as in all our endeavours we must attempt to keep the constitution in, or to bring it to a state of health, consistent with the principle of its formation, and the nature of the particular parts of which it is formed—and how can this be accomplished without the peculiarities of the constitution are known to the person applying remedies, or fixing on any regimen?’

Lewis the XV. of France asked some of his noble, what profession or trade occupied the attention of the greatest number

ber of his subjects?—He was answered, *MEDICINE*; and to ascertain the fact, a nobleman dressed himself as an attendant at a public place of amusement, having one of his eyes covered with a bandage, which surrounded his head. Almost all who passed enquired the reason, and being told that it was on account of pain in his head and inflammation of his eyes, they regularly supplied him with some infallible remedy. The story is strikingly applicable to what we meet with every day in this country, and our author has therefore employed the early part of his work in enlightening the minds of those general prescribers, by a concise description of some parts of the animal machine, that they may know upon what remedies they are to act, and how those parts depend upon one another in their separate actions. Without this knowledge all attempts to acquire information in medicine must be fruitless, and Dr. Wallis has executed this part of his work in such a manner as, we think, may convince the boldest empiric as well of his impudence as of his cruelty. It is, indeed, a melancholy reflection that so complex and delicate a machine as the human body should be treated with the most pertinacious freedom, and the most imminent danger, by those who scarcely know even the names of its component parts, far less their use and operations.

Intending, therefore, to lay a foundation for the prevention of those evils which disease brings on, and presumptuous ignorance aggravates, our author has divided his work into separate parts—*anatomy, constitutions, diætetics, medicine, and pathology*, each naturally arising from the knowledge of the other. In the anatomical part, the author seems to have followed the plan of Aretæus, who before treating of the disease of any part, first gave a description of that part in its sound state. This is here done in a concise, yet a satisfactory and pleasing manner; and it leads the reader to an acquaintance with the variety of constitutions, a subject upon which Dr. Wallis greatly depends, and which he has taken much trouble to render intelligible to common understandings. And as in this part of the work he has made some distinctions which we do not recollect to have seen elsewhere pointed out, particularly in the division between *INCITABILITY* and *IRRITABILITY*, it becomes necessary that we should quote his own words.

‘ And here, as we shall often have occasion to speak of nervous incitability, and muscular irritability, two powers to which we allow the existence of the machine, in a living state, and the action of all its moving solids with respect to their continuance, are entirely owing, it will be proper to describe what we mean by these two terms; because they certainly do in some degree exist inde-



pendent of each other, notwithstanding their intimate union, and in general conjunct action—and also, as by this knowledge, we shall in some cases be able to discover, how from particular defect in these two powers, separately attended to, diseases put on different appearances—and are to be prevented, alleviated, or cured by our applications made to them distinctively as well as unitedly.

‘ By incitability we mean that power in the brain and nervous system, which may be put into action by mental affection, as well as local irritation, and which produces those appearances we call sympathetic.

‘ By irritability we mean that power which may be put into action by material stimulus locally exerted—it is obedient to the influence of the nerves in general—and cannot, in the living machine, exist for any considerable time without this union.

‘ To elucidate this, we shall observe that many will be thrown into convulsions by uneasiness of mind—we also know that the same complaint will be occasioned by severe irritation on some part or parts of the machine; or that parts themselves only will, from this source, experience such effects—as in cramp\*. Now as we are totally ignorant how the mind acts upon the brain, and nervous system—how these act upon the muscular fibres—nor can we conceive how immateriality, which we take the thinking faculty to be, can act upon materiality, we can by no means make use of a term which points out specifically the action of these causes productive of morbid effects.

‘ In order then either to prevent, alleviate, or cure the complaint from thence arising, we prescribe such things as may amuse the mind, and keep it free from those painful reflections—and put the body into such a state as to render it less susceptible of impressions from this source.

‘ On the other hand, we advert to the part or parts affected, and by our applications locally directed endeavour to remove the irritative cause in order to promote a cure—and with intent to prevent a return, do such things as to render the part or parts incapable of being affected by the cause, or put under such circumstances as to render the accession of that cause impracticable—hence we think the discrimination between the two terms absolutely necessary—as we shall in advising remedies always pay the strictest attention to constitutional peculiarities.’

Had this work been intended for those who have been long conversant in the practice of physic, we should have considered this part more ingenious than useful, but as it must be ever kept in view, for whose benefit this work is particularly intended, we cannot deny but that it may be serviceable, in shewing from what different affections similar complaints may originate,

ginate, and direct the prescriber more successfully in his applications. For very different modes will be required according to the cause and seat of the primary affection, whether it should be *mental*, *sympathetical*, or *local*.

Besides it must be confessed there is some foundation for the distinction, as morbid affections arising from irritation, give the idea of some material stimulus acting immediately on some of the moving solids; whilst the same appearance may also arise where no such irritation takes place, and must be referred to nervous influence, hence distinguished by incitation; which division will enable us to account for a number of symptoms, for which we should otherwise be at a loss to assign the reason.

In treating on the stomach and intestines, Dr. Wallis offers some very useful observations, *on their power of sympathetic action*, by which they can, particularly the stomach, convey the active powers of certain medicines to the whole, or to determinate parts of the machine, and this will tend to solve many phenomena.

‘ But besides the uses, herein specified, appropriated to the stomach and intestines, there is another very considerable one bestowed on them, particularly the former, by which very material affections are diffused to almost every part of the machine, and from which all the sensible parts of the body receive very peculiar and extraordinary advantages—I mean that of conveying action to different parts, and feeling the effects from these sympathically and instantaneously;—for in many cases the stomach not only will experience perceptible effects locally of things received into its cavity, but communicate effect to different parts from that local action; nay, will produce them sometimes without the animal being sensible of any action going forwards in that organ; and will itself be affected by some causes acting on other different parts, with the same unconsciousness of the locality of action, as well as sensible perception of such action—so close an union is there between this organ, and the intestines, with various parts, the most distant as well as the more contiguous.

‘ Opium, the active preparations of antimony, bark, and a number of those medicines called cordial and antispasmodic, will diffuse their effects to the machine in general, and some particular parts, from what they exercise on the stomach, particularly itself. Hence will opium produce sleep—take off pain—promote perspiration or sweat—stop evacuations—alleviate and conquer some convulsive or spasmodic affections.—Antimonials take off cuticular spasms, productive of febrile affections, allay febrile heat—promote insensible perspiration and sweat. Bark increase  
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the tone and strength of the systems—stop some evacuations—increase others—and give firmness to the muscular fibres.

• Cordials invigorate the habit—increase the circulatory powers of the constitution—subdue lowness—fainting—warm the habit—and produce discharges from the skin.

• Musk, asafœtida, camphor—take off several convulsive affections—and all these things are done by the stomach, diffusively communicating effects to the various parts, whose office is to perform their different operations, or to those where these morbid effects may be manifested.

• And it will also be affected by the sensations induced on different parts distant from itself. Spasmodic affections of the pores of the skin will produce sickness, nausea, vomiting—so will a stone in the kidney; violent blows on the head, or congestions on the brain, will occasion similar effects—and a variety of others might be adduced tending to prove the same points.

It perhaps may not be unacceptable to our readers, to shew the principles which the doctor has framed from the anatomical and physiological part, by the different combinations of which he thinks constitutions may be particularised one from the other. After assigning his reasons for beginning anatomically, he says:

• We shall now proceed to shew the different constitutions—what they are, and how they may be discovered.

• But, first, we must take notice of those parts which are called the moving powers, by which all constitutional action is promoted, and life preserved; and these are—the brain and nerves—the heart, and vascular system—the lungs and blood—and the muscular fibres.

• Now in proportion to the different degrees of power which these possess in their natural state, so may constitutions in general be properly denominated.

• The brain and nerves are considered as the origin of incitability—that is, motion produced in them by mental affections, and sympathy.

• The heart, vascular system, and muscular fibres, as the fountains of irritability—that is, motion produced by material stimulus.

• The lungs and blood, the source from whence all animal heat is derived—the universal stimulant of the human machine.

• The muscles or muscular fibres, as the instruments of motion.

• The stomach, intestines, and other viscera, as parts which may themselves be acted upon, and produce action of some of the general moving powers, and each on parts distant from them.

• But we must observe, that with respect to the term, irritability—it is by all authors equally applied to the nervous and vascular



cular system, as well as muscular fibres, which we have shewn it necessary to alter, and confine it to the last alone—because, independent of the nerves, they cannot be put into motion without some material stimulus locally applied to them—whilst the nerves may be brought into action by affections purely mental—the precise nature of whose action we cannot describe, and know them not but by effects. Besides, though they are in the habit united closely, they may exist independent of each other, and may be separately affected—shewing those affections belonging to themselves, without disturbing each other in many cases.

‘ It was, therefore, unavoidable to separate the two—that constitutions might be precisely and distinctively marked, where the action of one or the other were most prevalent, and hence great confusion prevented: add to this, it empowers us to account more rationally for sympathetic affections, that is, where parts, distant from others, shew manifest signs of affection, though the cause producing them lies in some more distant part; or where affections are suddenly produced in the habit, from some external appearance, out of the habit, no matter being at that time inherent that occasions these affections from the locality of irritation. But we must allow also, that the nerves are capable of being put into motion by material stimulus.

‘ Hence then it is clear—that

‘ The nerves are capable of being brought into action by mental affections, sympathy, and material stimulus, themselves abstractedly considered.

‘ The vascular system, and muscular fibres, under the same consideration, only by material stimulus.

‘ That in their combined state, they mutually act on each other, in many cases, or may be separately affected.

‘ Now as the moving powers vary in their different degrees, and different combinations respecting those degrees, so do we conclude constitutions ought to be determined—and so ought different regimen, and applications of medicine, be advised—for preserving health, preventing, retarding the progress, and curing of diseases.’

Before we close this article, it may be proper to observe, that the reason why we have taken copious extracts from this part of the work, is to give our readers a clear idea of the basis upon which it is founded, as what we have enumerated supply the data whence the rational as well as preventive and curative part are chiefly derived.

*(To be continued.)*

*Personal*

*Personal Nobility: or, Letters to a Young Nobleman, on the Conduct of his Studies, and the Dignity of the Peerage.*  
12mo. 4s. Boards. Dilly. 1793.

**T**HIS author, who is one of the modern sect, and aims with them at the removal of what many have been disposed to consider an imaginary defect, an inadequate representation, is more judicious in the principal object of his Letters. If the aristocracy can support its credit, and become both advantageous and respectable as a branch of the legislature, it must ultimately rest on the abilities and conduct of its members. In a numerous body among young men whom pleasure courts, and opulence enables to follow various modes of dissipation, it is not surprising that some forget themselves and their situation; that others, lost in the vortex of enjoyment, disgrace their characters and rank. A more general degradation contributed among other causes to produce the revolution in France, and to banish every trace of nobility; nor can it be expected that the common people will labour to supply the vices and follies which disgrace the name of man. If the dignity of the peerage is to be supported, it can only be done by the ornaments of learning and the superior lustre of virtue. Our author, aware of this, endeavours to adorn his pupil with those qualities, which will make him truly respectable: he writes with elegance and judgment; but his style is, perhaps, sometimes too flowery for the simplicity of true taste, and his precepts are not so forcible as to produce the proper effect. On this last objection we may enlarge a little.

A young nobleman of the present age may, perhaps, be disgusted by the rigour of a learned education. Yet, to attain that dignity, which will add an honour to the peerage, his acquisitions should be solid, not superficial, his information accurate, not general only. The Greek language, for instance, should be thoroughly understood, except in its minuter niceties; it should be read, and it is no difficult task, with freedom and fluency. It is the language of Demosthenes and Plato, authors whose arrangement of words and sentences should be duly studied by those who wish to speak and to write with elegance. If a word is wanted, it should not be sought in a translation; for, gained with little trouble, it will soon be lost. If acquired in a lexicon, it is fixed in the mind more firmly, and, when traced to its root, will often give the idea more strong and vivid. In Plato, the words are chosen with so much care, that no translation can give their force in many passages: this must be derived from an intimate knowledge of the language, and from the etymology of words.

To a public speaker, logic is an essential acquisition; and the noble pupil should soar beyond the elementary treatises of Watts and Duncan. It is necessary that he should guard himself against specious but delusive reasoning, as well as be able to detect it in others. The orations of Cicero are often in their arguments sophistical. The declaimer is frequently more conspicuous than the just reasoner, and it would be an useful employment to examine closely the reasoning of this popular orator. We may add, however, that the orator and the classical scholar should read his works wholly, and it is a fault of the kind, we have just reprehended, to suggest such a dread of Olivet's *nine quartos*. Metaphysics too should, perhaps, not have been reprobated in such violent terms as the dreary region, where to the eye of genius and imagination no blossom blows, no verdure softens the horror of the scene. There are some branches of what are usually called metaphysics not destitute of use. To a man, who must rule the minds of others, the history of the mind cannot be indifferent: to him, who must cultivate his own mental faculties, the wanderings to which the mind may be subject should be known. In short, the mind should be strongly bent, if ever required to spring with proportional elasticity; and even its moments of relaxation should be employed in storing it with some lesser accomplishments. Rollin's description of his studies once terrified us; but we have seen it carried into execution with almost its strict severity, and we have ourselves known when to read a satire of Horace and Juvenal was esteemed a relaxation.

We agree with our author in his disrespect for ethics as a science; but he might have excepted Mr. Paley's work, and some parts of Mr. Hume's Essays.

It is a little surprising that the author, who means to instruct the young nobleman in the conduct best adapted to support the dignity of the peerage, and who had at the same time in view the correction of abuses in the constitution, should not have advised a knowledge of the laws of his country, and the constitution of the kingdom. Is not the house of lords the supreme court of judicature, from which there is no appeal? Is it not one part of the legislature, and should not the system be fully understood by one who is to support, to guard, to defend it? At this time it is peculiarly necessary, when delusive theories abound, to obtain a just and correct view of the subject. A nobleman may be also appointed to an embassy.—Where are Puffendorf, Burlamagni, and Vathel recommended? If, under such tutors, it is not surprising that the state papers of our adversaries are generally drawn up with so much superior skill, and so much more extensive knowledge. Of natural philosophy, natural history and chemistry,



mistry, the tutor has little knowledge; nor does he, in fact, seem to be qualified to draw the line for that general comprehensive knowledge which adorns the character of a gentleman.

We have spent more time in examining this volume, as we have long wished to see such directions as would adorn the nobleman and gentleman recommended to those who superintend the education of each. Let it be remembered, however, that nothing is to be yielded to the indolence of the age. To be properly cultivated, the mind must be rigorously exercised; to excel in common things, it must have been employed in deep research. Our author is not aware of the whole extent of these facts; yet he has executed a great part of his task with success. Many of his directions are judicious; and the whole, though a little too much ornamented, is well expressed. As we have freely censured him, we shall extract some favourable specimens of his abilities. The following observations are judicious, and deserve attention.

‘ I do not desire you at present to enter into the minute enquiries of a critical anatomist. But you will not taste the style of Demosthenes, till you have formed an idea of the ancient rhythmus, and tuned your ear to the finished periods of an Athenian orator.

‘ I know not how this can be better effected, than by habituating yourself to pronounce aloud, whole paragraphs from the orations of Demosthenes, with all the fire and animation which you will feel from warmly entering into the cause. Pronounce them repeatedly in your study, till you perceive the full force and harmony of every period. Imitate the musician who practises a new piece of music till he discovers its excellence; not desponding because at first it presents nothing but discord, but persevering till he catches the very spirit and idea of the composer.

‘ When you have discovered the proper pauses or *cæsurae*, mark them with your pencil. Then observe how one part of a period corresponds with the other in beautiful proportion. You will thus not only feel the pleasure of his fine style, but see the cause of it, and become at once a judge and an artist. You will find that every word has its place, like the stones in a beautiful piece of architecture; from which, if it should be removed, the symmetry will be deranged, and the graceful result of the whole diminished or destroyed. Observe the same method in reading all authors who excel in style.

‘ Read aloud, observing the rhythmus, and the close of every sentence. Let the groves of your father’s park resound with Roman and Athenian eloquence; nor be afraid of disturbing the Dryads. The young men who make a figure no where but in the chace, at the gaming-table, and over the bottle, may call you mad,

mad, if they should overhear you; but time will discover that you were hunting nobler game than they know how to pursue. What figure will *they* make in the house of lords, when every peer shall be hanging on your lips, and admiring in you, the sound philosopher, the intelligent statesman, and the nervous orator?

Again :

‘ An ancient mansion, or an old oak, UNDECAYED, are venerable. The mind approaches them with a kind of awe. So an ancient family, long famous for its virtues and prosperity, and still flourishing, is naturally productive of esteem. But if the old mansion is reduced to a mere heap of rubbish, and the old oak rotten, we pass them unnoticed, or consider them as incumbrances of the ground. Apply this image to fallen, corrupt nobility.

‘ To use a vulgar phrase, you *must keep it up*, my lord. Send a poor, puny, degenerate lord, descended from the Conqueror, with no abilities of mind and body, and a healthy, virtuous, and able plebeian, into a foreign country, among perfect strangers, without any distinction of dress; and the strangers will soon determine which is the nobleman. Nature produces gold, the king stamps it, and it passes current as a guinea; but if the guinea has been clipt, or if there is too much alloy in it, it will be rejected at the exchange. The pure gold, without any stamp at the *mint*, will always retain its value according to its weight. Stamp your gold, however, with virtuous qualities, such as affability, gentleness, courage, good temper, magnanimity, learning, eloquence, generosity, and it will never suffer the disgrace of being cut asunder by the sheers, and cast into the crucible.’

We can find room only for what follows. If our young nobility ever read, they would do well to let these remarks sink deep into their hearts.

‘ But let me appeal to your own reflection. Do you not think that great men, by breaking down the outworks of their grandeur, have endangered the citadel? Do you not think, that if an audience is permitted to go behind the curtain and the scene, much of the *stage effect* will be lost? And have you not observed, that many persons in very high stations have stripped off all their external state, dressed in a style of vulgarity, associated with persons of no respectable character, played *in public* at low, degrading games, and pursued vulgar and barbarous diversions? They must have a very great fund of *personal superiority* to maintain, under all this voluntary abasement, the superiority which their titles arrogate, and their country allows. But unfortunately, such humiliation, such company, such amusements, have a tendency to destroy whatever personal merit, education, or early habits may have produced

produced or improved. Nobility has let itself down, and perhaps will find it difficult to rise to its primitive elevation. What is once despised seldom resumes its honours. Contempt, like the breath of the south, taints the purest viands; and no art can restore them. That too much familiarity breeds contempt, the observation of mankind has reduced to a proverbial maxim. An institution founded, like nobility, on opinion, must be supported by opinion; and so weak is human nature, that a little paint and gilding is necessary to preserve many estimable things in a due degree of esteem. We are not yet a nation of philosophers: but we are a nation of acute observers and jealous politicians. Those who wish to enjoy the privileges of great rank, must be contented to wear some of its drapery, though it may feel like an incumbrance. Strip man of his dress—and what a poor puny biped!

‘There is an inflation of character, an empty pomp, as far from true greatness, as the unwieldy size of a bloated glutton from the plump condition of sound health. This is displayed by men of great pride and little ability. The dignity I advise you to assume is the natural result of internal greatness; it sits easy, it gives no offence, it pleases because it is becoming, and every body pays it a *willing* deference.

‘Such nobility is of indisputable service to society. It raises a virtuous emulation. It appears with a grave and venerable air, which places the human species in a most favourable light; and by exhibiting appearances of perfection, facilitates the approach to it. Men will always imitate what they sincerely admire. But asses in lion’s skins invite the contumelious kick of every mean quadruped. I am happy that you have already taken care that no one can justly say that you have disgraced your ancestors by voluntary degradation.’

*Essays on select Parts of the Historical and Prophetical Books of the Old Testament.* 4to. 4s. Johnson. 1793.

THE Preface opens with the information that the author has described the style of historical writing which he supposes to have prevailed in remote times; has given the grounds of this supposition; and upon these grounds has attempted to account for certain passages in Scripture History.

The Essays to which we apprehend this notice more particularly refers, are comprehended under the heads subjoined; Scriptural Allegories, and their origin—The Fall of Man—Jacob wrestling with Elohim—The Story of Balaam—Samson and Delilah—Elijah calling Fire from Heaven—The Departure of Israel out of Egypt.

In order to spread light on these subjects, the author sets out with representing what he apprehends to be the language of



of mankind in a rude state of nature, and thence tracing its progressive attempts, to confirm his theory by facts. But whatever credit may be given him for his theory, the facts alleged for his purpose are all unsupported by evidence; and he appears to stride in seven league boots, from one position to another, just as his predecessors have led the way, or the suggestions of imagination prompt. Thus he hurries from a few abstract words to a sufficiency of simple terms; thence to expressions drawn from material images; symbolical figures whole or abridged; and the different signs of action and passion; till at length he arrives at a stage, where we are told that, 'for the improvement of knowledge, a genius arose; who, observing that all the various words used in discourse were but different combinations of a few simple sounds, invented marks for these sounds, and produced an alphabet.'

'Upon the first reception of letters, the historian, habituated to barren, figurative speech, and to recondite sense, under the obscure guise of hieroglyphic, clothed his meaning with much imagery, and introduced into his narrative a mode of expression analogous to picture-writing. Thus the monuments of the most ancient times have been transmitted to us, partly in a style easily comprehended, and partly in mysterious metaphor and allegory. The original difficulty of understanding emblems traced with the pencil or graving tool, gave rise to that monstrous assemblage of fabulous beings, and absurd tales, abounding in the accounts of distant ages. Though allegorical writing, which succeeded to pictures and sculpture, was not so unintelligible, yet it has left history involved in considerable uncertainty, the sense of the author being often scarcely perceptible through the enigmatical shade.'

Ascribing therefore to this source the mystical allusions and allegories which were adopted by the Grecian sages from Egypt, and the marvellous relations in the early history of the Hebrews; the formation of man, as represented by Plato, and the creation of Eve by Moses, are each treated as a moral tale in the Egyptian taste, designed to recommend conjugal love. Hence, giving free scope to invention, the fall is explained in an allegorical manner; as are the stories of Jacob, Balaam, Samson, and Elijah. The second of these we shall give as a specimen:

'The story of Balaam and his ass, Numbers xxii. which, interpreted literally, is apt to excite ridicule, considered as a fiction is beautiful. The elders of Moab, by orders of Balak their king, come to Balaam with the rewards of divination, to induce him to go with them and curse the Israelites. Jehovah appears

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to him, and forbids him either to accompany the messengers, or to curse the people whom their God had blessed. The elders return to the king with an account of the seer's refusal. Balak deputed persons still more honourable to wait upon him, with promises of great riches and promotion. He begs of them to pass the night with him, that he may know of Jehovah what course he should take. The Deity appears to him again, and tells him to go. He leaves him to pursue his own perverse inclination; for it is manifest from this behaviour of the prophet, that he wished to comply with the royal request, though he had received the divine command to reject it. He goes with the men, and the anger of Jehovah is kindled against him. What finer device could an artist employ to signify reluctance to obey a heavenly injunction, than a rider blindly whipping his beast forward, though an angel with a drawn sword is in the way; while the animal, startled at the apparition, has run out of the road, and is fallen under his master, with his head turned toward him, in the seeming act of reproving him for his obstinacy, and of warning him of the danger in proceeding further? The idea possibly may have been suggested by some Egyptian painting or sculpture, designed to symbolise extreme perverseness.\*

In the same manner the *burning-bush* (rather *palm-tree*), and the plagues of Egypt, &c. are held forth as symbols, and we confess ourselves surprised, that the jaw-bone with which Sampson slew the Philistines, the two hundred forekins which David brought in full tale to the king, and the knife of the Levite, when he laid hold of his concubine and divided her, were not explained in a similar manner.

But, to be serious; if the mode of interpretation assumed by our author were admitted, and the fantastic grounds on which he proceeds allowed, adieu for ever to all sober and determinate rules of judgment; history must no longer be deemed a narrative of facts, and instead of being understood according to the ordinary principles of plain sense, must be looked upon as the mystic phantasms of a disordered brain, or, at best, the capricious vagaries of a wayward fancy.

The Essay entitled *Causes and Consequences of Ancient Credulity* prepares the way for what is to follow\*, which appears to us to be a laboured and unfair attempt to pervert the obvious meaning of Scripture. The author may felicitate himself, for aught we know, on his knowledge of Hebrew; but we can safely assert that what he calls his translations (where they are his own) are the most wretched disguises by

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\* The other topics are, The Blessing of Abraham by Jehovah—The Blessing of Judah by his Father Jacob—The Ill. of Isaiah, with the three last Verses of the 40. translated and explained—Visions in Daniel, with general R marks.

which a composition in one language was ever misrepresented in another.

His comments here brought forward, with no small complacency on the visions of Daniel, will, notwithstanding the pains they have cost, we doubt not, soon follow those published by him before :

— in vicum vendentem thus et odores,  
Et piper, et quidquid chartis amicitur ineptis.

The author has been singularly happy in adapting a motto to his work ; as if from a presentiment of the fate that awaits it :

‘ *Opinionum commenta delet dies.*’

The infidel insinuations which abound through this book will leave no one at a loss for the author's design ; whilst, at the same time, they call to mind the adage, that, *Cursed cows have short horns.*

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*Sketches chiefly relating to the History, Religion, Learning, and Manners, of the Hindoos. With a concise Account of the present State of the Native Powers of Hindostan. The second Edition enlarged. 2 Vols. 8vo. 12s. Boards. Cadell. 1792.*

IT is seldom that we are able to return to a second edition ; and, having examined the first in two different articles in the first and second volumes of our New Arrangement, it may appear less necessary to notice the Sketches in their present form. Numerous additions, however, render this, in some measure, indispensable, from justice to the author ; and, as these relate chiefly to the antiquity of Hindostan, the religion of Thibet, &c. they may furnish some interesting subjects of enquiry, which we were unable to examine when we first noticed the work.

Much new matter is interwoven in different parts ; but the principal additions have been made to the first sketch on the history and religion of mankind ; to the seventh, on the mythology, and in the eleventh, on the astronomy of the Brachmans. The thirteenth sketch on the affinity between the religion of Siam, Japan, and Thibet, and that of Indostan ; and the fourteenth on the affinity between the inhabitants of Indostan, and those of antient Egypt, are wholly new. As in our former articles we confined our extracts to the popular part of the work, we shall, in this, chiefly examine the historical part, which will include the new sketches.

In the first sketch on the origin of Nations, we find nothing particularly interesting. It is rather a vague account of the



Grecian philosophy, which our author is inclined to refer to the eastern nations, and particularly to Indostan. This subject has lately occurred to us in its proper place; and, from the tenor of the doctrines of Pythagoras, they could, it appeared, have had no other source. They were totally different from the religious and moral systems of the whole world around: yet, from the most careful enquiry that we have since been able to make, we cannot trace the travels of Pythagoras farther than Chaldæa, or perhaps Persia. In either place he might have met with the scholars of the Bramins.

Indostan is denominated from the river Indus, *stan* being only an adjunct, meaning country. Its original name was that of the earliest dynasty of kings; for monarchy was the original government of India: and, in the Sacontala, a work of higher antiquity probably than any yet known, if we except some parts of the Old Testament, we find monarchy allied to the religious system, and the monarchs, the tender benevolent parents and benefactors of their people. In Greece too, the gods were supposed to have been the earliest kings, though evidently borrowed from the mythology of the Hindoos; a very striking and leading trait in the legendary system of the two countries. Indostan is perhaps the only country we know, if we except China, where the inhabitants are not known to have been derived from some other source. Their astronomical observations, as we have had occasion already to notice, were made within a few years of the reputed time of the Mosaic æra, and their language, the Sanscrit, is traced to a period much beyond that of any other known dialect. Every thing seems to show that this country was very early peopled and civilized; nor is it very distant from that spot, which, according to the Mosaic narrative, received our first parents. If we consider the uncertainty in fixing the exact point of the Mosaic æra, we shall not find that this early civilization militates materially against the truth of the inspired writings.

The Hindoos were often attacked and generally conquered; but the Greeks, the Tartars, and the Mahometans, were soon lost in the conquered nation, which seemed scarcely sullied by the mixture. The religious tenets of the Bramins were admirably calculated to sooth a ferocious race; and it is of consequence to observe, that *they* in reality are the kings, while the monarchs are only the chief warriors, or generals of the armies. The religion and the philosophy of the Bramins was delivered in an ænigmatical language, as we were long since told by Diogenes Laertius. Their sacred word was OOM, which they never pronounce without reverence and hesitation. Oom is composed of the first letters, it is said, of the words signifying creator, preserver, and destroyer; and this word has  
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certainly migrated to Ægypt, in the corrupted form of ON. It would be an idle speculation to deduce from Oom the ομοι, and the αμοι of the Greeks, but the mystical language and the sacred veneration affixed by Pythagoras to the one, lead us to suppose that there is more than an accidental connection in the sound and in the manner. We have said that we had not been able to trace Pythagoras beyond Chaldæa, or at farthest, Persia. The words of Diogenes Laertius are, indeed, peculiar; καὶ παρὰ Χαλδαίοις ἐγένετο ΚΑΙ ΜΑΓΟΙΣ. Cicero alone, we believe, speaks of his travelling into Persia, if we except the equivocal language of Pliny, in the 25th book, cap. 2. v. 35. Ed. Harduin. Yet, as Cicero expressly asks, Lib. v. De Finibus, 'Cur ipse Pythagoras et Ægyptum lustravit et Persarum Nagos adiit; as Lucian mentions his studying in Ægypt, παρὰ τοῖς ἑξέι σοφοῖς, and as Pliny most probably refers to him as well as Democritus, when he says, peragratibus Persidis Arabiæ, Æthiopix, Ægyptique magis, there can be little doubt of his having had access to the eastern sources. There yet remains one mode of communication, much insisted on by our author, that requires some consideration. The Gymnosophists, at the sources of the Nile, are said to have been descendants of the Bramins, and to have been expelled from India for the murder of their kings. This fact would be highly gratifying to those who wish to derive the Grecian philosophy from Indostan; but it must be received with considerable caution. Apollonius is said by his biographer, Philostratus of Tyre, a sophist of the lower empire, to have visited India and afterwards the γυμνοί, the naked philosophers of Æthiopia. He found the latter followers of Bramha, similar to the Bramins of Indostan, but greatly their inferiors in wisdom and science. The life of Apollonius we have not been able to procure; but, from the very ample account of this work in Photius, and the marvellous absurdities recorded in his description of India, little dependence is, we think, to be placed on his authority. He certainly never was in India, or he trusted for the account to his imagination, rather than to enquiry and examination. Yet the Greeks had certainly a tradition of the proficiency of the Æthiopians in astronomy. This is evident from Lucian and other authors of credit; and the well known passage in Homer may be adduced in support of it:

Ζῆς γὰρ ἐπ' Ὀκεανὸν μετ' ἀμύμονας Αἰθιοπῆας  
Χθρὸς ἔσθ' ἑστὰ δαῖτα. Οἷοι δ' ἀμὰ πάντις ἦεντο,  
Λωδινάτη δὲ τὰ αὖθις ἐλευσεται.

The Æthiopians, according to the antient systems of geography, were situated at the extremity of the earth; for the ocean does not mean a river, as the Scholiast thinks, but the

sea supposed to surround the earth. This race was the favourite of the gods, and whether we suppose the whole allegorical, or intended as real, it is evident they were believed to be divinely favoured, perhaps inspired with superior knowledge. We know, however, that in India, astronomy was very early cultivated; we know that some sects of the Bramins considered bodily sufferings as acceptable to the Deity; and, in each respect, we know that the Gymnosophists agreed with them, while there was no other source from which their science or their tenets could be derived. When we have advanced so far, we may be allowed to take advantage of the word *αυαντας*; and, when we consider the temperance and the abstinence of the Bramins, we may allow the epithet to be peculiarly applicable. We agree then with Apollonius Tyaneus, that some sects of the religion of Bramha may have retired to Æthiopia, and brought with them the astronomy and religious tenets of the Bramins. So that what has been said of Ægypt, ought in reality to be said of Æthiopia. Yet this sect seems to have been inferior in every respect to the Bramins of India; and Pythagoras probably drank of the stream of science nearer the fountain-head. The little resemblance, for we think it a slight one, which our author points out between the Indian and the Ægyptian religious ceremonies, may be derived from the connection of the latter with the Gymnosophists.

The substance of the new sketches, on the mythology and astronomy of the Hindoos, has occurred to us in the works from whence they were chiefly taken; Mr. Playfair's paper in the Edinburgh Transactions, and sir William Jones' very elaborate Essay in the Asiatic Researches. What remains of this article must relate to the connection of the religion of Thibet with that of Bengal, Siam, and Japan.

On the religion of Thibet our author, Mr. Craufurd, has been favoured by a perusal of Mr. Bogles MSS. and some of the extracts are highly curious and entertaining. Though not perfectly arranged, we hope the whole will be communicated to the public. It has long since been known, that the country, north of Indostan, Thibet, is governed by a priest, and his religious government extends from Tartary to China, with some variations. In Tartary, we find from Mr. Bell's travels, that there are various lamas, governors of different districts. As we proceed eastward, we find, in Thibet, the authority of the lama more undisputed; farther eastward, is the dalai lama, the chief of that religion; and, though in China we perceive the civil power has extinguished the hierarchy; yet the teshoo and dalai lamas are under the protection of the court of Pekin. What appears singular is, that the lamas derive the origin of their religious systems from Benares; and,



led by this reflection, we styled, in this article, the Bramins the real sovereigns of Indostan, and the rajahs, the generals. In reality, in Indostan, the Bramins seem to have yielded the power to other hands, reserving only the superiority of their cast, and the inviolability of their persons. If we recollect rightly, even so early as the æra of the Sacontala, the king and the Bramin were distinct characters.

The teshoo and the dalai lamas are independent sovereigns; and either seems superior, according to circumstances. Originally, the latter seems the chief; but, as the lamas are supposed never to die, when one is apparently dead, the other discovers the child into whose body the lama's soul has migrated. This was done by the present teshoo lama, and it has given him the superiority, for the other looks on him with reverential gratitude for his advancement. The teshoo lama's soul has lately chosen another habitation, and the dalai lama will probably confer a similar favour on some other. It is scarcely necessary to observe, though not generally known, that the accounts of Prester John, by injudicious travellers, were derived from this eastern system of hierarchy.

As Mr. Bogle's account of Bontan is less interesting than that of Thibet, we shall pass it over, and confine our extracts to the latter subject.

• The Lama was upon his throne, formed of wood, carved and gilt, with some cushions upon it, upon which he sat cross-legged. He was dressed in a mitre-shaped cap of yellow broad cloth, with long ears lined with satin; a yellow cloth jacket without sleeves, and a satin mantle of the same colour thrown over his shoulders. On one side of him stood his physician with a bundle of perfumes, and rods of sandal-wood burning in his hand; on the other, stood his sapon chumbo, or cup-bearer. I laid the governor's present before him, delivering the letter and pearl necklace into his own hands, together with a white pellong handkerchief, on my own part, according to the custom of the country. He received me in a most engaging manner. I was seated upon a high stool, covered with a carpet; plates of boiled mutton, boiled rice, dry fruit, sweetmeats, sugar, bundles of tea, sheep's carcasses dried, &c. were set before me, and my companion Mr. Hamilton.

• The lama drank two or three dishes of tea with us, but without saying any grace; asked us once or twice to eat, and threw white pellong handkerchiefs over our necks at retiring. After two or three visits, the lama used, except on holidays, to receive me without any ceremony, his head uncovered; dressed only in the red serge petticoat which is worn by all the gylongs; red bulgarhide boots; a yellow cloth vest, with his arms bare,

and a piece of coarse yellow cloth thrown across his shoulders. He sat sometimes in a chair, sometimes on a bench covered with tiger-skins, nobody being present but Sapon Chumbo. Sometimes he would walk with me about the room, explain to me the pictures, or speak of any indifferent subject. For although venerated as God's vicergerent through all the eastern countries of Asia, endowed with a portion of omniscience, and of many other divine attributes, he throws aside in conversation all the awful part of his character, accommodates himself to the weakness of mortals, endeavours to make himself loved more than feared, and behaves with the greatest affability to every body, particularly to strangers.

The present teshoo lama is about forty years of age, of low stature, and though not corpulent, rather inclined to be fat. His complexion is fairer than that of most of the Thibetians, and his arms are as white as those of a European. His hair, which is jet black, is cut very short; his beard and whiskers never above a month's growth. His eyes are small and black; the expression of his countenance is smiling and good-humoured. His father was a Thibetian, his mother a near relation of the rajah of Ladack. From her he learned the Hindostan language, of which he has a moderate knowledge, and he is fond of speaking it. His disposition is open, candid, and generous; he is extremely merry and entertaining in conversation, and tells a pleasant story with a great deal of humour and action. I endeavoured to find out in his character, those defects which are inseparable from humanity; but he is so universally beloved, that I had no success, for not a man could find in his heart to speak ill of him \*\*\*.

We find in Thibet, the sacred word Om joined with Ham-Houg, the meaning of which we know not; nor is it probably known to the pontiff himself, who is represented, no doubt with truth, as gentle, benevolent, charitable, generous, and tolerant. Even the mussulmen saquirs share his charity. He appears to be what a religious sovereign should be—THE FATHER OF HIS PEOPLE. Part of the account of the journey to Teshoo Loombo, we shall transcribe.

‘From the resting place,’ continues Mr. Bogle, ‘till we arrived at the lama's palace, the road was lined on both sides with ranks of spectators. They were all dressed in their holiday cloaths, the peasants singing and dancing: about 3000 Gylongs, some with large pieces of checked cloth hung upon their breasts, others with their cymbals and tabors, were ranked next the palace. As the lama passed, they bent half forwards, and followed him with their eyes; but there was a look of veneration, mixed with keen joy, in their countenances, which pleased me beyond every thing. One catches affection by sympathy, and I could not help  
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in some measure feeling the same sensations with the lama's votaries.

'The lama rode as far as he could, and then walked slowly through the purlieus of the palace; stopping now and then, and casting a cheerful look among his people. We passed by the bottom of Teshoo Loombo, which is built on the lower declivity of a steep hill. The roof of the palace, which is large, is entirely of gilt copper. The building itself is of dark-coloured brick. The houses of the town rise one above another. Four temples with gilt ornaments are mixed with them, and altogether it cuts a princely appearance. Many of the courts are spacious, flagged with stones, and surrounded with galleries. The alleys, which are likewise paved, are narrow. The palace is inhabited by the lama and his officers, and contains temples, granaries, and warehouses, &c. The rest of the town is entirely inhabited by priests, who are in number about 4000.'

One part of the religious ceremonies we may remark. At the beginning of the new year the figure of a man, chalked on paper, is burnt with many preparations. Mr. Bogle suspects it may be meant for the devil; and archly remarks, that it seemed to have the features of an European. Some of Mr. Bogle's conversations with the lama, we may be allowed to add.

'In the second audience to which Mr. Bogle was admitted, when ceremony was entirely set aside, after some conversation upon political subjects, the lama said, "I will plainly confess that my reason for at first refusing your admittance was, that my people advised me against it. I had heard also much of the power of the Europeans, that the company was like a great king, fond of war, and conquest; and as my business and that of my people is to pray to God in peace, I was afraid to admit any European into the country. But I have since learnt, that they are a fair and just people: I never before saw one of them; but I am happy at your arrival, and you will not think any thing of my former refusal.'

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'On the 18th of November,' continues Mr. Bogle, 'I had another audience of the lama. He talked of religion, and of the connexion of his faith and that of the Brahmins. He said, that he worshipped three of the Hindoo gods, Brimha, &c. but not any of the inferior deities. He then asked, how many gods there were in my religion. I told him, one. He observed charitably, that we all worship the same God, but under different names, and attain at the same object, though we pursue different ways. The lama said, that his religion, and that of the Chinese, were the same. What a tract of country does it extend over!'



The following 'CAUTION,' added by Mr. Bogle, should be subjoined as a mark of his candour and good sense:

'The above memorandums ought to be read with a grain of allowance. I have attempted to set them down faithfully, but I cannot answer for myself; for I am apt to be pleased, when I see others desirous of pleasing me; to think a thing is good, when it is the best I can get; and to turn up the bright side of every thing.'

Of the religion of Siam, there is a sufficiently particular account, chiefly taken from the *Lettres Edifiantes* and *Curieuses*. In its outline, and a few of its leading doctrines, it resembles that of Hindostan. The system of Foe, the religion of China, appears from this description, to resemble the tenets of the Bramins.

'But without tiring, concludes our author, the reader with conjectures about uncertain dates, I think there is little doubt that the Samana Kantama of Pegu, the Samana Codom of Siam, and the Foé or Xaca of China and Japan, is the same person, and probably the Hindoo Vishnou in one of his pretended incarnations. The disciples of Foé, say Du Halde and other missionaries, relate many fables of his incarnations, and hence the number of idols with which the Chinese temples are filled, representing his various transmigrations. They likewise speak of Omi to, or Amida, who is supposed to have preceded Foé, and to have lived on the banks of the Ganges; but I am inclined to believe, that Amida is some other personage in the Hindoo mythology, whose history has been imperfectly carried to China, or incorrectly learnt there by the missionaries.'

The history and political state of the different powers of Hindostan, afford at present nothing very new. The whole system is changed by the late events, and Tippoo, despoiled of his power, must act an inferior part of the scene. The account of Hyder, and the comparison, or rather the contrast between him and Cromwell, is by much the best part of this sketch. The power of the Mahrattas is represented as considerable; and it may be remarked, that there is no native prince who can at present contend with them.—We shall conclude this article with a short description of this singular race, and some philosophical facts respecting the mountains, which we lately described as constituting the dominions of Tippoo.

'If we only view the Mahrattas as engaged in war, they must necessarily appear as the most cruel of barbarians; but if we enter their country as travellers, and consider them in a state of peaceful society, we find them strictly adhering to the principles of the religion

ligion of Brimha; in harmony among themselves, and ready to receive and assist the stranger. The excesses they commit, therefore, cannot fairly be ascribed to a natural ferocity of character, but perhaps may be dictated by policy, or inspired by revenge: they may sometimes wish to obtain that by the dread of their invasions, which otherwise would only be effected by a tedious war; or sometimes to be provoked to retaliate on the Mahomedans the cruelties they have long exercised upon their countrymen.

‘ The country under the Paishwa is in general not very fertile, nor does it furnish any very considerable manufacture.

‘ His family being of the Brahman cast, it may be easily imagined, that the Brahmans are not only protected in their lawful privileges, but that the rites and ceremonies of their religion are strictly observed throughout his dominions. At the same time, great attention has always been paid by the paishwas to those of the military profession; which is the natural consequence of the continual wars they have been engaged in.’

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‘ The possessions of Tippoo Saib, son and successor of Hyder Ally, are bounded on the north by the territories of the Paishwa on the south by Travancore, a country belonging to an independent Hindoo prince; on the west by the sea; and on the east by a high and broad ridge of mountains which separate them from those of the nabob of Arcot. The country to the east of these mountains, is called the Carnatic Payen Ghat; and that to the west, belonging to Tippoo Saib, Carnatic Bhalla Ghat. These two form the country that was formerly called in general the Carnatic, though it is now understood as meaning only the former. The names of Bhalla Ghat, and Payen Ghat, are expressive of the natural situations of those countries; the level of the Bhalla Ghat being considerably above that of the Payen Ghat, and by that means the air in the former is much cooler than in the latter.

‘ The ridge of mountains which separates these two countries, begins almost directly at Cape Comorin, the extremity of the peninsula. As the Hindoos have an ancient tradition that Mavalipuram stood formerly at a considerable distance from the sea; they have it likewise handed down to them, from a still more remote period, that these mountains once formed the margin of the ocean. This tradition receives a considerable degree of probability from the various kinds of sea shells that are found on hills in different parts of the Carnatic Payen Ghat. Petrified trees are frequently to be met with on the tops of mountains, where there is not now sufficient earth to produce any kind of vegetation; and in some of these mountains large caverns are to be seen, which evidently appear to have been hollowed out by the water.

‘ All these appearances prove, that the globe in these parts must have undergone some very considerable changes; and that those

mountains

mountains either lay once at the bottom of the sea; or that, by some extraordinary inundation, the earth, which covered them, has been washed away, and their surfaces interspersed with productions peculiar to the ocean.'

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*A Treatise on Gun-Powder; a Treatise on Fire-Arms; and a Treatise on the Service of Artillery in Time of War: Translated from the Italian of Alessandro Vittorio Papacino D'Antoni, Major General in the Sardinian Army, and chief Director of the Royal Military Academies of Artillery and Fortification at Turin. By Captain Thomson, of the Royal Regiment of Artillery. 8vo. 6s. Boards. Egertons.*

THESE Essays of a Piedmontese general officer, have been received on the continent with the greatest respect; and the translator, to whom our apologies for an unavoidable delay in noticing this work are due, has been usefully employed in bringing them to the knowledge of the English officers. War has long since become a science; and, in no respect can it be more safely reduced to scientific rules, than in the management of artillery. It is well remarked, that our insular situation, and the necessary attention we are obliged to pay to our naval armaments, have rendered us less solicitous about tactics and military improvements. Our artillery was not long since chiefly directed by foreigners; though, at present, by the laudable attention of government, we have an able and experienced body of English artillery officers, with an ample provision for the scientific improvement of their successors. It only remains to be enquired, whether these improvements may not be carried into the navy. Those best acquainted with naval actions know how irregular the firings are in sea engagements, with how little care cannon are pointed, or their ranges examined, so as to produce their greatest effects. Yet some simple regulations, with little expence, might remedy these inconveniences: the plan, which we must confess has not met with the approbation of the naval officers to whom it was communicated, we may shortly mention. It is to form a corps of naval artillery, to be under the conduct of an officer. The men are to be taught those general practical rules, which will enable them to direct the guns with the greatest effect, and an artillery man to be stationed to every six guns, and to have, under his immediate command, the captain of each gun. In this way, a company of ten men would be sufficient for a first rate, to be under the command of a lieutenant and two sergeants, one of whom should command on each deck. The expence to the nation would be inconsiderable, and the regularity of the



the firing, as well as the effect of the fire, would be much greater.

General Antoni's Works are comprised in thirteen volumes 8vo.—The three Treatises which form the present work; six Volumes of Military Architecture; two Volumes of Physico Mechanical Institutions; the Practice of Artillery in Time of Peace; and the Essay on the Management of Guns. These different works form a system of military instructions, which perhaps might be with advantage translated; but when we recollect the fate of Mr. Craufurd's Translation of Teilke's Works, we cannot recommend the attempt.

In the Treatise on Gunpowder, we find much to be added, and somewhat probably to be corrected. M. D'Antoni is not acquainted sufficiently with the chemical nature of gunpowder, or the sudden evolution of the air in the explosion. His definition of fire is that of Boerhaave; and its effects on bodies, with the modifications it is liable to, are deduced from the same source. He next considers the properties of the component parts of gunpowder, and then those of the compound. In this part the defects of his knowledge in modern chemistry are most conspicuous. The theory of the inflammation of gunpowder is of course defective. But the practical remarks, though drawn from defective principles, are judicious and useful: they in general coincide with the experiments made in our own country. The difficulty of measuring the force of fired gunpowder, even with the cool precision of school practice, is so considerable, that it must be of course more difficult in the field, where a thousand circumstances embarrass and distract the observer. To ascertain it, he first considers the force of fired powder in its most simple, then in its most complex state. Having next examined its modifications, when fixed in guns, he passes to an examination of the initial velocity of projectiles, the law of their impulsion, and the treatise is concluded by experiments on the resistance of air.

M. Antoni differs from some authors of this country in a few particulars; from Dr. Hutton, for instance, who denies the utility of wadding. Wadding indeed on the ball, can make little difference in the effect of the fire; but a little resistance to the air evolved, before the whole charge can be fixed, is undoubtedly of use; and, in that way, we may explain the effects of wadding on the powder. M. D'Antoni is consequently right in his experiments to make the force, with which the wadding is compressed, uniform. He differs also in thinking that long guns are not superior in force to short ones. They are certainly so to a certain extent; for, in short guns, the whole charge is seldom fired. The following observations are judicious, and deserve attention.

• The charges we have laid down as giving the longest ranges, (89, 102) are under similar circumstances, the same in all guns of the same calibre, whatever be their length; since the increase of length does not generally cause the inflammation of a greater number of grains (71.); the charge which in one gun will give the longest range, will give it equally in a shorter one of the same calibre: very short guns are indeed an exception to this rule; for in them the action of the elastic fluid upon the shot in two unequal charges that all take fire, is at least equal, or even greater, in the smallest charge; as the shot having a greater length of the bore to pass through (80) is longer impelled by the elastic fluid.

• It only then remains to ascertain the best charges for service: we should previously recollect, that the greater utility of fire-arms consists in two points: the first and principal one is, to strike the object aimed at; the second is, to strike it with a due degree of force. The first is ever indispensable; the second admits of certain modifications: for the greatest force that fire-arms can produce is not always requisite; and even when it is (*Philos. Instit.*) it is better to diminish the charge, and lessen the effect of the shot, than run the hazard of missing the object, from the uncertainty of using very large charges; this needs no illustration. Beside, brass guns fired frequently with large charges are in a few days rendered unserviceable; wherefore the advantages and disadvantages attending the use of them should be fully weighed, as upon the preservation of the guns may entirely depend the success of an enterprise.

• To apply these considerations to practice, and combine the justness of the range with the necessary force, and with the preservation of the gun and carriage; the charges of powder for sixteen and thirty-two pounders ought never in the attack and defence of places to exceed half of the weight of the shot, if the gun be properly proportioned (89), and fired at the distances set down in the second and third book of *Military Architecture*, and the *Treatise of Artillery*; this we will call the largest service charge, and should only be used in cases of necessity: the smallest service charge should not be less than one-fourth of the weight of the shot, and the medium charge one-third or three-eighths of its weight.

• The charge for eight and four pounders should vary according to circumstances, from one-half to three-fourths of the weight of the shot; the wads in these pieces and in thirty-two and sixteen pounders, should be rammed in proportion to the weight of the charge, in order to produce the proper effect; perhaps too much force cannot be used, provided that the grains of powder are not crushed and beat so close as to prevent the fire from penetrating. The charge for ricochet and red-hot firing, is very small in proportion to the calibre; it depends in sieges on the situation

of the gun, as the distance from the enemies batteries is the only point to be considered. The charges for field artillery in general actions, in affairs of posts, in attack and defence of intrenchments, &c. should be between one-fourth and three-eighths of the weight of the shot, according to the calibre and weight of the gun.

The following fact seems to show that the force of the evolved air in firing gunpowder, is exerted in every direction.

Since musquet barrels were first made in Piedmont, none have been received at the arsenal before they had been proved in the presence of some officers of artillery. More than a hundred thousand barrels have been proved in the following manner: they are charged with seventeen drachms of common cannon powder; over which is put a very high wad of hard tow, that is with difficulty pressed into the barrel, and is afterwards rammed down with all the force the armourer can exert: a leading bullet weighing  $18\frac{1}{2}$  drachms is then put in and wadded as before. The barrels thus loaded, are placed horizontally with the breech against a strong beam of wood, and each of them is fired twice. At every proof some of the barrels have burst, and the crack is sometimes at the breech, at other times at the middle of the bore, or near the muzzle: but as it is not found to have happened more frequently in one part than another, the officers and manufacturers have deemed it unnecessary to make any alteration in the thickness of metal; so that they may be reasonably regarded as proportionate to the pressures of the elastic fluid generated during the proof, allowance for the proportion that escapes by the vent, and the windage.

The author's next Essay is on fire arms, on the substance proper for guns, and the proper construction of these instruments of death. He first considers the resistance of fire arms, and points out the necessary properties of the metal, of which the most serviceable guns should be made. We have some reason to think, that improvements have been made in the proportions of the ingredients of gun-metal by English artists; taught, we believe, by analysing the metal of the French guns. The merit of the iron guns consists only in its being the purest and best iron. The following remarks deserve attention:

The third method, by which the powder tends to destroy guns (32, No. 3) now remains to be considered. In the wars of 1733 and 1742, there was an opportunity of examining guns of different nations, that had been rendered unserviceable by the shot striking against their sides, and making cavities, furrows, cracks, and swellings, which had caused some of the shot to break to pieces in the guns, and cut the metal very deep; as appears from the reports made by the officers of artillery, appointed to examine them before they were recast.

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• These accidents may be accounted for by the general custom the nations of Europe had, before the middle of the present century, of leaving it entirely to the founders to mix the metals; they, not aware of the necessity of having a certain tenacity and hardness, proceeded without any regular system: whence frequently arose a remarkable difference in the resistance of guns cast by the same founder. In proving new guns, the charges occupied a great length of the bore; at the first round, the powder was equal to two thirds of the weight of the shot; at the second to  $\frac{5}{6}$ ; and at the third, was equal to it in weight: so that if the metal were not of sufficient hardness, an orbicular cavity was formed at the position of the wad between the powder and shot, without the least attention being paid to it: less charges being afterwards used on service, the shot was placed in this very cavity, which caused it to take an oblique direction, and strike against the sides under angles of incidence, so much the greater as the cavity was the deeper; thus by degrees the gun was rendered unserviceable.'

• To these several experiments may be subjoined a particular observation made in 1737, on the occasion of an order given by the king, to carry on practice in all the garrisons. In the city of Valentia, they made choice of a long 6 pr. which had been cast at Pavia in the preceding century with the arms of Spain, and bouched, a proof of its having been frequently fired; the bore was perfectly straight and smooth, except some inequalities at the bottom, which did not however hold the teeth of the searcher. This gun was each time loaded with  $1\frac{1}{5}$  lb. of powder with the ladle, and twenty-four rounds fired daily in  $3\frac{1}{2}$  hours from a horizontal platform; 60 shot larger than ordinary were picked out equal in weight and diameter and sufficiently smooth; they served during the whole summer, being dug out of the butt which was in the plane of the battery: the windage of the shot was as 35 to 36; the wads were of twisted hay and rammed as usual. At the close of the practice for the season, the gun was carefully examined and found, after 630 rounds, not to have sustained the least injury; the practice had been very good, since at the distance of 300 yards, a fourth at least of the shot had struck a target three feet in diameter, and the rest gone very near to it.'

The chapter, on the causes of shot striking against the bores of guns, is short, comprehensive, and satisfactory. The utility of boring, rather than of casting guns with a core, is now sufficiently established. The chapter on the windage of shot, or the necessary space between the bore of the gun and the shot, to allow for the little inequalities in each, contains some useful experiments. The great art of casting guns consists in bringing the metal to its proper state of liquefaction. The resistance which different metals affords, is in proportion to  
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the difficulty of fusion. The second Part is on the Doctrine of Projectiles, and nothing very new is adduced on this subject.

The third Part is on the Service of Artillery in Time of War; and our author delivers with great propriety, the principles of attack and defence. He begins with describing the first dispositions for laying siege to a fortified town, with the proportion of guns and stores for attacking fortresses, the precaution for ensuring the safety of convoys, the situation and arrangement of the park of artillery, the construction of the first, second, and third batteries, the management of countermines, and the methods of dismantling a fortress. The second Part is on the Science of Defence, and the directions for mining are particularly interesting and useful.

The third Part relates to the Use of Artillery in the Field, and comprises a comprehensive account of the formation of an army; dispositions for marching, encampments, parking the artillery, &c. He then proceeds to give directions for disposing the artillery in the day of action, its use in the defence and attack of field works, with the principles of their construction, either for covering a country or intrenching an army. The whole concludes with the duties in cantonments, or winter quarters.

In this part, our author's details are singularly clear, comprehensive, and systematic. We have only given an analysis of the whole, as very little is new, and the excellence depends rather on the arrangement than on the substance. On the whole, we think this an excellent work for officers, and would recommend it to them with warmth and earnestness. We shall conclude this article with our author's short abstract of the contents of general D'Antoni's other works.

‘ The first book of military architecture is prefaced with a general idea of fortification and of the art of war, with a succinct account of the writers on those subjects. The situations proper for regular fortifications are pointed out, with rules and directions for the construction of the body of the place, and out-works of every denomination.

‘ This first book containing as it were, the elements of fortification, which is considered under three heads, viz. the ancient, the primitive modern, and the present system, is followed in natural order by the second volume, comprehending the attack and defence of regular fortifications.

‘ The third comprehends the maxims and principles of fortification; with remarks on the various systems that have been hitherto published, and directions for disposing the mines in a regular fortress.

‘ The fourth includes the whole system of irregular fortification.

‘ The fifth treats of the materials used in the construction of works, with directions for ascertaining their several qualities ; and concludes with a chapter on hydraulics, and on works that are to be occasionally made in water.

‘ The sixth comprises irregular attack and defence, and the systems of field fortification.

‘ In the two volumes on natural philosophy and mechanics, styled “ Physico-mechanical Institutions,” the author treats of the various branches of these sciences which he esteems indispensably necessary for an artillery officer to be acquainted with, and enlarges on chemistry and metallurgy, which are brought into practice in the analysis of powder and the treatise on fire-arms.

‘ The practice of artillery in time of peace, contains rules for examining and proving guns, shot, shells, and powder ; with the dimensions of pieces of ordnance, and of the carriages used in the service of artillery ; the construction of the furnaces and moulds for casting cannon, and the duties of the laboratory and arsenal are explained.

‘ In the Essay “ On the Management of Guns, &c.” are comprehended directions for using the several machines, as the gin, capstan, &c. and dispositions for posting the men numerically to the several duties.’

*The Authenticity of the Five Books of Moses considered, being the Substance of a Discourse lately delivered before the University. By Herbert Marsh, B. D. Fellow of St. John's College, Cambridge. 4to. 1s. Johnson. 1792.*

THE subject which the learned and ingenious author has here undertaken to consider, is of the utmost importance to Divine Revelation ; for though it does not even generally follow, that, because a book can be proved to be authentick, its contents must be true, (since, if this were the case, a proof that Paradise Lost was written by Milton, would imply the truth of the events related in that poem) ; yet in the instance before us, from the nature of Divine Revelation, and the appeals of Christ and his Apostles to the writings of Moses, the truth of the Pentateuch is so essentially dependent on its authenticity ; that if the authenticity can be but disproved, not only the Jewish revelation, but that also of the Christian, which is built upon it, must of necessity be subverted. Now though the national existence of the Jews, confirmed by the uniform testimonies of profane authors of different times and countries, indisputably shew the Pentateuch to be authentic ; though these books

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themselves not only exhibit the manners and customs of the earliest ages, with proofs without number that the writer of them must himself have been PRINCIPALLY concerned in the transactions they record; and, though the supposition of their having proceeded from any other person in any other age, be fraught with absurdity without end;—yet authors of various qualifications and character, overlooking what is thus obvious and plain, have busied themselves in framing objections. ‘It, accordingly, has been contended, that we derive a set of rules and opinions from a series of books, not written by the author, to whom we ascribe them; and that the work to which we give the title of Divine, and which is the basis of our faith and manners, is a forgery of later date.’ In opposition to this position, so far as the authenticity of the Pentateuch is concerned, Mr. Marsh ‘endeavours to shew that Moses was really the author, though the contrary has been asserted by *men of critical sagacity, and profound erudition* \*.’

Mr. Marsh sets out with observing from the style of the Pentateuch compared with the other books of the Old Testament,

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• The liberality of expression here used and before, by our author, we cannot so extensively concur in; for though we should admit the propriety of such compliments if applied to Le Clerc, who however did not deserve them without some drawback; yet referred to the *ingenious philosophers* of Voltaire's school, we think them deserving of censure. It ill becomes an advocate for truth, to ascribe, through an affectation of candour, that to others, whether friends or adversaries, which, whatever be their pretensions, they are not entitled to. As an ingenious poet, a terse prose-writer, a piquant story-teller, and a sarcastic observer, we are ready to render his full praise to Voltaire; but no one, who was not even less learned and more of a sciolist than himself, could ever mistake him for a person of erudition and judgment. Vain beyond measure, he affected the knowledge of every thing. Hence, we have the most ostentatious parade and flippant remarks upon all subjects and writings which he never read, or could read; for of the very languages in which they were written, he knew not the elementary signs. Nor is this true only in respect to the Persian and Arabic, but also as to the Hebrew and the Greek, of which many instances must have occurred to his readers, to the confusion of his wretched gaffronades. As to the objections he has vented against Revelation, some were his own, but by far the greater part purloined from others. Most of them are contemptible, and all have been often confuted. He has, however, by means of them, rendered this service to the cause he aimed to destroy, that, by calling forth the attention of its defenders, the difficulties which, in the view of many, attended the subject, have been removed, and himself and his adherents overwhelmed with disgrace.

Though Le Clerc was a man of extensive knowledge, his learning, as Bentley has shewn, was not the most profound; nor are proofs wanted to affirm the same of his judgment: but of his integrity we have evidence in that, after he had changed the opinion, in respect to the Pentateuch, which he had advanced in the work entitled *Sentimens de quelques Theologiens de Hollande*; he, in his Prolegomena to the Book of Genesis, not only proved Moses to have been the sole author, but refuted the sophisms of Spinoza; which, however, Voltaire hath over and over repeated; and, notwithstanding the disavowal of Le Clerc, had the insulting impudence to prop with his name.—Such are the amiable and honest arts of these friends to truth!—If vipers be vipers, why should we not call them so? Rev.

and the history of the Hebrew language, that there is no presumption a priori that Moses was not the author or compiler of the Pentateuch. Hence he proceeds to argue that as the Pentateuch contains a system of ceremonial and moral laws which were observed from the time the Israelites departed from Egypt, till their dispersion at the taking of Jerusalem, these laws must have been as ancient as the conquest of Palestine.

‘ It is also an undeniable historical fact, that the Jews in every age believed their ancestors had received them from the hands of Moses, and that these laws were the basis of their political and religious institutions, as long as they continued to be a people. We are reduced therefore to this dilemma, to acknowledge, either that these laws were actually delivered by Moses, or that a whole nation, during fifteen hundred years, groaned under the weight of an imposture, without once detecting, or even suspecting the fraud. The Athenians believed that the system of laws, by which they were governed, was composed by Solon, and the Spartans attributed their code to Lycurgus, without ever being suspected of a mistake in their belief. Why then should it be doubted, that the rules prescribed in the Pentateuch were given by Moses? To deny it is to assert, that an effect may exist without a cause, or that a great and important revolution may take place without an agent.’

Now though this be fairly and pointedly urged as the *truth* of the contents of the Pentateuch, it does not appear strictly relevant as to the authenticity of it; for, though the one, as before observed, imply the other, yet that implication rests upon other grounds, and, therefore, to be consistent the two topics should have been kept distinct. For the like reason we could have wished the words *or compiler* had been omitted. Setting aside the author's argument which he very justly observes is but little short of mathematical demonstration,—that the *substance* of the Pentateuch proceeded from Moses—as somewhat out of place; we again fall in with what is strictly in order; which is ‘ that the very words were written by Moses.’ To establish this point the uniform belief of the Jews is alledged, together with the observation, that no one but Moses ever claimed to be the author. Nor is it on the basis only of national tradition that the argument is rested by Mr. Marsh; for he goes on to shew that every book of the Old Testament implies the previous existence of the Pentateuch, and in answer to those in particular, who would attribute the work to Ezra, he proves that Ezra himself ascribed it to Moses; and from Ezra he goes back with evidence to Moses himself. After this induction of proofs the author anticipates, and thus answers the following objections:

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“ We will admit the force of your arguments, and grant that Moses actually wrote a work called the book of the law; but how can we be certain, that it was the very work, which is now current under his name? And unless you can shew this to be at least probable, your whole evidence is of no value.” To illustrate the force or weakness of this objection, let us apply it to some ancient Greek author, and see whether a classical scholar would allow it to be of weight. “ It is true that the Greek writers speak of Homer, as an ancient and celebrated poet; it is true also that they have quoted from the works, which they ascribe to him, various passages that we find at present in the *Iliad* and *Odyssey*: yet still there is a possibility that the poems, which were written by Homer, and those, which we call the *Iliad* and *Odyssey* were totally distinct productions.” Now an advocate for Greek literature would reply to this objection, not with a serious answer, but with a smile of contempt; and he would think it beneath his dignity to silence an opponent, who appeared to be deaf to the clearest conviction. But still more may be said in defence of Moses, than in defence of Homer; for the writings of the latter were not deposited in any temple, or sacred archive, in order to secure them from the devastations of time, whereas the copy of the book of the law, as written by Moses, was intrusted to the priests and the elders, preserved in the ark of the covenant, and read to the people every seventh year\*. Sufficient care therefore was taken not only for the preservation of the original record, but that no spurious production should be substituted in its stead. And that no spurious production ever has been substituted in the stead of the original composition of Moses appears from the evidence both of the Greek and the Samaritan Pentateuch. For as these agree with the Hebrew, except in some trifling variations †, to which every work is exposed by length of time, it is absolutely certain that the five books, which we *now* ascribe to Moses, are one and the same work with that, which was translated into Greek in the time of the Ptolemies, and, what is of still greater importance,

\* And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the Lord, and unto all the elders of Israel. And Moses commanded them, saying, At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles, when all Israel is come to appear before the Lord thy God, in the place, which he shall choose, then shalt read this law before all Israel in their hearing. And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying, Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, Deut. xxxi. 9—11 24—26. There is a passage to the same purpose in Josephus: *Διδοται δια των ανακειμενων εν τω ιερω γραμματος, Josephi Antiquitat. Lib. V. c. i. § 17. Tom. ii. p. 133. ed. Hudson.*

† See the collation of the Hebrew and Samaritan Pentateuch, in the 6th Vol. of the London Polyglot, p. 19. of the *Animadversiones Samaritanæ.*



with that, which existed in the time of Solomon †. And as the Jews could have had no motive whatsoever, during that period, which elapsed between the age of Joshua and that of Solomon, for substituting a spurious production, instead of the original, as written by Moses; and, even had they been inclined to attempt the imposture, would have been prevented by the care, which had been taken by their lawgiver, we must conclude that our present Pentateuch is the very identical work, that was delivered by Moses.'

From the external evidence of authenticity, he turns to the internal, which he considers under the two heads of contents and language.

'The very mode of writing in the four last books, discovers an author contemporary with the events which he relates; every description, both religious and political, is a proof that the writer was present at each respective scene; and the legislative and historical parts are so interwoven with each other, that neither of them could have been written by a man, who lived in a later age. The account, which is given in the book of Exodus, of the conduct of Pharaoh towards the children of Israel is such, as might be expected from a writer, who was not only acquainted with the country at large, but had frequent access to the court of its sovereign: and the minute geographical description of the passage through Arabia is such, as could have been given only by a man like Moses, who had spent forty years in the land of Midian. The language itself is a proof of its high antiquity, which appears partly from the great simplicity of the style, and partly from the use of Archaisms, or antiquated expressions, which in the days even of David and Solomon were obsolete\*. But the strongest argument, that can be produced to shew that the Pentateuch was written by a man born and educated in Egypt, is the use of Egyptian words; words, which never were, or ever could have been used by a native of Palestine; and it is a remarkable circumstance, that the very same thing, which Moses had expressed by a word, that is pure Egyptian, Isaiah, as might be expected from his birth and education, has expressed by a word that is purely Hebrew †.'

\* † See Waltoni Prolegom. XI. § 11.'

' For instance אִמְרָה, idle, and יָעַל, puer, which are used in both genders by no other writers than Moses. See Gen. xxiv. 14. 16. 28. 55. 57. xxxviii. 21. 25.'

† For instance אִמְרָה, (perhaps written originally אִמְרָה, and the ' lengthened into אִמְרָה by mistake) written by the LXX αἴρη, or αἴρη, Gen. xli. 2, and אִמְרָה, written by the LXX εἴρη or εἴρη. See La Croze Lexicon Ægyptiacum, art. AXI and OHEI.

The same thing, which Moses expresses by אִמְרָה, Gen. xli. 2. Isaiah, ch. xix. ver. 7. expresses by אִמְרָה, for the Seventy have translated both of these words by αἴρη.'

Having thus closed the positive evidence for the authenticity of the Pentateuch, he answers the arguments which had been brought against it, but for these answers, which are in the highest degree satisfactory, we must refer to the pamphlet itself.

It is with pleasure we find that the author is shortly to publish the first part of Michaelis's Introduction to the New Testament, with Improvements. We should be happy to see the excellent work of the same author on the Hebrew Institutes, published by Mr. Marsh in a similar way.

*Lettre de M. de la Rochefoucauld Liancourt, a Monsieur de Maleserbes, Defenseur du Roy. 8vo. 1s. Herbert. 1793.*

THE author of this Letter appears to have enjoyed eminently the confidence of the unfortunate Louis the Sixteenth; to whom he maintained a sincere and inviolable attachment. Convinced of the rectitude of the king's conduct, and that, upon a fair investigation, he must be acquitted of every charge, in the conscience even of his enemies; M. de la R. Liancourt proceeds to acquaint M. de Maleserbes with a few anecdotes, which display in a strong light the character of that virtuous and persecuted prince.

The first of these relates to the tumultuous transactions which took place on the 14th of July, 1789. It seems that at eleven o'clock at night, when the ministers retired from the king's closet, his majesty remained totally ignorant of the riots which distinguish that memorable epoch; whether it was that the ministers were likewise uninformed of the subject, or that they felt an invincible reluctance to communicate the intelligence to their royal master. M. de Liancourt, however, being certified of the destruction of the Bastille, thought it expedient that the news of such an event should be instantly made known to the sovereign. He therefore, at one o'clock in the morning, procured access to the royal apartment, informed the king of the transaction, and that there was reason for apprehending farther effects from the violent commotion of the populace\*. His majesty, on receiving this information, appeared to be deeply affected, but replied with calmness, 'what then have I done that the people should thus rise against me? Could they but read my heart, they would see whether they ever had amongst them a better friend, and whether, from the moment I ascended the throne, I have ever entertained one thought that was inconsistent with their happiness.'

\* See this fact related at large in the New Annual Register for 1791.

The occurrence next mentioned is when the king was brought back from Varennes. After he had come out of his carriage, and was stepping towards the palace, unaccompanied by the national guards or the deputies, M. de Liancourt placed himself in the way; but overcome with grief, and the sight of majesty in distress, he was incapable of uttering a word. 'Ah! said the king to him, how much I have suffered during the last six days. Had I been able to accomplish my journey, the people would have seen whether I merited their suspicions and their injurious treatment. I have seen violence and murders perpetrated around me. Many worthy and innocent men have lost their lives on my account. God only knows what I suffer.'

As soon as M. de Liancourt's grief would permit him to make a reply, he observed to the king that those who advised his majesty to the step he had taken, had been most fatally deceived in respect to its consequence; for, that the assembly had thereby obtained, in the public opinion, an authority they had never before enjoyed. 'Ah! so much the better, answered the king: may it ever preserve that authority, and employ it for the happiness of the people, when public tranquillity is restored: I shall be the first to bless their acquisition of authority.'

The author of the Letter solemnly declares, that many a time, since the revolution took place, when the inhabitants of Paris tumultuously threatened the royal palace, he has heard the king say these words: 'Ah! if the sacrifice of my life can ensure the happiness of France, I am ready to resign it.'

These anecdotes, which appear to be the genuine effusions of a heart devoted to the happiness of his people, must, when the violence of party has subsided, endear the memory of the unfortunate Louis to the gratitude and affection of the nation.

*The Doctrine of Universal Comparison, or General Proportion.*  
By James Glenie, Esq. F. R. S. late Lieutenant in the Corps  
of Engineers, 4to. 5s. sewed. Robinsons. 1789.

THIS work, though printed in 1789, as it seems by the title, has but just now been given to the public, owing to some delay in the publication of it. In an Advertisement, prefixed to the work, the ingenious author states the occasion and object of it, in these words.

'The following Paper, delivering geometrically the doctrine of Universal Comparison, or General Proportion, contains the geometrical investigation of a theorem infinitely more general than  
another



another theorem, of which (when it is supposed to become numerical, or is applied to the algebraical values of magnitudes) the famous binomial theorem given by sir Isaac Newton, is only a particular case; with a variety of other new theorems; shewing also the connection between the different abstract sciences, viz. geometry, algebra, and arithmetic, as derivable from the same principles.

'It is written with an intention to extend the consideration of a new subject in mathematical science, of which the author has given a cursory view, in a paper read before the Royal Society the 6th of March, 1777, and published in the Philosophical Transactions; and to serve as an introductory paper to several subsequent ones, in which, amongst other things, he purposes to deliver the geometrical investigation of the doctrine of fluxions, increments, and the measures of ratios, the summation of infinite series geometrically, &c. &c.'

We cannot discover that any person, either among the ancients or moderns, ever shewed geometrically, till this author did (in the paper above mentioned), the increase or decrease, which a magnitude (A) must undergo, to have to another magnitude (B) of the same kind, such a ratio, as shall have to the ratio of A to B a given ratio. The demonstration of this, which, though it appears plain and simple enough when once given, is derived from an accurate and extensive application of the most abstruse metaphysical principles to geometry, lays before the mind at one view the geometrical rationalia of those branches of mathematical science, which lately kept mathematicians so long in a state of controversy, and have given rise to the publication of many volumes. Thus, if A be increased or diminished by any magnitude (a) of the same kind, whilst B continues the same, the difference between the magnitude, which has to B a ratio having to the ratio of A to B the ratio of R to Q, and the magnitude which has to B the ratio having to the ratio of  $A \pm a$  to B the same ratio of R to Q, will be truly and geometrically expressed by theor. 3, by a quantity which is equal to the expression,

$$\frac{R}{Q} \cdot A \cdot \frac{R-Q}{Q} \cdot a \pm \frac{R}{Q} \cdot \frac{R-Q}{2Q} \cdot A \cdot \frac{R-2Q}{Q} \cdot a^2 + \pm + \&c. \text{ to } a \cdot \frac{R}{Q}$$


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$$\frac{R-Q}{Q}$$

B

But when  $A \pm a$  stands to A in a relation nearer to that of equality than by any assignable magnitude of the same kind, this

this expression becomes barely  $\frac{\frac{R}{Q} \cdot A \cdot \frac{R-Q}{Q}}{\frac{R-Q}{Q} \cdot B}$ .  $a$  for the unassign-

able augmentation or diminution of the magnitude, which has to B, a ratio of A to B, the ratio of R to Q.

For example, when  $Q=1$ , and  $R=2, 3, 4$ , &c. it becomes  $\frac{2Aa}{B}$ ,  $\frac{3A^2a}{B^2}$ ,  $\frac{4A^3a}{B^3}$ , &c. respectively. And when  $R=1$ ,

and  $Q=2, 3, 4$ , &c. it becomes  $\frac{A-\frac{1}{2}a}{2B-\frac{1}{2}}$ ,  $\frac{A-\frac{2}{3}a}{3B-\frac{2}{3}}$ ,  $\frac{A-\frac{1}{4}a}{4B-\frac{1}{4}}$ , &c.

In like manner, if in Theor. I. there be substituted for A, C, E, &c. these  $A+a$ ,  $C+c$ ,  $E+e$ , &c. in the expression  $A+A \cdot \frac{C-D}{D} + A \cdot \frac{E-F}{F} + \&c. - + A \cdot \frac{C-D}{D} \cdot \frac{E-F}{F} +$ , &c. &c. there arises the antecedental difference equal to the expression,

$$a + \frac{A \cdot \overline{C-D} + c - \overline{C-D} + a \cdot \overline{C-D} + c}{D} +, \&c. \&c.$$

which when the ratio of C to D only is compounded with that of A to B, gives us  $\frac{A \cdot c + C \cdot a + a \cdot c}{D}$  for the antecedental

augmentation of  $\frac{A \cdot C}{D}$ ; and when the ratios of C to D and E to F are compounded with that of A to B, it gives the following geometrical expression,

$$\frac{AC \cdot e + AE \cdot c + CE \cdot a + A \cdot ce + E \cdot ac + C \cdot ae + ace}{D \cdot F}$$

for the antecedental augmentation of  $\frac{A \cdot C \cdot E}{D \cdot F}$ ; and so on.

But where  $A+a$ ,  $C+c$ ,  $E+e$ , &c. stand to A, C, E, &c. respectively in relations nearer to that of equality than by any assignable magnitude of the same kind, these become

$$\frac{A \cdot c + C \cdot a}{D}, \frac{A \cdot C \cdot e + A \cdot E \cdot c + C \cdot E \cdot a}{D \cdot F}, \text{ and so on, for the}$$

unassignable augmentations of  $\frac{A \cdot C}{D}$ ,  $\frac{A \cdot C \cdot E}{D \cdot F}$ , &c.

In like manner in Theorem 2, if the same substitution take place, we get the antecedental difference thence arising geometrically

metrically expressed by  $a - \frac{A.C - D + c + a.C - D + c}{C + c} + \frac{A.C - D}{C} - \&c. \&c.$  which where the ratio of C to D is de-  
compounded with that of A to B, gives the geometrical ex-  
pression  $\frac{CD.a - AD.c}{C.C + c}$ , which when  $A + a$  and  $C + c$  stand  
to A and C respectively in relations nearer to that of equal-  
ity than by any assignable magnitudes, becomes  $\frac{CD.a - AD.c}{C^2}$ .

Whence the derivation of a geometrical calculus still more  
general than that of fluxions, without the least consideration  
of motion or velocity, is manifest. He calls it more general,  
as well as more scientific than fluxions, because the standard  
of comparison may be any magnitude whatever, instead of  
arithmetical unity, to which all expressions in the fluxionary  
calculus have a reference. The method of fluxions indeed is  
only a particular branch of general arithmetical proportion ap-  
plied to numbers. For although the author of it, to avoid  
the exceptionable method of indivisibles, considered magni-  
tudes as generated by the motion of points, lines, and surfaces,  
instead of being made up of an infinite number of indivisible  
parts, fluxions as expressed both by himself and those who have  
followed him, are nothing but the antecedents of arithmetical  
ratios having 1 or unit for their consequents, or standard of  
comparison. For  $n x^{n-1} \dot{x}$ , which he and they deliver as the  
fluxion of  $x^n$ , is not a geometrical magnitude, but an arithme-  
tical one, having to 1 or unit, the ratio which arises by com-  
pounding the ratio of  $n\dot{x}$  to 1 with the  $n - 1$  ratio of  $x$  to 1.  
And what is  $4x^3y^4\dot{x} + 4y^3x^4\dot{y}$  but the number, which arises by  
compounding the ratio of  $4\dot{x}$  to 1 with the triplicate ratio of  $x$   
to 1 and the quadruplicate ratio of  $y$  to 1, together with the  
number arising by compounding the ratio of  $4\dot{y}$  to 1 with the  
triplicate ratio of  $y$  to 1 and the quadruplicate ratio of  $x$  to 1?

Also what is  $\frac{y\dot{x} - x\dot{y}}{y^2}$ , but the number arising by decompound-  
ing the duplicate ratio of  $y$  to 1, with the difference of the  
numbers arising by compounding the ratio of  $y$  to 1 with that  
of  $\dot{x}$  to 1, and the ratio of  $x$  to 1 with that of  $\dot{y}$  to 1? In flux-  
ions, 1 or unit is not only the general or common standard of  
arithmetical comparison, but is also the consequent of every  
ratio compounded or decompounded; whereas in the geome-  
trical method, delivered by this ingenious author, which he  
chooses to call the *antecedental calculus*, the standards of com-  
parison



parison are indefinite, and may be any magnitudes whatever, and the consequents of the ratios may be either equal or unequal, homogeneous or heterogeneous; circumstances which will greatly facilitate the solutions of many problems, and open wild fields of geometrical as well as universal metrical operations, which the doctrine of fluxions does not lead to.

That the geometrical principles of the method of increments is also easily deducible from hence, is evident from the very formation and construction of them. With very little trouble likewise may hence be derived rules for a much more extensive application of the method of exhaustions than the ancients have used. The author adverts also to other applications of his method; such as, the method of summing infinite series geometrically; and the geometrical solutions of a great number of general problems, similar to the following one, which must lay open a new and extensive field in solid geometry, and tend to unfold the great desiderata on that subject, hitherto fought for in vain by geometers, both ancient and modern.

‘ Having any right line *A* whatever given; to find two cubes, or similar solids, which together shall have to the cube, or similar solid, on the given line *A*, any ratio whatever of the ratio of any two homogeneous magnitudes *B* and *C*. Thus, for instance, if *B* be equal to *C*, the problem becomes this; to find geometrically two cubes, which together are equal to the cube on the given line *A*, &c.’

Whoever, indeed, peruses this work with attention, and can view it in the full extent, will find it applicable to every branch of abstract science; whilst, in what may be called modern mathematics, it furnishes methods of reasoning much more elegant, beautiful, and unexceptionable, than those hitherto made use of, being all derived from the same geometrical source.

But this is not to be wondered at, when it is considered, that fluxions, increments, &c. viewed scientifically, are only branches of the doctrine of ratios, or general proportion, metaphysically applied to magnitudes, and geometrically illustrated and demonstrated. And although it is much to be regretted that the author of this very concise performance, had not either leisure or inclination to enter more into particulars, and to deliver himself at greater length, we think that we may venture to assert that it is the most successful application of metaphysics to geometry, that perhaps ever was communicated to the public. It must be confessed, indeed, that he has laid a foundation sufficiently broad for those who, with a more limited metaphysical turn of mind and less invention, but with  
more

more leisure, and perhaps more application, may wish to extend and carry the principles he establishes into the various branches of science.

To those readers who wish to have a summary, and at the same time comprehensive view of the intimate connexion between geometry, algebra, and arithmetic, we recommend the attentive perusal of the first eight pages, and of the scholium to theor. 3, from p. 23 to p. 31.

*A Common Prayer-Book, according to the Plan of the Liturgy of the Church of England, with suitable Services. 8vo. 3s. 6d. sewed. Johnson. 1792.*

WE cannot admit with the editor of this performance, that the religious part of the nation is sufficiently agreed upon the controverted points of theology, to allow at present of the introduction of a new 'universal liturgy.' There are many wise and upright men, who are far from deserving the epithets 'interested and crafty,' and yet, who do not think that it has been 'clearly proved' that the articles and liturgy of the church of England contain many things erroneous, unscriptural,' &c. On the contrary, we apprehend that there is scarcely any candid person who will hesitate to allow that the principles of the Unitarians stand upon too narrow a ground of proof, both scriptural and historical, to be implicitly adopted; but this is not the first instance in which gentlemen, of our editor's way of thinking, have mistook assertion for proof.

No man, however, who entertains just sentiments of toleration, can blame an honest Unitarian for his dissent, or would hesitate to approve of their adoption of such forms of prayer, as will not outrage their consciences and opinions; and if the liturgy before us had been offered for their particular use, the above strictures would never have been extracted from us. We will not say, that, independent of controversy, we should have given an indiscriminate approbation to this compilation. We have seen, in too many instances, the necessity of Dr. Johnson's caution against 'mistaking alteration for improvement,' not to be on our guard against this fallacious principle. In this 'universal liturgy,' many of the sublime and pathetic prayers of our church are so unnecessarily mutilated and transposed, that their beauty is entirely lost: we need only instance in the exhortation, and in that most beautiful piece of devotion, the prayer for all mankind. The Litany is also rendered so flat and insipid, that it is more calculated for Hogarth's sleeping congregation, than to keep awake the devotional feelings, and to interest the best affections of the heart.

One material improvement, however, it would be unfair not to notice; and that is, that a selection of the Psalms is made here for public worship, instead of that injudicious and indiscriminate mass, which is read with so little feeling or edification in our church service. It is but justice to add also, that the selection appears well made. The offices in this, as well as in the established liturgy, particularly that of baptism, are too long; the burial service we do not think improved.

*An Hebrew and English Lexicon, without Points: in which the Hebrew and Chaldee Words of the Old Testament are explained in their leading and derived Senses, the derivative Words are ranged under their respective Primitives, and the Meanings assigned to each, authorised by References to Passages of Scripture, and frequently illustrated and confirmed by Citations from various Authors, ancient and modern. To this Work are prefixed, an Hebrew and Chaldee Grammar, without Points. The Third Edition, corrected, enlarged, and improved. 4to. 11. 11s. 6d. Boards. Robinsons. 1792.*

**T**HOUGH we by no means agree with this learned Lexicographer *in toto*, yet we cannot but congratulate the public, on the appearance of a work, which certainly does honour to the indefatigable industry, the extensive researches, and the profound erudition of the learned and pious editor. We congratulate the students of the Hebrew Scriptures, on the advantage which they are likely to derive from such a pleasing, as well as useful companion in their travels towards the attainment of that knowledge, which is the great object of their pursuit. The second edition of this work made its appearance in 1778, with such additions as rendered it almost a new performance; and we are persuaded that no purchasers of the first edition, felt any reluctance in becoming possessed of the second. The field of knowledge, historical, philosophical, and theological, was so much more extensively opened to the reader's view; such stores of new information were brought fourth, as amply compensated the additional expence of his new purchase. The editor's frequent appeals to the writers of natural and civil history, to lexicographers, and verbal critics, to philologists of the highest reputation, to eastern travellers, both ancient and modern, and to the Greek and Latin poets, whose assistance is so often and with such propriety called in for the purpose of illustrating the Holy Scriptures, cast such a gleam of light, and such a pleasing variety on this work, that of all the compositions of this kind, this is by far the most abundant in real entertainment. The reader



reader cannot open it for five minutes, without collecting some portion of useful information, independent of its illustrative explanation of some difficult passage or expression in the sacred writings. The learned editor very sensibly observes, that as *words in general* express or explain *things*, so a knowledge of *things* will frequently explain or illustrate *particular words*; and on this principle it is, that he so judiciously refers his readers to those *oriental customs*, an account of which he has with such diligence collected from eastern travellers; whereby his work is rendered, we are ready to confess, a rich treasury, and, as it were, a library of entertaining and useful knowledge. Since the year 1781, the author has had in his view the possibility (from the valuable nature of the work, he might have foreseen the probability) of his being called upon to favour the learned world with another edition. And with this prospect, he for eight years was employed in writing marginal notes and references for the farther improvement of a work which offers inexhaustible matter to every diligent labourer in the pursuit of sacred literature. These notes he afterwards drew out, he tells us, into a larger and more distinct form; and he has enriched the present edition with farther illustrations, and curious remarks, extracted from modern publications, not in existence at the time when the former editions of this work were published. The Appendix to the second edition is here brought into its proper place, and inserted in the body of the work; and the various readings in Dr. Kennicott's Collation of MSS. and printed copies are carefully noted, and submitted with impartiality to the judgment of the learned reader. Every serious and intelligent enquirer into the true sense of the Hebrew Scriptures must feel himself indebted to Mr. P. for the advantage he has taken, and the use which he has made of the work of an author, in favour of whose opinions he may be supposed not to have had any particular predilection. Before we conclude our animadversions on this work, we wish to express our approbation of the author's liberality of sentiments, who tells us, that, in order to enrich his work with every elucidation of which it is capable, he has adopted the sentiments of the best human expositors and critics on the sacred writings, without blindly subscribing to the tenets of any; though in many respects materially differing from his own and from each other — *Tros rutulu, ve fuat, nulle discrimine habetur.*

The Grammar prefixed to this work is so easy and intelligible, as to render the author's scheme of beginning with the *Hebrew* language in the instruction of youth extremely practicable. In public seminaries we do not expect such a deviation from long established practice to take place; but in those of a more pri-

vate nature, we see no objection to it, and are of opinion that no inconvenience could arise from having recourse, in the first rudiments of a learned education, to the easiest, the simplest, and most concise of all languages, as preparatory to the many difficulties which will occur in the more complex and tedious pursuit of the Greek and Latin languages; the attainment of which is clogged by innumerable rules and exceptions, to the great discouragement of the young student, and the certain fatigue and frequent disappointment of his instructors.

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*Transactions of the Royal Irish Academy. Vol. IV. 4to. 13s.*  
Grierson, Dublin. 1792.

TO estimate the intellectual abilities and literary acquirements of a nation by the standard of the productions of its learned societies, is seldom a fair or just rule.. We should be sorry foreigners calculated our progress in science, belles lettres, or antiquities, from the specimens exhibited in our various Transactions. Some essays possess merit, but the greater part seem studiously adapted for the amusement of half an hour; as much perhaps as can be spared from the more important business of conversation and politics.

That lively patriotic spirit, which first unites men in a body for the promotion of letters, appears visible in the vigour of their first exertions: jealousy and cabal are unknown; men of talents and erudition are then seen, where now the petit maitres of literature flutter in all the gaiety of puerility. We shall not appropriate these remarks to any particular society; but as warm friends to learning, we cannot help declaring, that an obvious falling off is but too perceptible in most of our literary associations. The crutch of premiums may, for a time, support the haltings of debility, but perfect decrepitude will soon succeed.

In the department of science we have,

Art. I. Of the Strength of Acids, and the Proportion of Ingredients in Neutral Salts. By Richard Kirwan, Esq. F. R. S. and M. R. I. A.—Acids and salts are by far the most universal properties of bodies; to employ these as agents in chemical researches with security, it is necessary their quantity, proportion, and state, whether of concentration or dilution, should be ascertained. Mr. Kirwan has for ten years been engaged on this subject, and gives his thoughts on it, which were noticed in our Review. Defects and imperfections having been pointed out to him by Messrs. Morveau and Berthollet, he has contrived to remove them, or at least diminish the aggregate of errors. Such is Mr. Kirwan's introduction to this curious and

and important paper, which occupies eighty-nine pages. We can only notice the heads treated of. Of the Marine Acid. The Vitriolic Acid. The Nitrous Acid. Of the Proportion of Ingredients in Neutral Salts formed with common Mineral Acids. Of Tartar Vitriolate. Of Nitre. Salt of Sylvius, or muriated Vegetable Alkali. Glauber Salts. Cubic Nitre. Common Salt. Ammoniacal Salts. Vitriolic Ammoniac. Nitrous Ammoniac. Common Sal Ammoniac. Of the Relation of the Nitrous Acid to calcareous Earths. Of the Relation of the Muriatic Acid to calcareous Earths. Of Vitriolic Selenite. Epsom Salts. Of the Relation of Nitrous Acid to Magnesia. Relation of Marine Acid to Magnesia. Of Allum. Of Vitriol of Iron. Of the Quantity of real Acids in the different Standards. With many useful Tables.

Art. II. Chemical Communications and Enquiries. By Robert Percival, M. D. and M. R. I. A.—Dr. Percival found in the distillation of the marine acid, that what comes over first and last are stronger than the intermediate portion; but in the distillation of the nitrous acid, the first portion is the heaviest. Of caustic volatile alkali, the first portions have the least specific gravity. Of the strength of the vitriolic acid, an instance is produced.

Art. III. Account of a Chamber Lamp Furnace. By Robert Percival, M. D. and M. R. I. A.—This has been found useful in chemical experiments. It is a small cylindrical body, surmounted by a laboratory, or space for containing vessels, which is a hollow truncated cone.

Art. IV. Extract of a Letter from the Rev. Charles Percival to Robert Percival, M. D. and M. R. I. A.—This relates to the uncommon case of Jane Bern, whose eyes are constructed in an unusual manner: their motion, instead of a regular horizontal one from left to right, and vice versa, are tremulous in all directions, and partly perpendicular, with a prominent motion of the globe of the eye. What lateral motion they are capable of, is short and interrupted, as if they were bound by ligaments, from which they are struggling to get free. She can neither look upwards, nor see an object placed above her eyes. She reads perpendicularly from the bottom upwards, and holds the book accordingly. The globe of the eye is of a reddish cast, the whites streaked with stræ of a fainter red; the iris of an uniform deep red approaching to brown. Her eyes are weak and watery, and when turned from the light, glow with a more fiery and vivid colour than when exposed to it. In colour and tremulous motion the eyes of this girl resemble the Swiss Albinos, lately shown in this metropolis.

Art. V. Description of a portable Barometer. By the Rev. Gilbert Austin, A. M. and M. R. I. A.—Instead of floating



gages to ascertain the height of the mercury in the basin, Mr. Austin makes a hole in the side of the basin at a proper height, so that it cannot at any time, when hanging perpendicularly, contain more mercury than will exactly rise to the standard level. The plates are necessary for farther illustration.

Art. VI. Observations on the Variation of the Needle. By Mr. Thomas Harding, M. R. I. A. — Antecedent to the year 1657, Mr. Harding shows the variation was easterly, and that in that year the magnetic and true meridians coincided in Ireland; and that from that year it has been increasing to the westward, so as at present to be at Dublin, 27 degrees, 23 minutes.

Art. VII. Description of an Instrument for performing the Operation of Trepanning the Skull, with more Ease, Safety, and Expedition, than those now in general Use. By Samuel Croker King, Esq. Member of the Royal College of Surgeons in Ireland, and M. R. I. A. — Two plates are given which explain the contrivance of this new surgical instrument.

Art. VIII. Description of a Self-regulating Barometer. By the Rev. Arthur M'Guire. Communicated by the Rev. M. Young, D. D. S. F. T. C. D. and M. R. I. A. — This cannot be understood without reference to the plate.

Art. IX. A Method of cutting very fine Screws, and Screws of two or more Threads. By the Rev. Gilbert Austin, A. M. M. R. I. A. — Mr. Austin, wanting a micrometer screw for an equatorial instrument, and unable to procure one fine enough, was obliged to invent a method of cutting such, which is here detailed.

Art. X. An Attempt to determine with Precision such Injuries of the Head as necessarily require the Operation of the Trephine. By Sylvester O'Halloran, Esq. M. R. I. A. — No judicious practitioner is ignorant of the cases which require the use of the trephine. Mr. O'Halloran tells us, that Connor Mac Neassa, king of Ulster, contemporary with Julius Cæsar, had his skull trepanned by Fineghen, his first surgeon. This is from the Romantic history of Ireland: at the time stated the Irish had not a name in their language, as a learned writer on the antiquities of Ireland has lately proved, for metals.

Art. XI. Demonstration of Newton's Theorem for the Correction of spherical Errors in the Object Glasses of Telescopes. By the Rev. M. Young, D. D. S. F. T. C. D. and M. R. I. A. — Dr. Young here shows that an error had crept into Newton's text, where, in his Optics, he treats of the different refrangibility of the rays of light, and has corrected it.

Art. XII. Account of a Fistulous Opening in the Stomach. By George Burrowes, M. D. M. R. I. A. — An inferior officer,

cer, in the navy of the East India company, received a wound from a blunt-pointed wooden instrument in the abdomen, between the cartilage of the eighth rib, on the right side of the umbilicus. The wound never closed, but was kept open by a plug or tent for twenty-seven years.

Art. XIII. Case of an enlarged Spleen. By George Burrowes, M. D. M. R. I. A.—The spleen is generally in length about four inches, and weighs six or eight ounces, this was fourteen inches, and an half, and weighed eleven pounds fourteen ounces.

## POLITE LITERATURE.

Art. I. A Dissertation on a Passage in the sixth Iliad of Homer. By the Rev. Edward Ledwich, L. L. B. M. R. I. A. and F. S. A. of London and Scotland.—This is an ingenious and learned paper, and we should have been glad to meet our author more frequently in these Transactions. We have always looked on the *σηματα λυγρα* of Homer the words here elucidated, to have been synonymous with, *γραμματα λυγρα*, but less poetical: Mr. Ledwich however induces us to think, both from authority and argument, that they were very different; the latter being alphabetic elements, the other notæ, or obsolete letters used for secrecy.

Art. II. Essay on a System of National Education adapted to Ireland. By Stephen Dickson, M. D. M. R. I. A. F. R. S. S. A.—This obtained the prize of fifty pounds offered by the Academy. Dr. Dickson defines education, ‘the rearing of youth.’ This definition is too concise, and we object to the word *rear*, which, however it may be used by writers, does not relate to intellectual but animal improvement. He considers education as it concerns health, and as it promotes morality. He proceeds to the elementary instruction of the children of the labouring poor. Instruction in agriculture. In mining. In manufactures. In professional and polite literature. Under each of these heads we meet some good observations; but the general character of the Essay is superficial and declamatory. His various plans can, in an established Society, never be carried, even partially, into execution: there must be a new organization before they can be realised. The Academy, we hear, granted an *accessit* to an ingenious Essay on the same subject, by a Mr. Traynor, which Essay ought to have appeared. We much doubt the propriety of members accepting premiums, which they themselves propose and determine.

## A N T I Q U I T I E S.

Art. I. Essay on the Rise and Progress of Gardening in Ireland. By Joseph C. Walker, M. R. I. A.—In the reign of Henry VIII. and queen Elizabeth, each religious house had an avagort, or orchard; the garden seldom exceeded an acre, and was devoted to the use of culinary herbs. Mr. Walker cites the Brehon laws, calling fern, furze, briar, heath, ivy, and reeds, woods: they also mention the Indian pine. The adducing of such works reflects no credit on the judgment of our author: nor is it his or Mr. O'Halloran's intention to make the antiquities of their country contemptible. There are many exceptionable parts in this Essay, which seems to have been written in a hurry. The materials were few; but they are cked out with quotations and scraps of poetry.

Art. II. Observations on the Romantic History of Ireland. By the Rev. Edward Ledwich, L. L. B. M. R. I. A. and F. A. S. of London and of Scotland.—The Irish, above any other people, with unrelaxed pertinacity, support the credit of their mythologic history. Mr. Ledwich has lately, in his Antiquities of Ireland, which appeared in our Review of August and Appendix, rejected the dreams of ignorant bards and seanachies, and substituted in their room a system founded on written authorities. Here he more particularly traces the origin of romantic fabling in Ireland, and finds it derived from the same source as that from whence sprung the British tales, recorded by the Welsh bards and Geoffrey of Monmouth. The derivation is well supported, and seems to us not only probable but true.

Art. III. Description of an ancient Irish Instrument presented to the Academy by Lord Viscount Dillon, extracted from his Lordship's Letter, and from an Account of Ralph Ousley, Esq. Communicated by Jos. C. Walker, Esq.—It is six feet four inches long, the wide end four inches and a quarter diameter, and tapers to the end, where was the mouth-piece. It is made of fallow and hollowed, and is surrounded by a bandage of brass. Though it never could, from its construction, emit any loud sound, yet we are told by Mr. Ousley its noise was so tremendous, as to be heard seven miles, nor were its effects on animals less wonderful. The Academy ought certainly to suppress such absurdities of her members.

Art. IV. A Letter from William Molefworth, Esq. to Robert Percival, M. D. concerning some Golden Antique Instruments found in a Bog in the County of Armagh.—From the figure of these instruments given in the plate, it is evident their shape was originally different from what it now appears: they



they have been compressed or squeezed together by the person who found them, and one absolutely broken by that means into pieces. They are of solid fine gold, and weigh together one pound, one ounce, twelve penny weights, and three grains and a half troy. They seem to us to be part of the rich harness in which the Irish lords indulged to so great an excess, as to be prohibited by a statute 25 Henry VI. cap. 6, wherein mention is made of gilt bridles, peytrels, and other gilt harness. The peytrel, or poietail was a breast ornament, and such these implements seem to have been.

Art. V. Caoinan: or some Account of the ancient Irish Lamentations. By William Beauford, A. M.—Mr Beauford here proves, from the softness and effeminacy of the Celtic character, observed by Cæsar and Tacitus, and every writer since, that plaintive cries and lamentations were natural to them, and to the Irish descended from the Celtes. Some of these cries are here set to music, but we doubt their antiquity and authenticity.

## MONTHLY CATALOGUE.

## P O L I T I C A L.

*A Dialogue between an Associator and a well informed Englishman, on the Grounds of the late Associations, and the Commencement of a War with France.* 8vo. 1s. Evans. 1793.

**T**HERE is such a condensation of plain good sense in this little publication as we rarely find in political pamphlets; and it is also written in such a style of moderation as must greatly conciliate every reader. It possesses the clearness and simplicity of Mr. Locke, nor is it inferior to the writings of that great philosopher in strength of argument and sound logic. A few specimens will suffice to establish this assertion, though we are aware that to produce any extract is an act of injustice to the pamphlet, the full merit of which can only be appreciated by a careful perusal of the whole.

Speaking of the spirit manifested by certain associations, the well-informed Englishman very sensibly remarks:

‘Whatever our sentiments may be, concerning the late transactions in France, and the circumstances attending the revolution in that country, there cannot surely be any very good reason, why Englishmen should discover so much alacrity, as many of the associators seem to do, in surrendering up some of their most important rights. For the people of England to be forming associations in every part of the kingdom to destroy the freedom of the press, and freedom of speech, appears to me to be very much like the inhabitants of a country confederating together, in order

to enslave themselves: which is a thing somewhat new in the history of mankind.'

Our author's sentiments on the origin of the war with France places that subject, we think, in a very clear light.

'Mr. Grantley.—In the former part of our conversation, Mr. Mordaunt, you discovered much dislike at our being engaged in a war with France: but you should remember, that the French first declared war against England.

'Mr. Mordaunt.—They certainly did. But were not the measures, adopted by the British ministry, naturally calculated to produce such an event? How were the French to continue in a state of peace with a nation, or an administration, who would not treat with their ambassador, or enter into any negotiation with him; and by which he was sent out of the kingdom disrespectfully and precipitately? When M. Chauvelin was ordered to quit the kingdom in eight days, was not then war virtually declared by the court of England? I have never yet been able to learn, that, previously to the time when that minister was ordered to leave this country, the British nation had received either injury or insult from the republic of France. As to the objection started against acknowledging M. Chauvelin as a minister, because he did not receive his credentials from a king, but from a great nation, this is an objection suited only to the understandings of the lords of the bed-chamber, and the maids of honour. Men of sense and spirit, not rendered servile by court connections, must reject it with disdain.

'Mr. Grantley.—It was peremptorily asserted by the ministers in parliament, that a strict neutrality respecting France had been observed by the court of Great Britain.

'Mr. Mordaunt.—It was so asserted; but when we examine into the facts, do we find that this neutrality was really adhered to? Was not the exportation of corn to France prohibited, though it was permitted to other countries? In the situation in which France was then known to be, was not this an act eminently hostile? And was not the alien bill a clear violation of the commercial treaty with France, though that treaty was manifestly and highly beneficial to this country?'

Another mistake, which we have observed to be very prevalent with respect to the war, is thus ably refuted.

'Mr. Grantley — Well sir, but the war, whether properly, or otherwise, is now commenced; and it has been said, that "when once our country is engaged in a war, all questions relating to the necessity, or propriety, of entering upon it, ought to be suspended till its conclusion."

'Mr. Mordaunt.—I am, sir, by no means of that opinion. If a nation has entered into a war unjustly, or with too much precipi-

cipitation, they cannot be too solicitous to bring about its termination. Surely, the lives of human creatures are worthy of some attention, perhaps of as much attention as the reputation of ministers of state. Though a war be commenced, yet as the representatives of the people have a right, so the people at large have also a right, to examine, whether there was sufficient cause for the war, and whether proper measures were adopted by the ministry for its prevention? A nation must be enslaved indeed, who are not permitted to express their desires to be delivered from the calamities of war, if they believe, that the continuance of war will not promote either the interest, or the honour of their country.'

The probable consequences of the war are thus ably delineated:

'A war with a nation consisting of twenty-five millions of people, and that nation contending for its liberties, is certainly a business of a very serious nature; and, however it may terminate, it is a war in which no honour can be obtained on the part of Great Britain. I feel for the honour, as well as for the interest of my country; and, therefore, it gives me deep concern, whenever I see it at once injured and disgraced. What the consequences may be of a war with France, no man can with certainty predict. But that great present evils must be the result, cannot be questioned with the least appearance of reason. Superficial and uninformed men, little acquainted with the history of nations and of wars, may be much elated at a few advantages, which may be gained over the French at the commencement of a war; but these advantages, if they should be obtained, may produce little effect with respect to the final termination of the war, and to the state of things when a peace shall take place. Defeats of the French in Holland, or in Flanders, may not materially affect the French revolution; nor can it with any degree of reason be expected, that the ancient government will ever be restored. Such an event can, indeed, be wished for by no man, who is not an enemy to the liberty of the human species; such an event could be favourable only to the establishment of despotism in Europe. I would ask then, what honour will Great Britain derive from a junction with German despots; and whether the eradication of the principles of liberty will be a compensation for the millions that will be expended, and for the lives that will be lost? Are the blood and treasure of England to be lavished in a war, from which the people of this country have not the most remote prospect of the least possible advantage? Whence are we to derive any compensation for the increase of taxes, the loss of trade, and the decay of our manufactures! What are the objects of the present war, and what will probably be its termination? I would ask farther, will those profuse declarations of loyalty which have been made by the associators, either lessen the



public burthens, improve our constitution, or eventually promote national prosperity and national tranquillity ?'

Such are the sentiments of this truly intelligent writer on this most important subject, and we cannot help cordially uniting in his benevolent wishes for the restoration of the blessings of peace. Events, indeed, since the publication of this Dialogue, seem to have brought that period still more within the compass of our expectations. Even the shadow of a plea, which existed at the first commencement of a war, is now completely vanished. Holland is safe, and France is stopped in her career of conquest. We are now placed in a very different predicament from that in which we stood at the commencement of hostilities. The war might then (as far at least as regarded Holland) in some degree be represented as a defensive war; it is now manifestly *offensive* on our part. Much as we are attached to our happy constitution, and we can truly say that our attachment is not less warm, and, we believe, *more sincere* than that of those who are continually 'echoing in our ears' the word constitution, we cannot think it essential to the liberties of Britain that France should be enslaved. We disapprove most cordially of the conduct, in many instances, of the French convention; many of their acts have been tyrannical and cruel, and most of them unwise; but we cannot think it equitable to visit the crimes of the convention upon the *people* of France; nor can we consider it as just, that because the legislature of a country has acted unwisely, it should therefore have a legislature and a government imposed upon it by foreign powers. There is more, we have always thought, in the balance of Europe than the opposition in the Russian business were willing to allow; and we are confident it would be greatly injurious to the interest of Great Britain that France should be partitioned among German despots, or that arbitrary power should be re-established in that country. We wish the French a free and a rational government, and we wish them to establish it for themselves, which we have no doubt would be the case did not a foreign attack promote and prolong their domestic confusion.—With respect to ourselves, the evils of war are too obvious to be insisted upon.

From these circumstances we have still confidence in the good sense and moderation of the British nation, and we trust that the ministry themselves will see that their best interest and that of the country at large will consist in restoring, as speedily as possible, tranquillity to Europe.

*Thoughts on the Death of the King of France.* By William Fox, 8vo. 3d. Richardson. 1793.

We have already had occasion to notice the political sagacity and great abilities of Mr. Fox. In the present pamphlet he endeavours to shew that the death of the king of France has been  
artfully

artfully made use of for the purpose of drawing the nation into the present war. He inquires very acutely into the conduct of ministry, and concludes that the well-disposed part of the nation have been the dupes of their humanity. He insinuates something still more atrocious, viz. that the hostile powers were not averse to the death of the unfortunate Louis, and even that they wished to promote it. Speaking of the commencement of hostilities, Mr. Fox remarks,

‘ Mr. Burke, even in the early stages of the French revolution, confidently predicted a fatal catastrophe; this was certainly not very difficult for him to do with some degree of certainty. Jonathan Wild seldom failed in his predictions. Those who were not in the secret of the hostile measures, intended to be pursued, respecting the French revolution, could not, indeed, perceive any thing of a very king-killing aspect. not a single circumstance attending the establishment of the new government could be referred to, as containing the seeds of danger to the royal person. To impose this on the public mind, the establishment of the new government, and the attempt to subvert it, must be confounded. The measures taken to effect the restoration of the old government, whether they succeeded, or whether they miscarried, not merely threatened, but insured destruction to the unfortunate monarch. The hostile armies gathering round, were the sure presages of his fate.

‘ At that important and critical moment, the national assembly invoked our interference, and offered to submit to our mediation; an offer honourable to themselves!—honourable to us! They reposed a confidence in us, that, possessing a free government, we would not impose on them their ancient despotism. And will not some be apt to imagine that this was the real reason that we refused our mediation? They will perhaps say, that subverting the infant liberty of France and Poland, and establishing ancient slavery, was an office more becoming German and Russian despots, than a British nation, and that it was more convenient that we should stand aloof, at least for the present. The Prussian, the Austrian, and the Russian armies might undertake the business; they possibly might effect it, as they have that of Poland, without our interference; if not, the contest might produce some event which would afford us a more colourable pretext for interfering, than the subversion of the liberties of France or Poland, or securing the despotism of Germany. Among these events, the most certain and the most desirable, must be the death of the king of France, by the hands of his enraged subjects. It is not easy to see how the hostile armies could enter France, with threatened destruction, but in the expectation of that event. The emigrant princes, the *cidevant* nobles, and the nonjuring clergy of France, might

might say, the whole body of our countrymen are united in one firm phalanx, to resist those exclusive privileges we have so long enjoyed; and, however zealous the illustrious potentates of Russia, Prussia, and Austria may be to replace us in the possession of them, yet alas! it is an arduous undertaking, which it is possible our countrymen, united as one man against us, may successfully resist.

On the subject of Great Britain not interfering in the French king's favour, our author pointedly observes:

‘If a crime be about to be perpetrated, and we use not those endeavours in our power, and which we lawfully may, to prevent its commission, we become partners in the guilt. If we stand by while the deadly ingredients are preparing, and dash them not to the ground; if we see the assassin uplift his poignard, and, though it be in our power, wrest it not from his hand, we become equally guilty, as if we administered the empoisoned draught, or plunged the murderous weapon.

‘With this indisputable position in our mind, let us review the circumstances. In doing this it will not be necessary to defend the French revolution in any respect. Admitting we perceived the government as formed by the constituting assembly, to contain in it the latent seeds of danger to the king; that the embryo principles, which have since produced such deadly fruit, lay then open to our discriminating eye.—Let it then be considered, that this dangerous government was voluntarily submitted to our revival. When the French nation proffered us the office of mediator, we could, without violating the law of nations, without insulting the independency of a great nation, have then pointed out the defects in a new established government. We might then have advised the rooting out any germinating seeds of danger to the king, and the new formed government; our recommendation would have come with propriety, for it was requested; our interference would then have had weight, for it was in a critical moment, when the limited monarchy was threatened from adverse quarters. On the one hand it was threatened with destruction by the invading armies in support of the ancient despotism, and on the other by the powerful republican party, in opposition to whom the limited monarchy had been established. The friends of the then existing government, would, doubtless, have been desirous to have listened to our friendly council, and then have guarded the state from those threatened dangers, and themselves from Prussian prisons. Enemies as they were to the ancient despotism, yet were they anxious to support that limited authority of the monarch, which the constituting assembly had deemed expedient. But Mr. Pitt contends, that “by the law of nations, we have a right to interfere in the concerns of other countries, so far to oblige them



them to establish a form of government and terminate anarchy." How stands the fact even compared with his own principle? France, when threatened with invasion by the combined armies, was possessed of a government, which Mr. Pitt acknowledges to have had apparently the concurrence of the people. This government was threatened by a foreign force, and a domestic faction; the one would naturally operate to increase the other. At this critical period we are called on to mediate, to endeavour, by accommodating the pretensions of the adverse parties, to give permanency to this government, and prevent that anarchy which threatened to arise from this hostile attack, and, the necessary result of anarchy, the destruction of the king: we refuse to interfere; we decline, though solicited, to take any measure to prevent this anarchy, and we suffer it to take place, with its unavoidable consequence, the death of the king; and then make this anarchy, which we refused to prevent, a pretence for joining in the hostile attack, and thereby perpetuate the evils we ought to have prevented; and now avenge the death of the king of France, though we declined taking any measures for his preservation.'

After all, it is a strange kind of humanity, which, to revenge the death of *one* man, deliberately signs the death warrant of *millions*.

*The real Grounds of the present War with France.* By John Bowles, Esq. 8vo. 2s. Debrett. 1793.

These *real* Grounds, when extracted from the heap of verbiage in which they are involved, may be reduced to the following: 1. 'That the distinguished feature of the French revolution has been to subvert all legitimate authority.' This in the first place must be a *false* assertion, because (however the French may have erred as to the means) in wishing to establish a *constitution* founded on the general interest and consent of the nation, they certainly wished to establish a *truly legitimate* authority. 2. Mr. Bowles speaks of the 'sympathetic sensibility' which actuates those worthy and immaculate characters, the emperor of Germany, the empress of Russia, and the king of Prussia, on this occasion. 3. He insists that the accession of territory already made by France threatens to destroy the *balance of Europe*. 4. He adduces the decree of fraternal assistance to every nation which wishes to recover its liberty; and, 5. Though last, not least, Messrs. Frost and Co's addresses to the convention!!!

These are what Mr. Bowles calls '*solid and satisfactory* grounds for consolation' under the horrors and calamities of war; and he proceeds to assure us that 'our interest in the contest is closely connected' with that of the combined despots!!!

If the good sense of the people of England is to be imposed on by such reasonings as these, we are utterly mistaken in our estimate of the understandings of our countrymen; and if the advocates

cates for ministry have no better to alledge, it would become them to be silent.

Mr. Bowles is a commissioner of bankrupts—We hope therefore that in his next edition he will not fail to insist on the present unprecedented increase of bankruptcies as an infallible reason for the continuation of hostilities.

*An Examination of Mr. Paine's Writings. By William Fox. 8vo. 3d. Whieldon and Butterworth. 1793.*

We have ever thought that Mr. Paine's plans for the pensioning the poor, &c. &c. were more specious than solid; and we were convinced, from our knowledge of the conduct of almost all existing *public charities*, that it was impossible to prevent such establishments being converted into mere *jobs*. The sensible writer before us takes up this strong ground in replying to Mr. Paine. In opposition to his assertions he proves the national debt to be a real and oppressive grievance, and that to lessen this burden, that is, the burden of taxes, would be a more effectual and salutary mode of *providing* for the poor than by granting them pensions.

On the same principles he reprobates Mr. Paine's attempt to contemn and trample on the landed interest of this country, which he proves is by no means deserving of the harsh epithets which Mr. Paine bestows upon it; and evinces, that on the other hand every other great class of property stands in the same predicament, and that every monied man, who accumulates wealth by the mere employment of his capital, is as much a *drone* in society, as the country gentleman who subsists on his estate without any degree of personal labour.

*A Pennyworth of Truth from Thomas Bull to his Brother John. Folio. 1d. Carpenter. 1793.*

When we first cast our eyes over this publication, we had our suspicions that some wag of a Jacobin had undertaken to berlesque the late measures in favour of government, and to inflame the minds of the common people, instead of appeasing them; and we were confirmed in this last opinion when we found the author asserting, *that the people* was that portion of the multitude who could *first lay hold of the sword*, and that they hanged and massacred the rest as they thought proper, &c. This we believe to be exactly the principle of Messrs. Marat, Robespierre, and company.

When, however, we saw that this strange farrago was adopted by the Crown and Anchor Association, we could no longer doubt that it was the production of some weak, but well-disposed person, and we then had our fears lest it might really injure the cause it was meant to serve. For instance, it is not the way to conciliate the people to tell them that if they will not do as their masters bid them, 'their bodies will go to the gallows and their souls

to the devil.' The allusions to the Bible too are exactly such as any infidel would employ who meant to ridicule the holy Scriptures. From some other passages, that respecting the American war in particular, we could not help thinking that the author had been guilty of a misnomer. The error however was certainly less glaring than if he had called it 'A Pennyworth of Wisdom.' In few words—No man who reads our Journal will doubt our respect for the government and constitution; but we can say with great justice, to such writers as the present:

'Non tali auxilio, nec defensoribus istis,  
Tempus eget' ———

*The Meditations of John Bull. Folio. 1d. Taylor.*

There is not a more delicate task than writing for the populace; and yet from the Pennyworth of Truth, and the publication before us, it seems unfortunately to be the opinion of the Association at the Crown and Anchor, that it is a task to which any bungler is adequate. Common sense, if the writer had any, ought to have shewn him, that the impression made by the first paragraph in this publication was not to be effaced by afterwards drinking 'Damnation to Tom Paine.' The vulgarity and *profaneness*, indeed, of this paper would seem to indicate that it was the author's intention to cultivate and promote the loyalty of the people at the expence of their morals.

*A general View of the actual Force and Resources of France, in January, 1793. To which is added, a Table, shewing the Depreciation of Assignats, arising from their Increase in Quantity. By W. Playfair. 8vo. 1s. 6d. Stockdale. 1793.*

To form a just opinion of the state of France at the present crisis, is an object of no small importance, both to our own country and the allied powers on the continent. The author of this pamphlet declares, that he has opportunities of knowing facts which very few Englishmen can know. After specifying some facts, he asserts that there never was a time when France could send fewer men into the field, for any continuance of time, and supply them with necessaries, than at present; because in all the towns and villages, they want guards against each other; and because there is no order, no regularity, and no industry among the people at home, to supply those who are in the field. If the French force by land, be on these accounts greatly defective, the author endeavours to shew that the state of their finances is yet more unequal to the accumulated exigences of war. This subject he illustrates by calculating the diminution in value of the French assignats; but for the table relative to the enquiry, we must refer to the pamphlet. There is, however, on the whole, less reliance to be placed upon  
this



this pamphlet than if it came from an independent quarter, as it is evidently written for a particular purpose.

*Important Facts, submitted to the Consideration of the People of England, with some Thoughts on the present Situation of Public Affairs.* By J. Spencer Colepeper, Esq. 8vo. 1s. Owen. 1793.

The object of this author is to expose the fallacy of the political principles contained in the 'Rights of Man;' and to shew the danger arising to public liberty from the ambitious designs of the French.

*Speech of the Right Hon. William Pitt, on the King's Message, which was delivered in the House of Commons, on Friday, Feb. 1, 1793.* 8vo. 1s. Owen. 1793.

This Speech had, as usual, been originally published in the newspapers, but is perhaps given more accurately in the present edition. It contains the minister's sentiments on the conduct of the national convention, and displays that smooth and fluent strain of eloquence for which he never fails of being distinguished in parliamentary debates.

*An Appeal to Men against Paine's Rights of Man. In Two Parts.* By W. Llewelyn. 8vo. 1s. Evans. 1793.

Accept, reader, the following specimen of this elegant performance:

'You tell us that the vocabulary of Adam contains no such animal as a duke.—Animal! O fy!—great sinner!—None such to be found there! Astonishing! Where have you been? What vocabulary have you read? I can find many dukes there, and can shew you how to do the same. Trace the line of Adam down to Genesis seventeenth chapter, and you will find it said by the creator, that Abraham should be the father of kings: that his son Ishmael should be the father of twelve princes; and in chapter thirty-sixth, that his grandson Esau, had a very numerous family of dukes, registered by their names: and that there had been many dukes in Seir before he settled there. Is this ignorance real, or affected? You say that no ideas of any sort connect themselves with these titles in the mind. How can you say so? Every one with the word king, connects the idea of one who holds the reins of government, and sits at the helm to direct the motions of the state. Prince and duke, both signify leaders and conductors of others, lordship signifies headship and superintendency. But I need not inform, for you do, and must know these things.'

*A Letter to a Foreign Nobleman, on the present Situation of France, with Respect to the other States of Europe.* By F. C. Pictet, Citizen of Geneva. 8vo. 2s. 6d. Hookham and Carpenter. 1793.

France at present affords a picture of public calamity and dis-

traction, painful to the eye of humanity. The author of this Letter appears to be well informed on the subject, and to agree, in general, with the opinion of M. Necker, who has treated of French affairs with distinguished ability \*. M. Pictet observes, that if ever an exact account can be obtained of the number and value of confiscated estates, the enormous mass of capital which this operation has thrown into the hands of the national convention, will appear so astonishing, as to exceed any idea that can now be formed of its probable amount.

*Danger of an Invasion from France, as it is believed that no Irish Papist will serve on Board the King's Ships.* 8vo. 1s. Ridgway. 1793.

The danger which this author anticipates, is founded upon a report, said to be current in some parts of Ireland, that no Roman Catholic sailor will serve on board the fleet, even in the defence of his country. We believe, however, that such a report has not the smallest foundation in truth; and that it is only disseminated in the present pamphlet for political purposes.

*An Inquiry into the Grounds of political Difference which are supposed to exist among some of the Members of the Whig Party.* 8vo. 1s. 6d. Ridgway. 1793.

The political differences in opinion, ascribed by this author to the whig party, involve not only various considerations respecting a reform in parliament, and in other departments, but even a total change of the established constitution of the country. That there really exist some individuals who are inclined to a subversion of the present happy form of government, seems not to be questioned; but that men who hold such principles should be ranked amongst the whig party is, at least, questionable. The author expresses his disapprobation of such sentiments; but he wishes for perseverance in prosecuting a plan of reform.

*Sentiments on a War with France.* 8vo. 1s. Flexney. 1793.

This is one of the hireling scribblers who have contributed to bring the country into its present situation.

*Village Politics. Addressed to all the Mechanics, Journeymen, and Day Labourers in Great Britain. By Will Chip, a Country Carpenter.* 12mo. 2d. Rivingtons. 1793.

This little production consists of a dialogue between Jack Anvil, the blacksmith, and Tom Hod, the mason, on the new political doctrines of liberty, equality, and the rights of man. The subjects are treated with plain good sense, and a degree of humour, which may afford some entertainment, as well as information, to

\* See his Treatise on the Executive Power, reviewed in our Journal for Dec. 1792, p. 419.

all the mechanics, journeymen, and day-labourers in Great Britain, to whom the pamphlet is addressed.

*Public Prosperity; or, Arguments in Support of a lately-projected Plan for raising six Millions Sterling, and for employing that Sum on Loans to necessitous and industrious Persons.* 8vo. 1s. Debrett. 1793.

The former account of this Plan, which seems to reconcile in its composition the highest degree of benevolence with general utility, was noticed in our Review about a twelvemonth ago. The author, Mr. Becket, has now reprinted it, for the purpose of more extensive communication, and continues to urge the adoption of it by many forcible arguments.

*A fourth Dialogue concerning Liberty; containing an Exposition of the Falsity of the first and leading Principles of the present Revolutionists in Europe.* By Jackson Barwis, Esq. 8vo. 1s. Debrett. 1793.

We noticed the three first Dialogues in our forty-first volume, and the fourth is not deficient in good sense, though it has nothing of novelty to recommend it. The following are favourable specimens:

‘ Do you then think *the people* incapable of forming constitutions, and of erecting governments, and of directing, regulating, and controuling them, so as may prove most for their own interest and happiness?

‘ You know, answered he, that the words, *the people*, we have already proved to be *falsely* applied as representatives of *impossible* ideas of unity. But if, by the *people*, you mean those who constitute the greater body of every nation (with the exception of a few individuals) certainly they are *naturally* incapable of comprehending the general interests of mankind, or of forming just constitutions, or of duly executing the great functions of political governments, with that energy and address which is necessary to their own prosperity and felicity.’

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‘ It requires, replied he, but very little observation, to perceive the *natural inequality of mankind in all their faculties of body and mind*. It is too evident to admit of a moment’s doubt. It is also as clearly evident, that the exertion of their faculties, in all their numerous inequalities, must be productive of proportional unequal effects; consequently, no idea of equality, in those respects, can in their nature exist. The only inequality, therefore, that can be admitted, and certainly that ought to be admitted, is that they are created under the *same laws* of their nature universally; and that they are *equally* entitled to the use and exercise of their *corporeal and mental faculties* in all their various degrees, from the lowest to the highest, *with the utmost freedom*; restrained only by a  
due



due regard to the non-infringement of the freedom of each other: and the perfection of political laws, for the same reasons, doubtless is, that they operate equally on all men of the same nation, with the most impartial justice.'

*A Loyal Address to the People of England; on that guileful, insnar- ing Assertion, which the Enemies to our internal Peace, the Agents of Sedition, are diligently propagating, 'That England has no Constitution.'* By the Rev. J. Parker. 4to. 1s. Robinsons. 1793.

The avowed object of this Address is to refute the assertion, lately advanced, 'that England has no constitution.' An assertion which very few credited when it was made, and which at present there needs no argument to refute.

*Reply to the Sermon preached before the Lords Spiritual and Temporal, on Wednesday, January 30th, 1793, by Samuel, Lord Bishop of St. David's.* 8vo. 1s. Ridgway. 1793.

Our duty as Reviewers compelled us to notice the Bishop of St. David's Sermon; but we never should have thought of framing a formal answer to a production so futile and inconsistent. Whenever the bishop comes before us in any other capacity we shall pay him every attention which candour asks at our hands, or which justice warrants; but in politics we have asserted, and we think proved, that he is a child; and, without any Reply, we are persuaded he must appear so to every man of sense who peruses his sermon.

The present pamphlet, though deficient neither in shrewdness nor ingenuity, is in the opposite extreme to the sermon; and, much as we hold in detestation the ridiculous assertors of arbitrary government, and the right divine of kings; we are too firmly attached to the real *rights of man*, to the immutable principles of justice and humanity, to admit of a justification of the gross violations of those principles which have been committed in France; and with respect to the death of the king, though we are far from questioning the supreme authority of nations to enact laws for their own government, and to chuse their own governors, and cashier them for misconduct; yet, to try and condemn any man by an *ex post facto* law, and even in the face of a law actually existing, is the summit of injustice, and must be universally execrated by every good man. The evidence against the late king of France was also very imperfect and inconclusive; and to condemn a man upon such evidence was neither more nor less than *murder*. These we are persuaded are sound principles, and however the violent of both parties may exclaim against us, yet we have no doubt but they will wear better, and in the end more creditably than either the new-modelled Jacobitism of Dr. H. or the outrageous republicanism of Thomas Paine and the author before us.

*Report of the Committee of General Defence on the Dispositions of the British Government towards France, and on the Measures to be taken. Addressed to the National Convention of France, in the Sitting of January 12, 1793, the second Year of the Republic. Also the second Report on a Declaration of a War with England. By J. P. Brissot. 8vo. 1s. Ridgway. 1793.*

The first of these is the Report of the Committee of General Defence on the Dispositions of the British Government towards France, and on the Measures to be taken; and the second Report is on a Declaration of War with England. They both discover a degree of precipitancy in the national convention, unless we suppose them to have been acquainted with some circumstances which have never been explained to us.—To the translation of the Reports from the French, are added the protests entered upon the journals of the house of lords against a war with France, by the marquis of Lansdown, the earl of Lauderdale, and the earl of Derby.

## R E L I G I O U S, &c.

*Letters to the Rev. Vicefinus Knox, D.D. Occasioned by his Reflections on Unitarian Christians in his Advertisement, prefixed to a Volume of his Sermons lately published. By John Disney, D.D. F.S.A. 8vo. 1s. Johnson. 1792.*

If we censured Dr. Knox for involving himself unnecessarily in controversy, we cannot much applaud his adversary for his promptness in taking up the gauntlet.—Both have evinced, we think, some degree of captiousness. The one in needlessly making an allusion to the Unitarians, in his advertisement to a book which was wholly unconnected with the subject; and the other in commencing a controversy on such slight grounds.

We object greatly, indeed, to the mode in which the Unitarian controversy has been carried on lately by both parties. The subject is too grave to be treated in quibs and pamphlets. As it is a speculation of considerable depth, subtlety, and difficulty, it should never be treated of but at full length, and in the grave and solemn manner which it deserves. On the other hand, appeals to the populace, in the manner in which some have made them, are calculated only to create in them a distrust in the whole of revelation; and we suspect have been more successful in converting the profligate part of society especially to Atheism, than to Unitarianism. The personal asperity too, which has intermixed in these contests, has been exceedingly disgraceful; and, we believe, injurious both to the writers and the cause which they defended.—We do not except either party from this censure.

Another circumstance of blame, which attaches to the Unitarian party alone, is their blending together subjects which have no natural connexion. The question respecting the person of Jesus Christ

Christ has been strangely involved with the question respecting the expediency of religious establishments, though we are unable to discover the remotest connexion! On the contrary, we are satisfied that the establishment of this country might become Unitarian, and still retain its utility as an institution for the moral instruction of the people; and, on the other hand, it is well known that there are many persons who are at the same time most firmly attached to the doctrine of the Trinity, and violently hostile to every form of church government.

The questions therefore ought to be kept distinct. The one is a question to be argued on the general ground of expediency—while the doctrine of the Trinity is only to be examined upon scriptural grounds. On this subject we are ready to pay the most dispassionate attention to the arguments of any Unitarian, though, we confess, we have never yet seen the very strong and direct texts of Scripture, upon which that doctrine rests, explained to our satisfaction on Unitarian principles.

It is but justice to add, that Dr. Disney writes in good humour, and intersperses his controversy with some pleasant anecdotes, with one of which we shall conclude this article.

• It has been related by common fame, that a certain English gentleman passing near Ferney called upon Voltaire, and announcing to him his intended rout to Rome, jocularly asked the philosopher, whether he had any commands for the pope, to whom he had letters of introduction. Voltaire answered; “When you see the pope, present my respects to him, and tell him, I shall think myself much obliged to him, if he will send me the eyes and ears of his inquisitor-general.” The gentleman is said to have pursued his journey, and in a conference with his holiness, whom he found to be a pleasant good-tempered man, did not fail to deliver the message he had in charge, pretty much in the manner he received it. Clement, with great good sense and equal wit replied, “The philosopher has a mind to be pleasant with an old man, and if you return by Ferney, I desire you will make my proper compliments to him, and assure him that I should have been very glad to have obliged him in his request, if it had been in my power, but tell him from me, that the inquisitor general of Rome has had neither eyes nor ears since Ganganelli has been pope.”

*Free Remarks; occasioned by the Letters of John Disney, D. D. F. S. A. to Vicesimus Knox, D. D. By Henry Barry Peacock. 8vo. 1s. 6d. Pridden. 1792.*

The general object of this pamphlet is to persuade the writers on controverted points of religion to mutual charity and forbearance; but there is nothing in either the matter or the style to entitle it to particular notice.



*A Sermon preached in Lambeth Chapel, on Sunday, December 2d, 1792. At the Consecration of the Right Rev. William Buller, D. D. Lord Bishop of Exeter. Printed by the Command of the Archbishop of Canterbury. By John Sturges, LL. D. Chancellor of the Diocese of Winchester, and Chaplain in Ordinary to his Majesty. 4to. 1s. Cadell. 1792.*

The benefits arising from subordination in civil offices; the utility of religious establishments; the necessity of a distinction of ranks, and distribution of offices in the church, and the expediency of the exercise of a prompt and effective episcopal authority on the subject of residence, are the leading topics touched upon in this discourse. These topics are discussed with brevity, but with great ability. On the subject of the residence of the clergy, Dr. Sturges thus remarks.

‘ If I might venture to select an instance, in which there seems in the present times to be a want of sufficient power in the governors of our church to controul its ministers, I should name the residence of the clergy. It is confessedly a matter of great importance; the due discharge of their functions, and the effect of these on the congregations committed to their care, are intimately connected with it. It is not, that the law of the land is silent on the subject of residence, or wanting in severity to enforce it; but it is hardly ever employed to obtain a more regular and punctual performance of religious services, or to amend the manners of a parish by recalling its own pastor to his duty, being for the most part only resorted to as an instrument of mean resentment and private malice. A liberal man, whatever may be his opinion of a non-resident incumbent, will not descend to levy on him the pecuniary penalties inflicted by the law. This is in its nature a rigid, inflexible rule; it cannot adjust itself to circumstances, comply with occasions, or admit distinctions; it pronounces its judgment generally and indiscriminately. What seems wanting in this case is the considerate and paternal, yet prompt and effective authority of the bishop to make these discriminations; such a power should be discretionary, to enforce the general rule where it is proper, where it is not proper to relax it.

‘ The expediency of the rule itself is obvious, and in most cases incontestible. That a clergyman should himself perform the duty, which he has solemnly undertaken to perform.’

‘ But when the duties of the absentee are well provided for, when he himself is well employed, there are certainly cases continually occurring, which deserve indulgence. Many innocent and laudable motives of health, of domestic economy and private convenience (especially where families are large and circumstances contracted) make it extremely desirable for a clergyman to be permitted to live in a situation different from that, in which his professional lot happens to be cast. And the situation wherein it

is cast may not be that, to which his temper or abilities are best adapted; this is often a matter not of selection, but of chance; he may be elsewhere employed to more advantage; his talents may be worthy of a better station, than an obscure and inconsiderable village. His own field may be a contracted or barren spot, on which his industry and skill would be almost thrown away; whereas if he were permitted to cultivate the more extended and fertile land of his neighbour, he might raise from it an abundant and useful produce.

The subject is pursued through the remainder of the discourse, and a variety of considerations are suggested, which, if judiciously enforced, could not fail to produce the most beneficial effects.

*A Review of the chief Difficulties in the Gospel History relating to our Lord's Resurrection.* By William Newcome, D. D. Bishop of Waterford. 4to. 6d. Marchbank, Dublin. 1792.

The bishop here retracts some errors into which he lapsed in his Greek Harmony. He adopts Dr. Benson's hypothesis as satisfactory, and shews that by properly harmonising the Evangelists, every difficulty concerning our Lord's resurrection is entirely removed, and with it the objections of ancient and modern unbelievers.

*An impartial Statement of the Scripture Doctrine, in respect of civil Government, and the Duties of Subjects.* By T. Scot. 12mo. 2d. Johnson. 1792.

A contemptible catchpenny.

*A Discourse, preached on Sunday, December 30, 1792, at the Parish Church of Kenton.* By the Rev. R. Polwhele. 8vo. 1s. Dilly. 1793.

This is a very loyal Discourse. The haste with which it was professedly composed, will apologise for a few inaccuracies, and the situation of a preacher must prevent recondite research. The sermon is certainly in some places too trite, and the political views are not always correct.

*A Sermon preached at St. Chad's Church, in Shrewsbury, on Wednesday, January 30, 1793.* By T. Stedman, M. A. 8vo. 6d. Longman. 1793.

Sermons on this memorable day are again become objects of public attention. We are sorry for the cause, and truly sorry for the effect. It is tender ground, which few have steadiness enough to tread, without tottering on the brink of a precipice, and at least exciting our apprehensions from the danger of a fall.

*A Sermon, preached in the Parish Church of St. Lawrence Jewry; before the Right Hon. the Lord Mayor, Aldermen, Sheriffs, and the Liveryes of the several Companies of the City of London, on Saturday the 29th of September, 1792, previously to the Election of a Lord Mayor for the Year ensuing.* By the Rev. W. Lucas, M. A. Chaplain to his Lordship. 8vo. 1s. Robinsons. 1792.

In this discourse Mr. Lucas (from 2 Chron. c. 19. v. 6. 7.) has deli-

delineated the office and duties of the magistracy, and has enforced the necessity of decency, order and regularity in the affairs of government, both on the part of the governors and the governed.—We are happy to find, by a decree of the court prefixed to the Sermon, that his labours have not been altogether unrewarded, and that his audience bore testimony to his merit.

*An Address humbly designed to promote a religious Revival amongst the general Baptists. By John Evans, A. M. 12mo. 4d. Johnson. 1793.*

Pious, benevolent, and affectionate—But the title! ‘Religious Revival!’ is an affected phrase, though supported by a similar one in our Catechism.

### P O E T I C A L.

*An Address in Verse, to the Author of the Poetical and Philosophical Essay on the French Revolution. 4to. 1s. Owen. 1793.*

The present lines are addressed to Mr. C\*\*\*T\*\*r, the supposed author of the poetical and philosophical Essay. They are, however, not remarkable either for their poetry or their wit, as the following specimen, which consists of the very best lines in the poem, will sufficiently testify.

‘O holy Liberty! (ye saints excuse  
This epithet in the enthusiast muse,  
Who yet a novice in your atheist lore  
Clings to fanatic terms she learn’d of yore,  
Who has not yet completely purg’d her thought,  
Of all the nurse and all the priest had taught,  
So weak to think vice asks correction’s rod,  
So uninform’d as to believe in God,)  
O holy Liberty! to mortals giv’n  
The first, the fairest boon of parent heav’n,  
Whose absence wrapt the fairest scene in gloom,  
Whose genial presence bids the desert bloom,  
Say have our eyes, deceiv’d, thy image trac’d  
Thro’ paths by heroes and by patriots grac’d;  
Chiefs who by godlike deeds fought godlike fame,  
Virtue their means, and public good their aim?  
Were these but senseless fools by dullness bred,  
Pillows for active vice to rest the head?’

*Innovation a Poem. Addressed to the Right. Hon. Edmund Burke. By G. Leithieullier Schoen, Esq. 4to. 2s. Stockdale. 1793.*

Mr. Schoen is an advocate for our present happy constitution, and consequently inimical to those who attempt to disseminate discontent among the lower classes of society, by propagating those levelling principles which have reduced France to a state of anarchy and



and discord; and the miseries of which he describes with more spirit and strength than perspicuity.

*A Poetical Epistle to the British Incendiaries, &c. By Jonathan Slow, D. D. F. R. S. 4to. 1s. 6d. Symonds. 1793.*

This advice to the Jacobin quidnuncs displays, like some works which we lately examined, no little dexterity in bringing hard words into rhyme; and the author might have shone in the difficiles nugæ of the bouts riméz. We do not, however, see any very striking merit in the attempt or execution—Some of the first lines are by much the best.

‘ Ye sparks ! and shining citizens ! whose views  
Seem so intent on politics and news !  
Anxious to hear what strokes *our* patriots say  
Are struck by Bournonville, or Bourdonnaye,  
Whose every private, into skirmish led,  
Is an Achilles, or a Diomed :  
Burning to know which hero enter’d first in  
The deadly breach, Egalité or Custine,  
Without the consequence of either sinking,  
Who’re both of equal dignity—in drinking :  
Great generals, though war was ne’er their trade ;  
Brave officers—perhaps, by brandy made :  
From morn to night impatient for the courier,  
To swallow all the bombast of Dumourier,  
Who, with the raging love of arms inspir’d,  
Keeps female aides-de-camp, like men attir’d :  
Uncertain which to hold command is aptest,  
The general—or his noted barber Baptiste,  
Who with fresh ardour led to the affray,  
Faith ! a whole army—which had run away ;  
Then was dispatch’d to his new-fangled court,  
To make his own—incredible report,  
Where he was so much mumbled, hugg’d, and kiss’d,  
He must by some of them have been bep—ss’d,  
And, after two hours hawking snuff, and spitting,  
Was begg’d to take—the honour of a sitting.’

*Anti-Gallimania. Sketch of the Alarm ; or, John Bull in Hysterics. An Heroi-Comic Poem, with Notes, &c. including Mr. Bull’s subsequent Speech at one of the Associations. 4to. 2s. Owen. 1792.*

The plan of this little poem is taken from the Rolliad, for it is only a sketch of the Alarm. It might have afforded much entertaining description, and lively satire; but the execution is not equal to the design.

*Casino; a Mock-Heroic Poem, dedicated by Permission to her Grace the Duchess of Bolton, to which is added, an Appendix containing the Laws of the Game of Casino, and Rules and Directions for playing it.* 4to. 2s. 6d. Bell. 1792.

——— Amphora cæpit

Institui, currente rotâ cur urceus exit?

The author wished to write a mock-heroic, and it has degenerated into a miserable didactic poem—Ecce signum.

‘ Eleven points are in each game contained,  
 ’Tis mine to shew how best *those* points are gain’d,  
 Whoe’er of cards have the majority,  
 For their success may score the number three.’

Tidi dum tidi di.

Of this fashionable game, the rules are related afterwards in prose, with some perspicuity and propriety. In short, had the poetry been omitted, and the form been suitable, we should have recommended them to be bound with Hoyle—a par nobile fratum.

*The Levellers; or, Satan’s Privy-Council. A Pasquinade, in three Cantos. The Author, Hugh Hudibras, Esq.* 4to. 1s. Printed for the Author. 1793.

The modern Pasquin, among the enemies of administration, abuses some of its friends, though *changed and altered* from what they were. We hope that the author *has his reward*, as there is but little probability of his receiving it from the sale of his pamphlet.

### M I S C E L L A N E O U S.

*Considerations on the Case of the confined Debtors in this Kingdom.*  
 By C. W. Johnson. 8vo. 1s. 6d. Stewart. 1793.

These Considerations relate, almost entirely, to the impolicy, injustice, and severity of long imprisonment for debt. This is doubtless a subject which merits the regret of every person of humanity; and nothing is so much wanted to complete the excellence of the constitution, as some regulation which might operate towards the relief of the unfortunate, without affording protection to the fraudulent creditor.

*The Fugitive of Folly; intended as a representative Sketch of the Progress of Error, from Youth to Manhood: in a Miniature of Modern Manners, with Hints for the Regulation of the Police, &c.*  
 By T. Thoughtless, Junior, Esq. 12mo. 2s. Adams. 1793.

This little work seems to have been intended to describe different sources of error in youth, and the various decoys spread to mislead the unwary. Such a description might have been useful; but the present ‘Fugitive,’ has not retained reflection enough for it. His life is an unconnected farrago of rhapsody and absurdity.

# A P P E N D I X

TO THE

SEVENTH VOLUME

OF THE

NEW ARRANGEMENT

OF THE

CRITICAL REVIEW.

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## FOREIGN ARTICLES.

*Dissertation sur les Variétés Naturelles, qui caractérisent la Physionomie des Hommes des divers Climats & des différens Ages, avec une Manière nouvelle de Dessiner toutes sortes de Têtes avec la plus grande Exaëtitude; ouvrage posthume de Pierre Camper, traduit du Hollandois, par H. J. Jansen. On y a joint une Dissertation du meme Auteur sur la meil'euré Forme de Souliers. 4to. Paris.*

*A Dissertation on the natural Varieties which characterise the Physiognomy of Men in different Ages and Climates, with a new Manner of designing all Kinds of Portraits with the greatest Exaëtiness; a posthumous Work of P. Camper. Translated from the Dutch, by J. Jansen. To which is added, by the same Author, a Dissertation on the best Form of Shoes.*

WE formerly noticed this work concisely with a design of returning to it; but various circumstances have hitherto prevented the execution of the intention. We have been since at some loss to distinguish between two rival translations, which lie before us, the one that of which we have copied the title, and the other by M. Quatremere D'Isjonval, in quarto also, published at Utrecht. We shall only mention one ground of preference, which is the addition of the Dissertation on the best form of shoes. The translation of M. Jansen possesses, however, some other advantages, both of accuracy and elegance.

The varieties of the human species have been particularly noticed by Buffon; and Le Cat's Treatise on the colour of the human skin, has added to our knowledge in this respect. In a more abstracted view, Croufaz, Hutcheson, and father André, have well distinguished the different modes of beauty, which



discriminated the various species of men, as well as the different orders of architecture; but the physical proofs of the causes of these varieties, and geometrical rules to demonstrate them, were still wanting. Anatomists and naturalists, in almost every age and country, have contributed their information to distinguish the different kinds, but they were not accurate in their descriptions, and failed in the causes which they assigned for the varieties. Our author has consequently been a great benefactor to naturalists, to speculative enquirers, as well as to painters and modellers, who will learn most accurately the corporeal structure, which distinguishes men of different æras, ages and climates. There is a difference in æras, as the manner of life of the ancients differed from that of the moderns, and must have influenced their characters, temperaments and habits; there is a farther difference in ages, for a hero and a gladiator appear strong at sixteen, and a young Hercules may appear as nervous as a man of thirty, without any additional size of limbs; and lastly, there is a difference proceeding from climates, as the heat and cold only affect the nerves, the skin, and the general habit. Customs have also some effect, but not the great influence which has been supposed, as we shall more particularly explain.

The Greek artists, who formed the Pythian Apollo, the Antinous, and the Farnese Hercules, must have been acquainted with these varieties; but they have been neglected in modern times. Those who have drawn the Wise Men of the East, have painted them black, with European features, and can only distinguish the African from the American by a crocodile or an elephant, by a plume of feathers or a stalk of the tobacco plant.

This work has many of the little inaccuracies of a posthumous publication, not quite finished by its author; but it contains views no less comprehensive than acute, reflections equally deep and ingenious. Our author shews us the train that he pursued from the first bud of the idea, which was suggested by the difference in the features and colour of the blacks on the coast of Africa, and those from the East Indies. He follows the progress of his knowledge, and gives some judicious remarks on the different engravings of antique heads. 'I learn,' says he, 'that Albert Durer, having acquired a bad habit of looking at objects with two eyes at once, represented them larger than natural, from whence I discovered that a painter ought not only to design, but model, in order to acquire an exact and fundamental idea of every object. A certain knowledge of the method of seeing is equally necessary, and I shall show in a particular dissertation on the fine ideal, that it is only necessary to banish some optical defects, which arise from vision itself, and from refraction. The artist, therefore, to succeed, should have always in view the following passage of Lysippus:

—‘it is necessary to make the heads less than in the ancient statues, the bodies more slender and less succulent, to make the figures taller and not to represent men as they are, but as they appear to our imagination.’—In the Grecian faces, notwithstanding the imposing air of beauty they possess, the facial line—which we shall soon describe, was the same as ours; but, as he proceeded in his acquisitions, and could compare different heads, he approached nearer to his present system; we shall now employ Mr. Camper’s own words.

‘From the moment I possessed the skull of a Kalmuck and a negro, I had nothing more at heart than to compare them with the skulls of an European and of an ape. This comparison showed me, that (supposing the head placed horizontally, guided by the direction of the zygomatic process) ‘a certain line, drawn as a tangent to the curves of the forehead and upper lips, shows the difference between various nations, and points out the agreement between the head of a negro and an ape’. Drawing with care a copy of some of these faces, on an horizontal line, I drew the facial lines, marking the angle they make with the horizontal line of the base. When the features were thrown beyond (to the left of) the facial line, I had an antient head, when they fell behind it, the head of a negro. If the line was still more oblique, it was the facial line of an ape; if still more so, that of a dog; and it was still more oblique in a woodcock.’

The first chapter on the distinguishing characters of the features of the principal nations on the earth, is the most important. M. Camper shows, that there are such distinguishing traits, and particularly points out what we had formerly occasion to notice in our review of Dr. Smith’s Dissertation on the Species of Mankind, viz. the opinion of some persons that the black colour does not depend on the heat of the sun. It is well known, that the colour of the skin depends on the reticular membrane; but M. Camper informs us, that he has seen various instances of Moorish, Italian, and Dutch women; who, though apparently white, had the reticular membrane more or less black and tawney. Even during pregnancy, it has sometimes assumed a blacker colour, than in the inhabitants of the coast of Angola. Our author mentions one instance of this kind; and there are others in Le Cat. Yet he admits that the sun has great influence; and that it is not only adequate to produce the tawney but the black hue. These arguments are chiefly adduced to show that no distinction of species can be drawn from a difference of

\* We have endeavoured to render this description as clear as we can, and have consequently been a little more explicit than the author in this passage. Our readers will understand what we mean by the *facial line*, if on any head they lay a ruler contiguous to the curve of the forehead and of the upper lip, and by its means draw a line.

colour: we admit the conclusion; and we are further of opinion, that whatever distinctions fantastical philosophers may pretend to see in the form of the skull, or the frame of the body; nature, reason, and history (sacred and profane) assure us that there is but one species of man. But we proceed with our author.

The Kalmucks, when compared with the beautiful antique heads, are the ugliest of men. The face is absolutely flat, and there is a disproportioned distance between the cheek bones: the nose is so flat that it is easy to look into the throat through the nostrils. Their eyes are close, the lips large, and the under lip projecting; the forehead and chin narrow and pointed. They greatly resemble the Siamese, described by La Loubiere.

The Chinese are described by Buffon, as distinguished by a large round face, small eyes, and thick eye-brows. Our author did not find the nose particularly small, but the orbits of the eyes are very close, oblique at the bottom, and on the whole a little elevated; the cheek bones projecting, without being very large. The upper jaw-bone, from the bottom of the nose to the roots of the teeth, exactly resembling that of the inhabitants of Otaheite, is not very long. They are consequently different from the Kalmucks, and the upper lip cannot be large. The inhabitants of Celebes, the Chinese, the Otaheitans, and all the women born in Asia of English or Dutch parents, whom M. Camper has been able to examine, have the upper jaw of a much larger size than the inhabitants of any other country.

Our author, in a more particular examination of a Chinese face, found the facial line make an angle of  $75^{\circ}$ . The orbits are less in height than in length, while in Europeans they are round. This seems to give the Chinese their serious air, as the aperture of the eye-lids must be lengthened. The upper jaw does not project much, and the lips cannot consequently be very thick. The lower jaw approaches in shape that of an ourang outang, or ape.

The whole contour of the head of a Chinese and Otaheitan is exactly alike; and our author thinks the latter must have been a colony of Chinese, or perhaps derived from the same origin. The Moluccese have not the angle of the lower jaw so large as the Chinese; but the upper jaw projects as much as a negro's or a Kalmuck's.

The Jews are a very distinct race, and M. Camper has not been able very accurately to ascertain the characteristics. Mr. West supposed it to consist in the aquiline curve of the nose. This may be of some service; and, in this respect, they resemble the inhabitants of the Mogul empire. But it is slight, and by no means a peculiar distinction; consequently it is of little



tle service. The Kalmuck, therefore, may be an example of all the Asiatic heads, from Siberia to New Zealand, and of the Americans, perhaps as far down as Nootka Sound\*. The head of an European is a model for those also of Turkey, Persia, the largest portion of Arabia, so far as Indostan. The head of a negro of Angola, will be an example of the inhabitants of Africa; the Hottentots, who completely resemble the negros in their formation, the Caffres and the Malegassies. The Moluccese seem to combine the African with the American character. The skull of the Caribb, if not owing to the influence of custom, will be an exception to each. We have formerly noticed its peculiar flatness of front, the cavity of the parietal bones, and the raised vertex.

The second chapter is on the physical causes of the different forms of heads. M. Camper adduces the opinions of different authors, who attribute the peculiar colours and shapes to the effects of climates, nourishment, the manners and customs of different nations. Somewhat, it is admitted, may be attributed to this source, but by no means the considerable and constant variety. In a negro foetus of six months, the peculiarities were distinguishable.

The third chapter contains 'physical observations on the various traits, when examined in profile, of the heads of apes, ourang-outangs, negros and other nations, rising in the scale to the antient heads.' Apes, our author observes, are, in every view, quadrupeds; and if we look for the animals, nearest allied to them, they are dogs rather than men. They resemble negros, indeed, in having their eyes near together, the nose small and flat, the upper lip projecting; but they differ in their general conformation, and those more important organs, in the formation of which nature seldom wanders. If the facial line, drawn as we have described, makes an angle with the horizontal line of above 100 degrees, it begins to grow monstrous; and, to give a greater angle, the head must resemble that of a child labouring under an hydrocephalus. Yet the Grecian artists have chosen this maximum, while the Roman painters have preferred the angle of 95°, the effect of which is not equally pleasing. The facial line of a negro makes an angle of 70°; and, between 70 and 100, is consequently the scale of the human head: the facial lines of an ape and a dog make lesser angles; and, in the woodcock, the angle is so small, that the lines are almost parallel.

The fourth chapter is on 'the differences of the facial line, and the changes that necessarily result from them.' We know

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\* M. Camper examined at Oxford in 1785, the head of a native of Nootka Sound, and found it similar to that of an Otahirigan.

not how to pursue M. Camper in this disquisition, without the assistance of plates, or going too far into anatomical disquisitions. Some of the observations we may select. The upper jaw of the Kalmuck is very flat: the faces of the Asiatics and Africans are, on the same account, flat. The antients, who copied them, seem to have softened this deformity; but their faces, particularly that of the Apollo, are flatter than those of the Europeans. When the occipital hole is far backward, and the chin falls forward, the vertebræ of the neck are necessarily shorter, the shoulders raised on account of the length of the clavicles. This is the case in ourang-outangs, in deformed people, and may have given occasion to the fable of the Acephali. The head of the Kalmuck falls from this cause most forward; that of a negro falls backward: the European, and heads of the antique statues, are more accurately balanced, though the latter fall more forward than the former, a defect compensated by the length of the neck.

The fifth chapter contains 'physical observations on the difference of features considered in front.' These we find ourselves utterly unable to abridge. The 'physical explanation of the difference of features', will furnish us with some remarks. From the structure of the head, our author observes, all the peculiarities of the features follow. From the direction of the upper jaw, the teeth of the negroes must be placed obliquely forward, the upper lip must be larger, and the lower lip brought forward to meet it. The nose must appear to fall back horizontally, as it connects the projecting jaw with the bones of the head which are behind. The size of the nostrils is, of course, accommodated to the bony aperture in the skull. While we attribute the flatness of the nose, in part, to their being carried on the backs of their mothers, in early infancy, and the curve of their legs to their being early employed in disproportioned labour, yet enough is proved to show that nature has also formed a pointed distinction in their structure. The variation of the features of the Kalmucks, the Chinese, and Siamese, may be explained on the same foundation. If, as some authors assert, the heads are flattened by art, why are not the effects of this art seen on the other parts of the head? The head of a Kalmuck is larger than ours, and their bodies smaller, from whence they cannot preserve their æquilibrium, without bringing their knees forward, as we do, when we carry a burden on our heads. Our heads make one seventh or one eighth of the length of our bodies, while those of the Kalmucks, Laplanders, Brasilians, &c. usually amount to  $\frac{1}{5}$  of their height. Our men and women have also their legs and thighs very large, in proportion to their stature, so that their walk is not so brisk and steady, as those whose legs are smaller, and at a less distance.

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The antients, in this respect, regarded the character of the God they represented. In the Farnese Hercules, the size is to the depth as 12 to 8½; in the Pythian Apollo, as 9 to 7; in the Antinous as 10 to 8½. Albert Dürer gives the proportion as 9 to 5. The usual proportion of women is as 12 to 7; yet that observed in the Medicean Venus, is as 11 to 8½.

We must reserve the rest of these Dissertations for another opportunity.

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*Tableaux de la Revolution Française; ou Collection de Quarante Huit Gravures, représentant les Evenemens principaux qui ont eu lieu en France, depuis la Transformation des Etats Generaux en Assemblée Nationale, le 20 Juin 1789.*

*Pictures of the French Revolution; or a Collection of Forty-eight Prints, representing the principal Events which have taken place in France, since the Transformation of the States-General into a National Assembly on the 20th of June 1789. Folio. Vol. I. Consisting of twelve Numbers, 24 Prints. Paris. Edwards. London.*

**T**HIS magnificent work, printed with the types of Didot, is embellished with engravings of great elegance and animation. The description is drawn up by an able hand, and not only illustrates the prints, but gives a clear, though somewhat too democratic, detail of the chief facts in this singular revolution. Many of these facts being as yet imperfectly known in this country, we presume that our readers will not be displeased to see a particular account of this work.

In the Introduction, the causes which particularly led to the French revolution are investigated; but as our readers must be tired with the numerous writings on this surprising event, we shall pass them over, after barely remarking that the influence of the Encyclopedie, and its doctrines, is particularly held out to view in this Introduction; perhaps written by one of the authors concerned in that famous dictionary.

Plate I. represents the oath taken by the national assembly in the Jeu de Paume at Versailles, the 20th of June 1789, not to separate till it had formed a constitution for France.

Plate II. delineates the deliverance of some of the French guards, confined in the Abbey of St. Germain. These guards having favoured the cause of the people, and being the first soldiers who supported that cause, deservedly attract notice in reviewing the revolution. A few banditti had before plundered the house of Reveillon, a rich merchant; but this deliverance of the French guards was the first act of the Parisian populace against the government.



Plate III. The motion made at the Palais Royal by Camille Desmoulins, that the people should prepare and arm against the court, which was about to have recourse to force, on the 12th of July 1789. Necker had just been dismissed. Desmoulins, a young author, imparted the tidings to an innumerable croud, in the following short harangue, delivered from a table in the square of the Palais Royal, the resort of all the idle people in Paris, and the very centre and focus of the revolution.

‘Citizens, there is not a moment to lose. I am just arrived from Versailles: Necker is dismissed: this dismissal is the warning bell of the St. Bartholomew of the patriots: this evening all the Swiss and German battalions will leave the Champ de Mars to cut our throats. There is but one resource left; to arm, and to take a cockade, that we may know each other.’ The orator proceeds himself to ‘mention that tears rushed into his eyes, and that he spoke with an action which he could neither again represent nor describe. His motion was received with infinite applause. One called out what colour would you advise? Chuse, said Desmoulins; will you have green, the colour of hope; or the blue of Cincinnatus, the colour of American liberty and democracy?’ Voices arose, green the colour of hope. ‘Then I exclaimed, friends, the signal is given; behold the spies and satellites of police who stare me in the face. I shall at least not fall into their hands alive. Then drawing two pistols from my pocket, I said, let all the citizens imitate me. I descended half stifled with embraces, some pressed me to their hearts, others bedewed me with their tears. A citizen of Toulouse, fearing for my life, never abandoned me. Meanwhile, green ribbon was brought, I put some in my hat, and gave the remainder to those around me.’

Such was the first signal of liberty. Desmoulins, a fanciful writer, confesses his natural pusillanimity, but says it was unaccountably done away, on this great occasion, by the magnanimous thoughts inspired by freedom.

Plate IV. The Parisian populace cause the opera-house, (along with the other public places), to be shut up, on Necker’s dismissal. The aristocrats rejoicing on this occasion, and crowding the public places, the people proceeded to evacuate and shut them up.

Plate V. The busts of Orleans and Necker carried in triumph by the populace, who were attacked by a detachment of dragoons in the square of Louis XV. and some killed.

Plate VI. the French guards saving M. du Chatelet, their colonel, from the popular fury: with much generosity, for their colonel was very severe to his soldiers.

**Plate VII.** The prince of Lambesc entering the Thuilleries on the 12th of July 1789. A part of the mob, which attended the busts of Orleans and Necker, having fled into the Thuilleries, was followed by the prince de Lambesc, at the head of a detachment of the Royal-Allemand, a foreign regiment of cavalry. The prince wounded an innocent old man, and spread such an alarm among the croud then walking in the gardens, it being Sunday, as threw great additional unpopularity on the government; which seems through the whole of the revolution to have acted under an instinct of self-destruction, as the people acted by a surprising instinct of self-preservation, unguided by any counsels.

**Plate VIII.** The encounter of the French guards with some of the Royal Allemand regiment, on the 12th of July. A detachment of the latter having insulted one of the barracks of the former, the French guards turned out, and slew two of their opponents.

**Plate IX.** The troops stationed at the Champ de Mars departing to proceed to the square of Louis XV. the 12th of July 1789. This expedition was ineffectual to curb the disorders of Paris, as the troops refused to fire upon the people.

**Plate X.** The Barriere de la Conference burnt the same day. A number of robbers took the opportunity of the public confusion to ravage and plunder. Among others this elegant building was delivered to the flames; and two admirable statues of Normandy and Bretagne, to which provinces the route through this barrier lay, were destroyed.

**Plate XI.** The populace watching Paris. This city, being at once deprived of every species of police, was in danger of becoming the prey of banditti, when the people, by an instantaneous enthusiasm, became its protectors, and men and women, rudely armed, patrolled the fireets.

**Plate XII.** The pillage of St. Lazare, on the 13th of July 1789. While, at the extremity of every suburb, the barriers were in flames, a troop of robbers assembled at Mont Martre, and determined to pillage this religious house, which they executed. But a detachment of the French guards arriving, a great slaughter of the robbers ensued.

**Plate XIII.** The seizure of arms at the Garde-Meuble, on Monday the 13th of July. In this grand edifice were preserved, among antique dresses, furniture, jewels, &c. many sets of arms, chiefly curious from their antiquity, or from being in use among distant nations. The return of the group from this expedition, was ludicrous and picturesque, as they had shared among them arms of all ages, and countries. Some proposed to burn the edifice, as belonging to the king, but a

voice arising 'No, all belongs to the nation,' the design was instantly abandoned. Though five or six thousand pervaded the mansion, containing to the value of two millions sterling, in tapestry, furniture, curiosities, jewels, &c. &c. not an article was missing, and some next morning returned the arms they had seized, as useless. A poor artisan, shewing, with pride, a sword of Henry IV. with a rude iron handle, he was offered an elegant sword and a louis d'or in exchange; No, said he, your sword is the more beautiful, but it is not that of the good Henry.

Plate XIV. The seizure of arms at the Invalides, 14th July. This was a far more important enterprize than the former, the arms seized being sufficient for thirty thousand men, besides twelve cannons, which that very evening were led against the Bastille.

Plate XV. The death of M de Flesselles, provost of the merchants of Paris, 14th of July. This gentleman shewing more favour to government than to the people, was shot with a pistol immediately on taking the Bastille. This plate had better have appeared after the two next.

Plate XVI. The capture of the Bastille, 14th July 1789. We need not dwell on this incident, already so well known, but shall insert two little anecdotes. A young girl, in an uniform of a soldier, fought by her lover's side; one of the wounded assailants ran back crying, 'I die, but hold out, my friends, you will take it.' The chief name among the assailants was Elie: next to him stand Hulin, Tournai, Arné, Reole, Cholat.

Plate XVII. The death of De Launay, the governor of the Bastille. A well known event.

Plate XVIII. The night between the 14th and 15th July. This print represents the populace marching amid illuminated houses.

Plate XIX. The cannons of Paris conveyed to Monmartre, to defend the capital against Broglio's army, the 15th July.

Plate XX. The king's arrival at the Hotel-de-Ville, 17th July. This benevolent monarch now came to comply with the wishes of a people, about to be free—about to stain their freedom with his innocent blood.

Plate XXI. The death of Foulon, 22d July. Our author, though a warm democrat, regrets the bloody scenes that followed the revolution, and even the death of this infamous character, who had acquired immense wealth by the basest means, and was so noted for his hatred of the people, that he is accused of having said that grass was good enough for them to eat. He had fled in terror from his own country-house; his

tenants



tenants holding him in supreme detestation, and after spreading a report of his death by means of his servants, he had taken refuge in the villa of M. de Sartine. That gentleman having fled, Foulon was seized by the vassals of his host, loaded with a bundle of grass, a wreath of nettles around his neck, a crown of thistles on his head, and thus conducted to Paris, amid hisses and execrations, at a cart's-tail, in the heat of the day, having now and then some vinegar mixt with pepper to drink. Being brought to the Place de Greve, some one called out *à la lanterne*, the first time that fatal cry was heard, and his execution followed. His head was put on a pike, and carried through the city, particularly into the square called the Palais Royal, the chief scene of these trophies.

‘ Perhaps no other place in the universe presented, at that epoch, and particularly on that day, an assemblage of contrasts more strange, striking, and monstrous. He who writes these lines, and who happened to be present at the sight, preserves, after three years, the most unimpaired remembrance of it. Imagine to yourself, at nine o'clock at night, in this garden, surrounded with houses unequally illuminated, amid alleys enlightened with lamps placed at the foot of the trees; under two or three tents, set up for the reception of those who chose to take refreshments, converse or amuse themselves; imagine to yourself all ages, all ranks, both sexes, all costume blended and confounded, without concern or apprehension, for danger was no more; soldiers of all classes speaking of their late exploits; young women speaking of shows and pleasures; Parisian national guards with bayonets, though as yet without uniform; reapers with scythes and hooks, citizens, well dressed, conversing with them; the laugh of folly beside a political conversation; here the recital of a murder, there the chaunt of a ballad; propositions of debauchery adjoining to the declamation of a maker of motions. In six minutes you might suppose yourself in an ale-house, in a ball, in a fair, in a seraglio, in a camp. Amidst this disorder, and the astonishment which it excited, I know not what confusion of ideas recalled at once to the mind Athens and Constantinople, Sybaris and Algiers. Of a sudden a new noise is heard: it is that of a drum: it commands silence. Two torches arise, and attract all eyes. What a sight! A livid and bloody head amid the horrible gleam! A man who goes before, and cries, with a lugubrious voice, Make way for the justice of the people! The spectators, who gaze in profound silence! At twenty paces behind the patrol of the night, in uniform, passing with indifference, and beating a retreat, through this multitude, astonished to see an appearance of public order amid this destruction of all  
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social order, witnessed by the hideous spoils now carried about with impunity!

Plate XXII. The solemn service at the church of St. Jacques-Hopital, on the 5th of August 1789, in honour of those slain at the siege of the Bastille, the sermon being preached by the abbé Fauchet. The following is a striking passage of this sermon. 'It must be said aloud, and even in our churches, that philosophy alone has revived human nature, recreated the human mind, and again given a heart to society. Humanity was extinguished by servitude: it is revived by the thinking powers. It has sought into itself, and has there found freedom. Philosophers ye have thought, and we return you thanks. Representatives of your country, ye have excited our courage, and we bless you. Citizens of Paris, my generous brethren, ye have raised the standard of freedom, glory be to you! And ye, intrepid victims, who have devoted yourselves for the happiness of your country, ah! enjoy in heaven, with the tears of our gratitude, the reward of your victory!

Plate XXIII. represents the stoppage of a boat full of powder, on the 6th of August; an event of little moment.

Plate XXIV. The cannons taken from Chantilly, and conveyed to Paris, on the 9th of August.

*Memoires de la Minorité de Louis XV. Par J. B. Massillon, Evêque de Clermont, &c. Paris, 8vo. Buisson. 1792.*

*Memoirs of the Minority of Louis XV. By J. B. Massillon, Bishop of Clermont, &c.*

THE celebrity of the author of these Memoirs, (which, so far as we can judge, are genuine), will of course excite the public attention. There is not, however, much eloquence displayed in the composition; and perhaps the judgment of the author is best shewn in his detailing facts in that plain simple style, which presents them in their genuine hue, while the gaudy colours of declamation rather tend to obscure, than to adorn.

Prefix is an account of the life and writings of Massillon, and particularly of the political opinions, developed by that great orator, in his noted sermon of the Petit Carême, preached at the Thuilleries in the presence of Louis XV. then a minor. John Baptist Massillon was the son of a notary of Hières in Provence, was born in 1663, and entered, in 1681, into the congregation of the Oratoire. In this society, famous for the philosophers and literati which it nurtured, he adopted principles of taste and eloquence, along with those of liberty and Christian philosophy. He soon became a distinguished preacher in a new style, the pathetic and sentimental; while

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Bourdaloue was the preacher of reason and logic, Bossuet of warm imagination, Flechier of ingenuity and wit. In modern times, La Tour du Pin, la Neuville, Poulle, Maury, have deserved attention, but never have been able to rival the above mentioned masters.

The editor then proceeds to point out the connection between eloquence and liberty; and to develop the free sentiments of Massillon, as displayed in the sermon of the Petit Carême. The sagacity of the orator's views, and the boldness with which he paints the manners of the courtiers, do him great honour. 'The great,' says he, 'would be useless upon the earth, if there were no poor, nor unfortunate: they only owe their elevation to public occasions; and, far from the people being made for them, they owe their existence to the people. What a dreadful providence, if all the multitude of mankind were only placed on this earth, to serve the pleasures of a few happy individuals!—All that is real in their greatness is the use which they ought to make of it, in favour of those who suffer: this is the only genuine distinction which God has implanted in them; they are but the ministers of his goodness and providence; and they lose the right and title, which make them great, when they wish only to exist for themselves.' His address to the king, who was present with the splendour of his court, is spirited and grand. 'Sire, if the poison of ambition reach and infect the heart of the prince, if the sovereign, forgetting that he is the protector of the public tranquillity, prefer his own glory to the love and safety of his people; if he be more desirous of conquering provinces, than of reigning over hearts; if it appear to him more glorious to be the destroyer of his neighbours, than the father of his people; if the sorrow and desolation of his subjects be the only song of joy\* which accompanies his victories; if he employ, for his own interest only, a power solely given him for the happiness of those he governs; in a word, if he be a king for the misery of mankind alone; and, like the monarch of Babylon, wish to raise the impious statue, the idol of his greatness, on the tears and ruins of states and nations. Great God! what a scourge for the earth! What a gift dost thou present to mortals in thy wrath, in appointing such a master over them! What a picture of Louis XIV.! In another passage our bold orator thus addresses his sovereign: 'It is not the monarch, it is the law, sire, which ought to reign over the people; you are only its minister, and chief depository.'

We shall not follow the editor through the remainder of a

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\* Our translation is verbal: for the propriety of this expression we are not answerable.



long preface, almost wholly occupied in displaying the free spirit of Massillon's sermons. He concludes with pointing out the absurdity of the numerous theological works, which swarm in the French libraries; and ironically advises to send to the court of Spain, all the lives of saints; to that of Portugal the mystical writers; to that of Rome the other works of divinity, along with the declaration of Condorcet; and he observes that the books of genealogy and feudality, would be a suitable present for the princes of Germany.

The work is addressed to the king, Louis XV. by whose direction it was undertaken. The author's preface will give the best idea of the design.

'There are, without doubt, facts in our modern history, which are prevented by authority from being delivered to the public consideration. It is, however, necessary to transmit the recital of them to those who shall be admitted into the secrets of government. They ought to be ignorant of nothing which may tend to the knowledge of mankind, and determine a prince or a statesman, when they find themselves in similar circumstances.

'These considerations have assuredly induced your majesty to order me to form an historical selection of the anecdotes, and general affairs concerning the minority. I ought in consequence, sire, to tell you the truth; to fail in that duty would be to render ones-self culpable.

'I shall place before your eyes a chain of singular facts; and I shall delineate with the most exact truth, the portraits of the actors. Your majesty will perceive that I have praised but few, and blamed many; the cause is, that I have lived in a period when virtue seemed to shun splendour, and when too many vicious people have occupied places. I have laboured for you only; and God forbid that I should desire to deceive you, sire, in a work of which truth is the sole merit, and the sole ornament.'

As this is an interesting work, we shall beg leave somewhat to extend our account of it. The first chapter concerns the state of the French court before Louis the XIV. and the latter government of that monarch.

'One of the means, which had lent the most credit to the duke of Burgundy with the king, was the conduct of the dutchess of Burgundy. She caressed Louis XIV. who loved much to be caressed, and who had really for her much attachment: he had granted her particular distinctions, as, for example, that of sometimes having a place at his small table at dinner. The joy which she shewed upon these occasions, and the kind of triumph which she exhibited, persuaded the king that she felt the value of being near him, and nothing flattered so  
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much the self-love of that prince. The greatest kings are not exempt from these weaknesses; although, in the late monarch, this was less a defect, than a studied art to render the courtier more attentive to please him.

‘ Much has been said on the sudden and premature death of the father, of the mother, of the child, whom one instant, so to speak, tore from us. Extraordinary and forced causes have been alledged; and no scruple has been made to name the duke of Noailles, as the author of this misfortune, at the instigation of the duke of Orleans.

‘ I believe this is a mere calumny. The duke of Orleans was indeed suspected of ambition, but I believe that he was incapable of being the murderer of his masters; this was not in his character, nor an effect of his principles. We have not seen him, during his regency, authorise any atrocious deed, and rarely are we contented with one trial: some new instances commonly discover the hand which instigated the first.’

In the second chapter, an account is given of the situation of the foreign and domestic affairs of France, at the time of the death of Louis XIV.

‘ Notwithstanding the re-establishment of peace, England still preserved much distrust against France: and lord Stair, the English ambassador, conducted himself here with a haughtiness and arrogance, which the minister of a power entirely reconciled, would never have shewn. This was no subject of astonishment. Queen Anne was dead: her ministers, and her favourites, who had the chief concern in the peace, were attacked by the party which prevailed on the accession of George I. the elector of Hanover, to the English throne; and the English ministry imagined that we meditated new projects, particularly when they saw us employed in repairing Mardyke,

‘ It was, indeed, true that the late king lamented every day the sacrifice of Dunkirk; and it was true that he wished to supply the loss by some other port, and that of Mardyke would be more valuable. Louis XIV. consulted some persons on this occasion, who told him, that, in fact, the designs, which he meditated on this subject, were not in opposition to the letter of the treaty, but attacked its spirit. I doubt whether he would ever have consented to the demolition.

‘ This prince, besides, had a kind of antipathy against the English; he personally hated Stair, and could hardly support his presence. What would he have thought if he could have witnessed the countenance of that minister, and the discourses which he held in the gallery of Versailles, during the last moments of the king? He insulted, without discretion, the mis-  
fortunes

fortunes of France; and he could not have spoken otherwise, if on the morrow he were to have placed his master on its vacant throne.'

Our able author, in his third chapter, proceeds to commence his account of the regency of the duke of Orleans, a man whose crimes were thought insurmountable, till far exceeded in our times by those of his descendant. The fourth chapter presents the consequent operations of the regency; the connections between France and England, which, as Massillon represents them, were so strong, that the court of St. James' was as powerful at Paris as at London; the aspiring views of the infamous Abbé, afterwards cardinal, Dubois; and his elevation.

The system of Law forms the subject of the next chapter.

'The propositions of John Law for the establishment of a bank, after having been once rejected by the advice of the duke de Noailles, had at last been accepted at the close of the year 1716. It was not a new project, and Law had for a long time sought to establish himself in France. He had been known there soon after the peace of Ryswick, in a journey which he then made to Paris, where he had some conferences with the duke of Orleans, then duke of Chartres; he there saw M. de Chamillard, and M. Rouillé du Coudray. In a second journey, which Mr. Law performed into France, the abbé de Thesut introduced him to M. Desmarests; they held together several conferences, which ended in nothing. Law some years after having the honour to become known, at Neufchatel, to the prince of Conti, grandfather of the present, he used his interference to transmit his projects to the duke of Burgundy, who examined them, but did not approve of them. Law came a third time into France, not expecting to make any stay, but the duke of Orleans engaged him to remain at Paris.'

As we have lately had an opportunity of developing this famous scheme of Law, we shall hasten to other subjects.

In the sixth chapter the king's education forms the chief feature. It was erroneous or neglected, as usual with that of princes. Our author, in the ensuing chapter, narrates the dispute between the princes of the blood, and the natural, but legitimated, sons of Louis XIV. which terminated in favour of the former. The next chapter resumes the consideration of foreign affairs.

'Cardinal Alberoni, persuaded that diversions in war are only powerful in proportion as they proceed from a distance, had proposed to the Swedish king to carry the war into Norway, thence to pass the sea into the north of Great Britain, to assemble the friends of the pretender, and the  
par-



partisans which Spain had secretly secured there, and to operate in England a general revolution. The success of such an enterprise, under such a leader as Charles XII. was infallible; and the memory of it would have passed to posterity, as that of the grandest project which policy ever brought to birth. For this purpose nothing was so important as to sacrifice all, in order to conciliate the czar and Charles. This was the object of our councils, though we did not ourselves know the grand project which we thereby facilitated.

‘What a difference in the system of Europe! We should have been delivered from the chains which the abbé Dubois had formed, and England would have become dependent on us; Spain would have given law at once to the emperor and England; Sweden would have remained powerful, and in a condition to form the balance of the North; the electorate of Hanover would have been reduced to a great degree of weakness; and perhaps, without interfering ourselves, we should have placed upon the throne of England a lawful prince, whom all the power of Louis XIV. had not been able to establish there. The conclusion of the quadruple alliance, and its necessary consequences, produced quite the contrary effect.’

In chapter IX. our author details the changes in the French ministry, the interior affairs of the kingdom, and those of Bretagne in particular. The following narrates the cause of the war between Spain and France; and the conspiracy of Cellamare, the Spanish ambassador in France, with some great men of the latter country, to excite commotions against the regent. In chapter XI. the other domestic affairs are explained, the state of the ministry, and the continuation of the war with Spain.

‘Perhaps it may be asked, if the abbé Dubois never took counsel from people of enlightened minds, and upright intentions? He demanded it, heard it; never followed it. Dubois had always a decisive object, which was to please the English; this did not arise from gratitude for the services which they had done him, but because they were still necessary to him for other views, which occupied his attention.

‘His prostitution to them exceeded all bounds. All the dispatches were read to them, the most essential secrets revealed; the best servant of the king, if not devoted to England, was sacrificed; and it will not be saying too much when we assert, that the English were then more powerful in France; than in those times when they occupied so great a part of it.’

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‘The commencement of the year 1720, gave a new rank to the abbé Dubois, who was named to the archbishopric of Cambray, vacant by the death of the abbé d’Estrées. As

soon as the death of the latter was known, Dubois went to the palace of the duke of Orleans, to whom he was introduced by one of the chief valets-de-chambre, his most faithful spy. The company of Emilia, an opera girl, with whom the duke of Orleans then reposed, was not properly that in which an ecclesiastical see should have been assigned. Nevertheless it was at this moment that Orleans created Dubois archbishop of Cambray; and Emilia, and her charms, were called to witness the promise given.

Massillon, in his twelfth chapter, narrates the intrigues which led to the first project of the marriage of Louis XV. with an infant of Spain. This project was partly carried into execution, as is well known; the princess came and resided some years in France; but not being agreeable to the young monarch, she was sent back, and the marriage was broken off. One great inducement with Orleans to form this match, was the marriage at the same time offered by Spain, of the prince of Asturias with Mademoiselle de Montpensier, daughter of the regent.

‘The duke of Orleans was certainly pleased with this alliance. In the first place, a great honour thereby arose to his house; secondly, it was very important to him, in regard to the connections between Spain and France, that there should be, betwixt him and the Spanish branch of Bourbon, a mutual confidence, founded on near ties of consanguinity. There was still, so to speak, a third reason of policy; but which the cardinal Dubois did not permit him to feel, which was, that this was the only mean of diminishing the weight of the chain which England had thrown over us.’

Chap. XIII. gives an account of the state of administration in the year 1722: and in the next we find an account of the exile of marshal de Villeroy, and of other state affairs.

Chap. XV. treats of the court of Rome, and of the constitution Unigenitus. The author points out, with great sagacity, the consequences of the dispute between the Jansenists and Molinists.

‘This is a source of division, which may even proceed to the ruin of the state. If my enemy believe me a Jansenist, he will call himself a Molinist; I might tax with Jansenism a man whom I may wish to ruin. Such a liberty is a monster in a well-regulated state. I fear more such a disunion in the most powerful state, than the most bloody war: in the latter, victory decides; and the enemy, when overcome, is no longer to be dreaded; in the former, the enemy may be tired, but can never be overcome. In a word, two religions in a state, for in this light do outrageous Jansenists and Molinists consider  
the

the subject, will bring it sooner or later to ruin.' In fact, the universal contempt of the clergy, which led to its present degradation in France, was in part owing to their fury in such ridiculous disputes, and their total neglect of their real duty. The progress of philosophical fanaticism alone could never have effected such a change of sentiments in a whole nation.

Our liberal and ingenious bishop proceeds, in chap. XVI. to state the character and death of cardinal Dubois; the retreat of M. Le Blanc, the ministry of Breteuil, the death of the regent, &c. Of the next chapter, the ministry of the duke; afterwards prince of Condé, forms the subject. This ministry was, like the whole regency, the reign of women. Madame de Prye, mistress of the duke, (M. le Duc), ruled the affairs of state at her pleasure.—Chap. XVIII. details the affairs of Spain relative to France; the views of the Spanish queen in wishing to come into France; the abdication of Philip the Fifth of Spain; affairs at Rome; and intrigues of the French court.

It is difficult to imagine what determined Philip V. to abdicate the throne. Those who are persuaded that this prince did nothing without the advice of his wife, and who knew that she loved to govern, pretended that their Catholic majesties wished to be at liberty to pass into France, as soon as they should hear of the death of the king. This opinion, which the public could not authenticate, is however true. This ambitious hope alone could prevent their Catholic majesties from repenting their retreat, as all those princes have done, who have inclined to quit their thrones to prepare for eternity. And it is very certain that, however profound the devotion of Philip V. might be, it would not have preserved him from the listlessness of retreat; and that this monarch was not determined on this occasion by the interests of his crown. He left it to a prince, young, without experience, surrounded by factions at a time when there still existed great affairs to be discussed, for which a king was required whose age might have been respected, and who might have been supposed to govern by himself. The Spanish queen lost nothing on this occasion; for, though retired to St. Ildephonso, she did not cease to govern. All the resolutions which appeared in public, clothed with the authority of the new king, were either determined at the court of St. Ildephonso, or by its advice. It was impossible that this posture of affairs could long subsist, or that it should not at the end lead to great inconveniencies. It is even difficult to prevent domestic dissensions in such a case. Thus formerly, in Spain itself, Charles V. in his retreat, and Philip II. on the throne, were far from being on such amicable



terms as before : and, as to the nations, they are not so well governed, and the courtiers are less submissive.'

The death of Louis I. of Spain, and the sending back of the infant, we shall pass over. Our author hesitates not to impute the death of Peter I. to his wife, the czarina, who thus prevented his revenge for an amour of hers, which he had discovered. The negotiations for the marriage of Louis XV. are narrated. Among others,

'The czarina had offered her daughter, the princess Elizabeth, with the most inviting advantages in a political view; but the birth had been too equivocal, her conduct too much suspected, and it could not be resolved upon to mingle the blood of France with a race barbarous or ignoble.

'At same time a very sensible course was pursued, which was to demand from George I. of England, one of the princesses, his grand-children. If the demand had succeeded, the evil would not have been great; for, far from having formed too intimate an union, this marriage would perhaps have become in time a subject of distrust and distance between the two courts. Those who advised this step never believed that it would meet with any success; but it might inspire sentiments of gratitude and sensibility in the heart of the English king, who was in truth a good and gallant gentleman, and prevent him from giving himself up to the advances of the courts of Vienna and Madrid united.

'It produced this effect : the king of England would have given one of his grand-daughters to his majesty, but his most faithful and best ministers having given him to understand that they could not, without a prevarication against the English laws, intermeddle with this negotiation, that monarch ever testified himself obliged to us for the proposal; and what he felt, as the father of a family, facilitated much his future transactions with us, as a king.'

Massillon, in chap. XX. mentions the marriage of Louis XV. with Mary, daughter of Stanislaus, king of Poland; the foreign affairs, treaty of Hanover, and disgrace of the duke (prince) of Condé. The instructions given to the king concerning his marriage, are narrated with more freedom than is thought commonly to belong to the severe character of a dignitary of the church. The twenty-first, and last chapter, contains the conclusion and recapitulation of the work, the degradation of the French nation, and the means of removing it; with the principles of a good government, or rather remarks on the duties of kings. But having already dwelt so long on this interesting volume, we shall only farther announce that, at the end, there is a curious historical fragment of Massillon, being a relation of the lesser journey of Stanislaus, king of Poland, from

from Versailles to Warsaw, to regain his crown, Aug. 22. — Sept. 8. 1733. Some notes on the Memoirs, and an Index, are added.

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*Choix des Pierres Gravées du Cabinet Imperial des Antiques, représentées en XL Planches; décrites et expliquées, par M. L'Abbé Eckhel, Directeur de ce Cabinet, et Professeur des Antiquités en l'Université de Vienne. A Vienne en Autriche, de l'Imprimerie de Joseph Noble de Kurzbeck, Libraire Imprimeur de la Cour. 1788. Large 4to.*

*A Selection of ancient Gems from the Imperial Cabinet, described and explained by Mr. Eckhel, &c. Sold in London by Edwards, Pall-mall. 3l. 13. 6d. Boards.*

THOUGH this work has been published for some years, yet the copies have but very recently reached this country. In a well-written Preface, the editor, Mr. Eckhel, already well known as a numismatic author, explains his design, and the manner of the execution. He justly expresses the extreme difficulty of finding artists capable of drawing and engraving from ancient productions with superlative exactness, and without mingling their own manner with the original. The great reputation of Bernard Picart seemed to secure praise to the prints of baron Stosch's gems, and yet they have been highly censured by M. de Gravelle, by Mariette, and others. The plates of M. de Gravelle's gems, which Mariette has highly praised, are disapproved by the editors of those of the duke of Orleans, and very justly. These editors also find too much of the manner of Bouchardon, in the gems published by Mariette, who had before blamed Peter Paul Rubens, and Pietro Sant Bartoli, for the same defect, in drawing and engraving those remains of ancient art. These reciprocal censures have put Mr. Eckhel much upon his guard, and he has been sedulously attentive to the exactness and fidelity of the artists employed. When the engraver has failed in those qualities, our editor honestly confesses the defect; as, for one instance, and we believe the only one, the head of Antinous. He proceeds to state that he has omitted all the trivial subjects, such as deities, emperors, &c. already often engraven; and all the indecent ones so common on ancient gems. The prolixity of Beger, and the dryness of M. de Gravelle, have been equally avoided; and we must say that this work is one of the most judicious of the kind, affording sufficient explanations without prolixity. We were, however, rather surprised to find the duke of Marlborough's gems mentioned but once, and that only to point out that a modern forgery had been mistaken for a production of ancient art. The following re-

marks we translate for the peculiar service of the antiquaries.

‘I have, above all, abstained from hazarding unfounded conjectures; for if the subject be clear and known from mythology or history, it suffices to point it out in a few words: and if it be too ambiguous, or absolutely inexplicable, a defect very common in types, only arising from libertinism, mere imagination, superstition, and perhaps dreams; of what use can conjectures be, commonly vain and frivolous, in spite of the mass of erudition in which they are enveloped? One has often occasion to remark, with the marquis Maffei, ‘the weakness of antiquaries, in attempting to refer every subject they attempt to explain to known articles of mythology, or to great historical events, and to engraft upon these, subjects often produced by mere caprice, or regarding individuals totally unknown to history.’

Mr. Eckhel concludes his judicious Preface with an apology for the defects of his French, a language in which he is little accustomed to write, and an acknowledgment to the baron de Locella, for correcting the style of his work, and other aids.

The work itself consists of only forty gems, mostly very large, engraven on forty plates, with the descriptions prefixed. As the subjects are few, and the book is likely to be confined to a small number of purchasers in this country, we shall give the reader a brief idea of the whole. They are mostly cameos.

The first plate represents the apotheosis of Augustus, from a large onyx, already published by different antiquaries. This gem is, perhaps, the finest in the world. Mr. Eckhel remarks that these large onyxes of a peculiar kind and value, and now unknown, came, as appears from Pliny's Natural History, from the western parts of India, obscure to modern geography, but explored by the Greeks from their colony of Bactriana. In the description, it is mentioned that Germanicus has his left hand upon the pommel of the parazonium; but in the print it rather appears to be the bulla.

2. Augustus and Rome.

3. 4. The Roman eagle: reverse, an admirable head of Augustus.

5. Bust of Tiberius; somewhat uncertain: to us the face rather appears that of Germanicus.

6. Agrippina, wife of Germanicus,

7. The emperor Claudius; his wife Agrippina; his father and mother, Drusus and Antonia; rather erroneously called ‘The emperor Claudius and his family.’

8. A head of Hadrian,

9. Antinous; a masterpiece, but the features ill-copied.

10. Ptolemy Philadelphus and Arsinoe, a precious remain of ancient Greek art. But the drawing in the original gem is



deficient, the ear of Ptolemy being placed much too high. Such errors in drawing are not unfrequent in coins, and gems, of undoubted antiquity.

11. Head of an unknown king.

12. Cybele: the hands and arms far too large.

13. Jupiter thundering; a singular gem of nine layers of brown and white, and of which the artist has judiciously availed himself. The attitude of the god, and the four horses in his car, are full of force and spirit.

14. Neptune, and other figures; obscure.

15. A Nereid on a Triton.

16. Head of Apollo.

17. Apollo playing on his lyre.

18. A bust of Minerva, exquisitely rich and beautiful, the work of Aspasia on red jasper. The simplicity and naïveté of the countenance, chiefly arising from a beautiful and almost *living* peculiarity in the lips, little accord with the character of Minerva; and this gem probably represents, a real portrait, with the symbols of that goddess.

19. Minerva crowning Bacchus: reverse, a hero and his mistress, unknown.

20. Orestes killing his mother and her husband Egisthus.

21. Minerva deciding at the Areopagus in favour of Orestes.

22. A Bacchanalian subject.

23. 24. Bacchus and Ariadne.

25. A Bacchante.

26. 27. Hercules and Telephus.

28. Castor on one side, Pollux on the other: full lengths.

29. Psyche in sorrow, Cupid trying to comfort her with music.

30. Harpocrates, an amulet.

31. Head of Medusa. Mr. Eckhel justly praises the Greek profile on this, and other gems, consisting in a straight line from the top of the forehead to the tip of the nose. It is one of the strangest things in Lavater's desultory work, that he should be insensible to the peculiar charm of this physiognomy, and accuse it of stupidity and insensibility. But he had no opportunity of either seeing Greek women, or Greek works of art; and has often decided rashly from meagre shades and bad prints.

32. Theseus conqueror of the Minotaur.

33. Phædra and Hyppolytus. He faints on her discovering her incestuous passion, while she stands angry and abashed.

34. Jupiter and Leda.

35. The carrying off Helen by Theseus.

36. Pro-

36. Protefilas and Laodamia. A beautiful gem, but somewhat immodest. Laodamia so much loved her slain husband, that she prevailed on the gods to permit him sometimes to revisit her from the shades. They are in dalliance, while Mercury awaits to convey him back.

37. Ulysses returned to Ithaca. He sits pensive, in his disguise of a beggar, while a feast is preparing for the suitors.

38. 39. Unknown heroes.

40. Helen, an ancient Greek gem. Our editor justly observes, that many remains of very ancient Greek art are mistaken for Etruscan.

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*Beisreibung der Ebene vor Troja, mit einer Charte von dieser Landschaft, &c.*

*A Description of the Plain of Troy, with a Map of that Region, translated from the English; and illustrated with a Preface, Remarks, and Additions. By Mr. Councillor Heyne. 8vo. Leipzig. 1792.*

**THOUGH** it should appear to be a deviation from our ordinary track, to advert to, in an express article, a German translation; yet as the knowledge of that language is extending itself amongst us, and as the book in question bears the impress of one of the first of scholars, we flatter ourselves that this notice of it will by no means be unacceptable, at least, to our classical readers.

In 1791, professor Dalzel, of Edinburgh, favoured the public with his publication of the Treatise before us \*. To the Preface of that gentleman, Mr. Heyne, in his own, hath added a judicious and impartial critique of—a work this was materially designed to oppose—Wood's Essay on Homer, &c. together with a brief account of what he himself *both* done, and an intimation of what he wished to have done in the volume to follow. Lest, however, he should be censured for having thrust his sickle into another man's harvest, he is anxious to apprise the reader that his undertaking had the previous sanction both of Mr. Dalzel and the Royal Society of Edinburgh, as well as of M. Chevalier, the original author.

The judgment formed by Mr. Heyne concerning these researches, and in which we entirely concur, is that, though the sources of the Scamander are evinced by M. Chevalier to be near Burarbafchi, and the site of Troy in its vicinity; yet it is the reverse from clear, that the eminences, so fondly imagined to be barrows of Homer's heroes, are really such.

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\* See our Review, New Arrangement, vol. vi. p. 80.

Mr. Heyne has subjoined to the last chapter of the English work, some very curious and elaborate observations of his learned friend, counsellor Kaestner, *on the height and shadow of mount Aihos*; and to these, an admirable disquisition of his own, *on the localities of the Iliad, in reference to Troy.*

We cannot help expressing our hope that professor Dalzel, for the benefit of his many readers who understand not German, will give, in their own language, by way of Appendix to his volume, all that is new in this.

It may be proper to add, that the translation into German, is not the work of Mr. Heyne himself; but of a promising young scholar, Mr. *Dornedden*, who has given in it a very advantageous specimen of his accuracy and taste.

*Olai Gerhardi Tychsen de Numis Hebraicis Diatribe, qua simul ad nuperas Ill. Franc. Peregii Bayerii objectiones respondetur. 8vo. Rostochii. 1791.*

And—

*Editio altera castigatior, curante Thom. Firm. de Arcta. Madridi. 1792.*

**T**HIS celebrated orientalist, in the year 1779, published at Rostock and Leipzig, a tract in which he attempted to disprove the authenticity of the Jewish money, with inscriptions in the Samaritan character. To the objections contained in it, abbé Bayer, then about to bring forward his elegant work in defence of these coins, replied in his Preface. Professor Tychsen, who, from the present controversy, and other circumstances, appears to be one of the *irritable genus*, being more than a little provoked, thought proper to vent his spleen in a manner not the most liberal. The abbé in his *Vindiciæ* retorted with effect: and to that work this is an answer. The result is, that Mr. Tychsen has thought proper to shift his ground, and in consequence maintain a new hypothesis, upon which he plumes himself not a little. This is, the several coins he before maintained to be spurious, were the production of *Simon Barcochebas*, (or, as he is here styled, *Bencozibas*.) To this conclusion he has been led by some doubts of abbé Bartheleny, taken up, as we conceive, on a very insufficient foundation. But this question we are induced to hope will be satisfactorily discussed in a work, professedly on the subject, which has been some time looked for from Mr. Henley; and which, if we are not misinformed, has been announced by himself at the end of an *Essay* lately published toward a new edition and translation of *Tibullus*.



*Zerstreute Blätter von J. G. Herder. Vierte Sammlung, Gotha, 1792.*

*The scattered Leaves of J. G. Herder, a Fourth Collection.*

**T**HE learning, genius, and philosophic spirit, for which Mr. Herder is so conspicuous in his own country, and the daily extension of the German language amongst us, are circumstances that unitedly call for not only some notice of the volume here announced, but also of those connected with it.

The first, which was published at Gotha, in the year 1785, is introduced by a preface in form of dialogue, in which the contents of the volume are briefly descanted on. These are, I. Flowers culled from the Greek Anthology.—II. Remarks on the Greek Anthology, and particularly on the Greek Epigram.—III. Whether Painting or Music be the more perfect Art? A Discussion by the Muses presiding over each.—IV. Paramythien, composed from Grecian fable.—V. On the Transmigration of the Soul. Three Dialogues.—VI. Love and Selfishness. A Sequel to the Letters of Mr. Hemsterhuis on Desire.

Of the Second Collection, printed at the same place, in the following year, the contents are, after an illustrative Preface, I. Flowers culled from the Greek Anthology.—II. Remarks on the Greek Epigram, part the second.—III. Hyle: a first and second collection of small Greek compositions.—IV. Nemesis, an instructive Allegory.—V. How the Ancients personified Death: a sequel to Lessing's tract on the same subject.—VI. Gotthold Ephraim Lessing.

The third volume was published in 1787, and begins, like the first, with an introductory Dialogue, between Phædrus and Socrates, concerning the subjects to follow. These are, I. Imaginations and Dreams, in verse.—II. On Imagery, Invention, and Fable.—III. Leaves of Ancient Times, in three collections.—IV. On Persepolis, a conjecture.

A Prefatory Letter to the fourth Collection briefly touches on its subjects:—I. Flowers culled from the Eastern Poets.—II. Expression and Imagery, of the Orientals in particular: a Rhapsody.—III. On the Immortality of Man, a Lecture.—IV. and V. On the Monumental Remains of the Ancient World. Two Parts.—VI. Letters on an Eastern Drama. [Sacontala].—VII. Thoughts of a Bramin, in verse.—VIII. Tithonus and Aurora.

Judging that a few specimens may not be unacceptable, we present our readers with the following:

‘ANAKREONS GRAB.

‘Um dich müßte mit vollen Beeren der frischeste Ephen  
Grunen! Es müssen um dich schönere Blumen erziehen  
Diese Purpurwiesen! Es strömen Ströme von Milch dir:  
Ströme von süßem Wein duftete die Erde dir zu,  
Dafs noch deine Asche, dafs deine Gebeine sich laben,  
O Anakreon, wann Asche der Todten genießst.’

‘HERAKLITUS und DEMOKRITUS.

‘Heraklit, wie würdest du jetzt das Leben beweinen,  
Kämst du wieder zurück in die geplagtere Welt!  
Und Demokritus du, wie würdest jetzo du lachen,  
Kämst du wieder zurück in die bethortere Welt  
Ich steh vor euch beyden und sinne, wie ich mit Weisheit  
Jetzt bedauern und jetzt könne belachend die Welt.’

‘DIE SCHIFFFARTH.

‘Eine gefährliche Schiffarth ist der Sterblichen Leben:  
Oft ergreift der Sturm unser gebrechliches Schiff,  
Und das Glück an Ruder, es lenkt nus heihier und dorthin:  
Zwischen Hoffen und Furcht schweben wir wechselnd umher.  
Der hat gluckliche Fahrt: ungluckliche dieser und alle  
Nimmt Ein Hafen zuletzt unter der Erde uns auf.’

It were easy to multiply extracts, with which those who are masters of German, could not fail to be pleased; but as Poetry must lose its charms to an English reader, in a prose translation, and as the Philosophical Disquisitions of our author are too abstruse to be taken by piece-meal, we will subjoin an abridgment of the *Conjecture on Persopolis*.

These ancient and magnificent ruins are thought by Mr. Herder not less worthy of attention than those of Egypt or Greece; whilst the number of thirteen hundred figures, distinctly visible upon them, afford ample scope for inquiry.

After exploding the hypothesis of count Caylus, in respect to the colossal figures, which he pretended were Egyptian, and referring them, instead, to the mountains of Kaf and the regions of Ghennistan, the author considers them as of the same class with the Simurgh or Anka, and those other imaginary creatures of the Peries and Divs.

It is obvious, from the fictions of the Eastern nations, that the figures of beasts were primarily chosen for the representatives of men and nations; and in the symbols of the earliest times mental and moral qualities could be no better expressed than by the discriminative qualities of animal nature. Under such forms Jacob characterised his sons, and Moses his nation.

tion. Thus the Reem, or Unicorn, is used by Balaam to exemplify the People he was compelled to bless; and by Job, to express irresistible strength. In Daniel, who was educated out of Palestine, and lived the best part of his life under Darius the Mede, and Cyrus the Persian, we find striking images of this kind appropriated to particular nations. Thus, the Lion falling on the Unicorn, or the king seizing and stabbing him, were figures which had a precise and determinate meaning.

As then the Unicorn stood for the *power of the state*, so the beast with wings represented *the wisdom*. His head being incircled by a diadem, indicates the fabulous animal on the mountain of Kaf, which spoke so many languages, and exercised supreme dominion. Accordingly, the best clue to the illustration of these figures may be found in the vision of Daniel, the fourth book of Ezra, or the Apocalypse of John. Al-Borak, on which Mahomed rode to Heaven, was of the same sort, and the offspring of ancient fiction. Hence *power* marks the outer, and *regal wisdom* the inner portal of the palace. The Zend-Avesta may be looked upon as a liturgical comment upon such figures, and contains the traditions concerning them of ancient times. Every one perusing it, must be struck at a Bull endowed with reason, and an animal, like an Ass, with six eyes, nine mouths, two ears, and a horn; as well as a bird that speaks the language of Heaven.

Passing on from these guardians of the palace to the figures within, the next inquiries are: who is intended by the celestial representation that constantly hovers over the distinguished personage? Who that personage thus distinguished? And who, the numerous attendants?—The former, from an accurate investigation and analogy, is determined to be the symbol of the Persian Divinity, with his essential attributes.—The person whom this symbol continually attends is ascertained by his tiara to be a king, and as the unanimous traditions of the Persians refer the erection of this structure to their most ancient and renowned sovereign Dschemschid, upon the basis Tahamurad had laid; so Dschemschid is the mythological sovereign here supposed. Hence his cup (i. e. the vessel of the Sun\*) of wisdom, or mirror of the world, on whose surface

\* *Dschem*, a cup, and *Schid*, the Sun. Of this wonderful vessel many notices have been preserved through the Greeks. When Xerxes threw his golden cup, out of which he had offered a libation to the Sun, into the Hellespont, it was done, no doubt, to procure a favourable transit. Stesichorus has a direct reference to this mythical vessel, in application to the same element.

Ἄλλος δ' Ὑπεριονίδας δεπας ἐσκατεβαίνε-χρυσέον,

Ὀφθαλμοὶ δ' Ὀκεανὸν περὰσας

Ἀφ' ὧν ἰεὺς πῶν Βαλθὰ νύκτος ἐρεμνὰς.

\* See Casaubon Animadv. in Athenæum, p. 781. 1. 41. and Eustath. ad Odyss. l. p. 1632. l. 21. Rev.



he contemplated the face of nature, with all things hidden and future. His public entrance into Isthekar (Persepolis), he celebrated, according to report, when the sun entered the sign Aries, and with this entrance his æra began. Of course, the representations on these ruins are the royal histories of this ancient Persian, Solomon Dschemschid, the administration of his government, and his apotheosis. These views the subordinate accompaniments are shewn to subserve.

The third question, which respects his attendants, is no less satisfactorily answered. They are his servants and subjects, distinguished according to their different orders, and the gradations in society, instituted by him throughout the different provinces of his empire.

As Dschemschid's solemn entry into Isthaker was the grand festival which began the Persian æra, it was accounted also the anniversary of the world. The first day of every year was observed, in commemoration of the creation by Ormuzd, and as that on which his laws were given; accordingly, in imitation of him, his earthly representative was to appear as constituting kingdoms, and enjoying his works. Hence the figures in question were a public archive of this institution.

The next enquiries are; by whom these structures were reared? And whether for a palace or temple?—Common tradition styles them the canopy or residence of Dschemschid, and considers him as the builder. The ancient world in general placed its fame in buildings; witness the tower of Babel, and the pyramids of Egypt. Hence there is no reason to discard the account transmitted. Kings of the earliest ages were, like the patriarchs, noted for longevity. Thus Dschemschid is said to have lived seven hundred years. Now whether this were his family epoch, or that during which his institutions were observed, it would equally admit the existence of a conspicuous edifice to eternalise his fame. The marble was on the spot, and reared in its quarry. If we pronounce, from the exertions of our days, what structures it were possible for the ancients to raise, or works execute, we should annihilate the pyramids of Egypt, with all the antiquities of Greece and Rome. From an ample discussion of various particulars, it is concluded, that the structures under consideration were evidently anterior to the time of Cyrus; and it is inferred, not only from the simplicity of the figures, their dress, &c. but also from the letters of the inscriptions, coeval with them, that these monuments were of a very remote origin, and probably of the time of the Pischadians. The religious symbols, likewise, tend to the same conclusion. The accounts of the Persians, transmitted through Herodotus and other Greeks, are evidently too defective to be much relied on; no pretensions  
therefore

therefore from this quarter will invalidate the positions before laid down. The injury which this palace sustained from the torch of Alexander, must have been very inconsiderable in comparison with what it has sustained from other causes. The hatred borne by Mahomedans to sculptured figures, and, perhaps, the concussions of an earthquake, have conspired to mutilate and shake asunder those stones which were impregnable to the blaze of a flambeau. Imperfect as these walls still are, enough of them remains to excite the veneration of the present age, and probably of ages to come.

For the understanding of this summary (as well indeed as the disquisition at large) it will be necessary to consult the prints of Persepolis in Kaempfer, Chardin, Le Brun, and Niebuhr; and we cannot but wish that some ingenious person could give a translation of Mr. Herder's tract, illustrating it with out-line copies of the plates referred to, at the same time adding, as notes, such passages from the Zend-Avesta, and the comments of Kleuker \* upon them, as might be found proper to throw light on the work. It would, we think, well coincide with the plan of Mr. Maurice.

The third volume of Mr. Herder on the Spirit of the Hebrew Poetry, though long expected, is still with-holden.

*Vestigia Comitiorum apud Hungaros, &c.*

*Remains of Diets among the Hungarians, from the Origin of their Kingdom in Pannonia to the present Time, traced from Historians and Charters. By M. G. Kovachich. 8vo. Ofen, 1790.*

THIS work, composed with great judgment and knowledge of the history of Hungary, is one of the best productions with which latter years have enriched this province of literature. In the preface we clearly perceive how well the author knows the duties of an historian, when he treats those objects which relate to the political state of nations; and with what scrupulous exactness he has fulfilled these duties, as far as the obscurity which attends the transactions of the middle ages, and the regard due to his contemporaries, would admit.

He ascends to the diets under the dukes of Hungary. The first which he discovers, is the assembly of the states of Hungary in 884, in order to elect an hereditary duke, when the father of duke Arpad was raised to that dignity. He allows that the existence of this diet is rendered doubtful by the as-

\* This inestimable treasure of Persian learning, contained in six vols. 4to. is the work of Johan Friedrich Kleuker, and was published at Riga and Leipzig in the years 1776, 1777, 1781, 1783.

sertion of an ancient historian, Constantine Porphyrogenitus, who says expressly, that Arpad was the first duke of Hungary; but as, notwithstanding, Mr. Kovachich finds some traces of this assembly of the states, he thinks that he ought not to omit making mention of it. He gives a particular account of the legislature ascribed to Stephen I. and of the decrees of Ladislas, and of Coloman; and proves that these princes had not, any more than other contemporary monarchs, the right of making new laws, this prerogative only belonging to the assemblies of the people. It is, however, allowed that the prince commonly prepared the articles, which were to be submitted to the examination and sanction of the states; but this he did with the participation of the bishops and grandees of the kingdom, as was commonly the practice of the same epoch in the western parts of Europe.

From a letter of pope Innocent III. in 1204, it appears that the king Emmeric, and his predecessors, had taken an oath of obedience to the Roman see; and that they had even engaged themselves to defend the rights and immunities of the church.

The famous decree of the year 1222, under the reign of Andrew II. a law on which the Hungarians found their privileges, is here explained in favour of all the nation, while some other writers have chosen to insinuate that these privileges only extended to the nobility. But the justice of our author's explanation is proved by another decree of the year 1231, which confirms the preceding, and in which the rights of the nation are still more clearly stated. This decree is here inserted at length, as well as several others which are of particular importance, or which had not yet been printed: as to the others, Mr. Kovachich only gives extracts, that he may not swell the volume.

The two decrees above mentioned did not prevent king Andrew, nor the grandees of the kingdom, from trampling under foot the rights of the people. New taxes were incessantly exacted to supply the expenditure of a scandalous luxury. In order to appease the public murmurs, the primate was obliged to thunder the anathema of the church; and soon a prince, deaf to the voice of reason, and to the groans of his subjects, was seen to tremble under the ecclesiastic rod: his letter to the papal legate shews the most humble repentance, and gives the most solemn promise of better conduct.

An edict of Bela IV. of the year 1267, confirms the two decrees of Andrew, and is here inserted entire.

After the extinction of the Arpad family, by the death of Andrew III. without children, commences a second period of the Hungarian history, during which that kingdom was governed



verned by princes of different families. The vacation of the throne furnished to the papal legate an opportunity of assuming a new prerogative, that of convoking the diet in spite of the protests of the palatine, to whom this office ought to have belonged. The act of election of Charles I. is among those which the author has thought proper to insert at length. But the troubles, which agitated the kingdom during the course of this second period, render its history extremely embroiled; and it is sometimes difficult to determine whether assemblies, called by such or such a party, deserved the name of diets. Whatever may be their nature, their decrees are at least clothed with all the forms necessary to warrant their authenticity; and in the introductions to these decrees, the states are arranged in the same classes, which have been maintained till our time.

The authority of the diet appears with so much splendour since the second decree of Sigismund I. in 1405, that many Hungarian writers have thence concluded, that it is only since that epoch that the consent of the states became necessary, in order to give a royal edict the force of law. It is true that the form, then introduced into the public acts, renders the participation of the states in the legislation more apparent; but this affords no argument that the same right did not exist long before, inasmuch as it is proved by undoubted monuments that the Hungarians exercised it at a far more ancient period.

The first traces of the convocation of the states by the kings are found in a letter of Ladislas the Posthumous to the town of Cassow: and this practice has been ever since followed, as appears from several such invitations copied by our author. The decree of the diet assembled at Pesth, in 1458, under the reign of Matthias Corvinus, is here printed for the first time, with instructive remarks. Mr. Kovarchich here makes an observation, which may spare many disputes and useless researches concerning the diets of Hungary: it is, that often many resolutions taken by the states in their assembly are omitted in the recital of the decrees, and only comprised under the usual form *inter alia*, without this circumstance preventing their having the same force with others specified.

During the reign of Matthias Corvinus there was almost every year an assembly of the states. On his death, in 1490, an example appeared of a precedent before unknown; his widow convoking the diet, and treating directly with that assembly.

The boasted constitution of Hungary dates from the year 1505, under the reign of Ladislas VII. The article, which requires that the king of Hungary shall be born in the country, was made expressly to exclude Maximilian I. of Austria, from the succession to the crown. The decrees of the diets

Under Louis II. had not before appeared, except in extracts, or greatly castrated: Mr. Kovachich has first published them complete. These acts, with the discussions on the legality of the greater part of the diets which assembled in these turbulent and unhappy times, occasion the history of this reign to occupy more space than that of any other. The diet of 1526, the last of this period, was also the last in which the assembly was held in the plain of Rakos, a custom which had been always observed for about 250 years, or during all the course of this period of Hungarian history.

After the death of Louis, his widow also thought she might convoke the diet. Her letters, seconded by a circular summons of the palatine, invited the states to assemble at Pesth. But, while a party consented to this, a still more considerable party proclaimed a separate diet at Tokay, and proceeded to an election to fill the vacant throne. It was John of Zapolia who here obtained the greatest number of suffrages; while the diet of Pesth was unanimous in favour of Ferdinand I. It is well known that each of these princes assumed the title of king: At the end of the history of this period the author gives some details on the organization of the diets. In the ancient times each district sent only a certain number of deputies; but under the reign of Ladislas II. all the nobility was invited to assist. There is no trace of deputies of towns before the time of Sigismund: the author, however, dares not to conclude that this is the period of their first introduction. This is not the only point on which the unskilful historians of those times are silent.

The third, and last, period, during which Hungary has always been a part of the states of the house of Austria, is that on which Mr. Kovachich dwells the least: the nearer one approaches to contemporary times, the more difficult it is to present the truth without disguise. Our author still explains his sentiments with the same freedom; but he no longer offers more than the important parts of history, in which the events and not the persons appear. Yet, attached to his object, he forgets nothing belonging to the public law of Hungary. Under the reign of Ferdinand, the states demanded that all the known decrees should be gathered in a code, and reviewed by some lawyers, in order to be afterwards presented to the examination and confirmation of the diet. The same proposition had already been made in the reigns of Ladislas, and of Louis II. without any result.

A very curious piece occurs in the instruction of a district to its deputies, in the diet of 1547. Sparks are perceived in it of that hatred against the Germans, which was manifest-

ed more openly in 1563, and has ever since increased. The author remarks that this discontent is more ancient than the great prerogatives which strangers have enjoyed in Hungary, under the government of the Austrian princes, and that it ascends even to the time of the monarch Peter. Under Rodolf II. the complaints of the Hungarians were as warm as those of his other subjects: and much offence was taken, because the emperor was almost never present at the diets, but was represented by one of his brothers. In the seventeenth century more order began to be introduced into the deliberations of the diets, an exact register of the debates was kept, and all the writings relative to them were collected. But the assemblies of the states then became more rare.

As to latter times, the author is contented with marking the year of the diet, the summary of the decrees issued, and the historical and diplomatic documents, which may be consulted for the details. The capitulation, presented to Ferdinand III. is the first which was inserted in the acts of the diet. The internal troubles of the kingdom occasioned great disorders in the diets held under the reigns of Leopold and Joseph I. Since the time of Charles VI. the decrees confirmed at the end of the diet bear the title of *Articuli five Leges Novellares*. During the long reign of Maria Theresa, the states of Hungary were only assembled thrice. The convocation of the diet by Leopold II. in 1790, terminates this work, which is the more interesting to Hungarian history, as the diets form the chief springs of its events.

*Geschichte der Wichtigsten geographischen Entdeckungen, &c.*

*A History of the principal geographical Discoveries, till the Arrival of the Portuguese in Japan, in 1542. By M. C. Sprengel. 8vo. Halle. 1792.*

TEN years ago there appeared a sketch of this work, and the favourable reception which it met with in the literary world, appears to have induced the author to extend his plan to the present scale.

The new direction, which the study of geography has taken renders it far more interesting. A great variety of useful branches of knowledge are circulated by means of that science, and the other sciences connected with it increase in proportion. It is incredible what advances history and politics have made, by the clearer notions which we now have concerning the state of the earth, and the progress of civilization among the different nations which inhabit it. The present work displays to us the unequal progress of human knowledge



ledge concerning the surface of the globe which we inhabit. A region, before unknown, shines all at once with the light of science; while another, having had its turn, sinks into obscurity. A glance thrown on the mass of these vicissitudes gives rise to various contemplations. The human mind preserves as little regularity in its progress, as in its operations; sometimes after the boldest flights, and the most brilliant success, it falls asleep, and remains in a profound lethargy for entire ages. All on a sudden it awakes. Oceans, and immense deserts, are barriers too feeble to stop it; regaining, in a few years, what it had lost, it is astonished at its own progress. The vanquisher of the elements and of nature, it believes every thing subject to its power, and the abuse, which it makes of its faculties, becomes fatal to it anew. But if man may glory in his success, the springs of his action are sometimes less laudable. Pride and avarice have hitherto led to more discoveries than the desire of instruction; but it is thus that providence sometimes produces good from the very excess of evil.

The first people on record, who visited distant and unknown regions, were the Phœnicians, but their discoveries are little known. Our author passes over those of the Persians, though their four first kings not only caused formidable military expeditions into very distant countries, but also contributed to enlarge geographical knowledge by voyages undertaken by their orders. He enlarges, however, on the discoveries of the Greeks: and traces an exact delineation of their geographical science in the time of Herodotus. In the interval between the age of that historian, and that of Alexander the Great, many learned Greeks had undertaken voyages, in the view of making discoveries. Scylax had explored the coasts of the Mediterranean; Pythias those of the north sea, as far as Thule. But, with the expedition of Alexander against the Persians, commences a new period of geography. Towards the north he penetrated farther than the Iaxartes, or Gihon, even into Kirgusia; and towards the south he advanced into the midst of the countries situated between the Indus and the Ganges. Asia was little known to the Europeans, except by conquest. The discoveries remained stationary on the north: but not on the south, where the Syrian and Bactrian kings pushed their conquests yet farther, and Seleucus Nicanor advanced even to the Ganges. The Ptolemies opened a way to India by sea, though it is not certain that the peninsula was known to them. Eratosthenes is the earliest Greek author who has treated geography systematically. Others have followed him, and carried the science to a considerable perfection.

The Romans soon after entered the lists, not only as conquerors, but as geographers. It was by them that all the western part of Europe, if we except Ireland, was drawn from obscurity; even the invincible Germany opened to them her marshes and forests, as far as the banks of the Elbe. Yet the more distant regions, on the shores of the Baltic, remained covered with a mist, which hardly permits the objects to be distinguished; the journeys of the merchants, in search of amber, had furnished but little intelligence concerning the state of these countries; and indeed the Roman merchants did not exceed the bounds of their profession, and hardly knew the names of the countries which they visited. In Asia the Romans extended their knowledge with their victories. Their success against Mithridates, and against the Parthians, opened to them the countries situated between the Black Sea and the Caspian. They also entered as conquerors into Africa and Arabia; but into the latter with less success. In Africa their domination was little opposed after the destruction of Carthage. Their wars, and their alliances, with the princes of that part of the world, and at length the conquest of Egypt, opened to them the way into Ethiopia, and even to the banks of the Niger. It may be added, that their very love of hunting did not a little contribute to extend their knowledge of the interior part of the country. Africa was better known to them than to us; and the maps of Ptolemy are more rich than the latest one by Rennel.

The Arabians appear superior to the Romans in geographical knowledge. Although likewise conquerors, their desire of instruction is much more marked, and their taste for the mathematics gives more precision to their geographical knowledge. It is unfortunate that the greatest part of their productions in this branch should be either lost or unknown to us. Besides Abulfeda, and the Nubian geographer, we have only a few fragments in the second volume of the *Extracts of Manuscripts* in the royal library at Paris. As soon as they had rendered themselves masters of Africa, they neglected no means to obtain a knowledge of it. Much is even owing to the merchants of that nation; they passed the Niger, and on the eastern side penetrated even to Sofala. Arabia itself was also described; as well as other countries of Asia; for instance, those near the Jihon and Sihon. Towards the east their courses had no bounds but the ocean. They even went by sea to China, and it appears that they pretty well knew the interior parts of that country. They gave to the northern division the name of Cathai; and under the name of Tchín, or China, understood the southern part, comprising, as Mr. Sprengel understands, the peninsula beyond the Ganges. As to India proper,

proper, their authors divided it into two parts, Sind and Hind. The first comprehended the countries near the Indus, the second those on the Ganges. Although the northern regions of the world were less known to them, yet there occur names in their geographical works, which they must have explored in the extremities of the northern continent.

But it was now the lot of the people, who inhabit that part of the world, to appear upon the geographical theatre. The Scandinavians had for ages navigated the northern seas; and in the exercise of piracy, they had made several discoveries which were unknown to the southern nations. In the eleventh century they had visited the Orkneys, peopled Iceland and Greenland; and even discovered a part of North America, to which their authors, almost contemporary, give the name of Vinland. This discovery far preceded the fabled Welch colony.

Many discoveries are also owing to the Hanseatic league, and to the commercial cities of Italy. The merchants of Bremen passed into Livonia, and took possession of it about the year 1157. The Genoese and Venetians explored the Black Sea, and opened the knowledge of the Crimea, and the interior part of Asia upon that side; not to speak of their voyages to the East Indies and to China. Mr. Sprengel imparts to us, after Pergoletti, a route for caravans from Asoph to Peking, and which has hitherto been little known.

The incursions of the Monguls, in the thirteenth and fourteenth centuries, have contributed to the discovery of northern Asia. Towards the same time the pope's missionaries penetrated even to China. Our author gives extracts from the relations of Ascelin, Carpini, and Rubruquis, with many necessary illustrations. Nor does he forget the memoirs of Marco Polo, Odericus de Porta Naonis, Mandeville, Gonzales de Clavyo, and John Schildberger of Munich; he follows each of these travellers in their more remarkable details, and stops to explain each step that geography has made by their assistance.

The work closes with the discoveries of the Portuguese in Africa and Asia. Conducted at first into Africa by a religious zeal, in pursuit of the Moors, from discovery to discovery they extended their progress, by the Cape of Good Hope, to India; and, under the pretext of protecting their commerce, they became conquerors. The English, at a later period, acted in the same manner.

From this outline, the reader may judge of the number of interesting objects treated in the present work. Those who are accustomed to read such works as novels, will be probably displeased with Mr. Sprengel's method of accompanying each



paragraph with historical and critical observations. But the reader who is really interested in geographical science, must consider himself indebted to our author for this instructive part of his work, and which saves the trouble of searching for illustrations in a great number of books sometimes difficult to find.

## OCCASIONAL RETROSPECT

OF

## FOREIGN LITERATURE.

## FRANCE.

**A**NOTHER French translation has appeared at Paris, in two volumes 8vo. of the New Robinson Crusoe, from the German of Mr. Camper. We need hardly remind our readers that the chief difference between this work, and De Foe's, consists in this, that in the latter Robinson is supplied with European tools, &c. from the ship, whereas in the German he is indebted to his own invention only for every thing. The latter plan is preferable; but *facile est inventis addere*.

Lettres sur l'Italie, &c. Letters on Italy in 1785; Paris 8vo. 1792. After the numerous accounts of this celebrated country, these letters have a considerable claim to novelty and merit; the author having regarded the productions of nature and art with an enthusiastic, but at the same time a skilful, eye. Nor do monuments, and enchanting situations, occupy his sole attention: all that relates to legislation, police, and civil and criminal jurisprudence, forms an object of his reflections, dictated by the most tender humanity.

The following extracts may afford some idea of the author's manner. The first is taken from a letter dated at Genoa:

'In leaving the palace of the doge, I entered into another superb palace; I passed a long colonade, I trod upon marbles of all colours, an immense gate opened; I was in an hospital.

'It contained 1200 patients distributed in allotted apartments, there men here women, there wounds here fevers. I thought I saw death passing among these numerous sick, striking by chance with his invisible scythe. A wretch expired before

fore my eyes. The beds of the patients were surrounded with their relations, who consoled and assisted them; it was a mother with her daughter, a husband with his wife. In this hospital, at least, tender and beloved hands might shut the eyes of the dying. There was an admirable order, a perfect cleanliness, an extreme care. Patients were cured.

‘The statues of all the benefactors of the hospital appeared in the apartments. The grateful wretches might, as soon as their strength permitted, water with their tears the images of their tutelary gods. I know not what pleasure detained me in this abode of grief.’

Another extract will present a specimen of our traveller’s descriptive powers, in painting the cascade of Tivoli.

‘The Anio advances slowly over an even and equal bed, bathing on one side a town spread on its banks, and on the other tall elms which extend their shade on the waters; thus it proceeds, calm, majestic, peaceable; of a sudden entering into an inexpressible fury, it breaks its complete stream against the rocks, it foams, it rises, it recoils in impetuous waves, which jostle, mingle, leap: it opens a vast rock, and precipitates itself growling. Where has it gone?

‘I am more than one hundred fathoms from the cascade, yet the rain arising from these broken waves overwhelm me: more than one hundred fathoms around there is a continual shower.

‘But I hear these waves bellow: I desire to see them again, and am conducted to the grotto of Neptune. There a mountain of rock protends over a dreadful abyss, and seems suspended on two enormous arcades. Through these, through many rain-bows which cross each other, through the plants and mosses which hang in festoons, I again perceive these furious waves, which fall on pointed rocks, where they are again broken: they leap from the one to the other, they struggle, they plunge, they disappear: they are at length in the abyss.

‘Let us listen to the thunders of those resounding waves, to the universal wrecks; let us attend to the silence all around.

‘These waves, that precipice, that abyss, that tumult, these hanging rocks; some blackened by age, others green with long moss, others rough with reeds and various wild plants; these wandering rays of the sun, which are broken and play over the rocks, the waters, the flowers; these birds astonished and driven away by the noise and whirlwind arising from the waves, and whose cries cannot be heard: all these objects agitate and enchant me. Horace, to this spot thou didst surely more than once repair, to attune thy imagination and thy lyre.’

For our translation we answer not, but the original is certainly one of the finest landscapes ever drawn by the pen. Other parts of the work yield not in animation. Lalande's Journey through Italy is the most particular and exact. But, if the reader wishes for moral and philosophical views on the governments and manners, descriptions full of enthusiasm, and the feelings of a man of genius, reproduced in a style full of imagination, he may read these Letters, written by a late virtuous magistrate, M. du Paty. The author therein communicates to his family, and to his friends, the impressions which he receives, as the objects pass under his eyes. He has a manner of observing objects peculiar to himself, and his style is also peculiar, but sometimes too poetical. Young artists ought to read these Letters with attention, for the descriptions of, and remarks on, works of art, are replete with genius and skill.

Les Etats Generaux du Parnasse, &c. The States General of Parnassus, of Europe, of the Church, of Cytherea, four political poems, read at the Lyceum, by Dorat Cubieres, 8vo. Paris. These pieces, though constructed on singular plans, are not deficient in poetical merit.

A third edition of the Memoires du Comte de Maurepas, &c. Memoirs of Count de Maurepas, minister of the maritime department, has appeared at Paris, in three volumes, 8vo. These Memoirs are written with so much carelessness, that their authenticity will never be questioned. Though they abound with trifles, yet being the work of a man who had a near view of every object, and knew at the first what the public only guessed at for a long time after, they are curious and interesting. Their veracity is, moreover, evidenced by many other Memoirs, already published, relating to the end of the reign of Louis XIV. the regency, and the reign of Louis XV. epochs now so well known, even in their secret details, that it would be no difficult task to compose a faithful history of them. As a minister, Maurepas had small pretensions to merit, having a decided taste for trifles, which indeed pervades these his Memoirs, extracted from fifty-two volumes of a kind of *ana*, collected by him and Salé his secretary; and containing chiefly little anecdotes, little intrigues, little stories of the court and of the city. He tells us, with important gravity, that 'one of the most excellent monuments of the history of the eighteenth century is, beyond doubt, that of the regiment de la Calotte; a ridiculous institution for the propagation of satire and scandal. But he is a decided enemy to royal mistresses, who so long managed France: and it is to be regretted that latter sovereigns did not imitate the example of Henry IV. who, when the marchioness de Ver-

neuil



neuil was very importunate to obtain his dismissal of Sully, and ventured too far in her violence, gave her a slap on the face, saying, at the same time, 'know, madam, that I shall more easily find ten mistresses like you, than one minister like him.' Maurepas goes too far for the motives which induced Louis XIV. to marry madame de Maintenon: the whole secret is contained in one line of a noted sonnet upon the occasion:

'It eut peur de l'enfer, le lache, et je fus reine.'

Nor was this the only extraordinary marriage of these times; that of the dauphin with mademoiselle Choin proceeded on the same grounds; and, from the present Memoirs, that of Bossuet with mademoiselle de Mauleon is evinced. That of Louis XV. with the daughter of a Polish gentleman, made a king for an instant by the arms of Charles XII. a lady so poor that some shifts formed the first present, is equally surprising: it was the work of madame de Prie, mistress of the duke, who persuaded him to secure his power by wedding the king to a wife, who had no dependance but on him. Maurepas is fond of couplets and epigrams; yet, amidst his enmity to the weak Villeroi, has forgotten the two best on that favourite: the first relates to the affair of Cremona, and is supposed to be pronounced by a soldier.

'Palsambleu l'aventure est bonne,  
Et notre bonheur sans egal:  
Nous avons recouvré Cremone,  
Et perdu notre general.'

The point of the other is, that Villeroi served the enemy more the king of France.

'Villeroi, Villeroi  
A fort bein servi le roi—  
Guillaume, Guillaume.'

The calottes or ballads, so much praised by Maurepas, are inferior to these quodlibets: and the elegant pleasantries of Chapelle, or count Hamilton, must not be here expected. The last calottine was on madam de Pompadour in 1744, and that mistress caused the dispersion of this libellous society: but the song

'Une petite bourgeoise,  
Elevée à la grivoise,' &c.

must have stung her more deeply.

The notes of M. Soularie, the *maker* of the Memoirs de Richieu are added; but that dull writer cannot furnish a good note even on a ballad.

M. Broufelard has published, at Paris, an elegant and exact translation of Tully de Officiis, or, on the Duties of Man, a proper counterpoise to the rights of man. Some of the notes are peculiarly applicable to the present times, as the reader may judge from the following extract:

‘Liberty and equality, upon which all our duties are founded, serve as pretexts to mistake them. This arises, as appears to me, from the circumstance, that in liberty one confounds the faulty of acting with the right. But they are very distinct things. In fact, let us suppose a man out of all society, without any engagement or obstacle, he may do what he will, and, nevertheless has only a right to do what is good in itself: in this sense it has well been said, that force is no right. Morality, that sublime prerogative of our nature, consists in this, that being equally masters of choosing what is proper, and what is not, we prefer by choice the one to the other: morality then, even in this, is seated by the side of liberty, else the latter, without a guide, would conduct us to our ruin. Thus liberty is itself subject to a superior power, namely reason; so that we are not to examine whether we be at liberty to do such a thing, but whether reason permits it.’——

‘As to equality, it is easily seen that it cannot express an identical mode of existence, which would be as absurd as to require that the human body should be all eyes, all arms, or all ears: on the contrary, the differences alone constitute the richness and harmony of nature. The reciprocity of duties is often in their compensation. The two scales of a balance are in equilibrium, although there be not placed in them objects of the same matter and the same form. What is more equal to man than his female companion, and yet they are most unlike. In fine, there are inequalities which it would be ridiculous to call society to account for. It is not society which has ordered that all grounds should not be equally fertile; that all arms should be more or less vigorous; that all minds should be more or less active, &c. When the law, under which the members of society live, is the same for all, equality exists in all its plenitude. I shall close with citing a passage of Montesquieu; “The principle of a democracy is corrupted, not only when the spirit of equality is lost, but when an extreme spirit of equality is assumed. The people in the latter case, not being able to endure the very power which it intrusts, desires to do all for itself; to deliberate for the senate, to execute for the magistrates, and to strip all the judges of their power. There cannot any longer remain any virtue in the republic.—The people fall into this misfortune when those in whom it trusts, wishing to conceal their own corruption, endeavour

endeavour to corrupt it: that it may not see their ambition, they only speak to it of its greatness." *Esprit des Loix*, VIII. 2.

*Lettres ecrites de Barcelonne, &c.* Letters written from Barcelona, on the State of the Spanish Frontier, in March, 1792, on the Cordon there formed, and the Preparations of War pretended to have been made; on the French Emigrants in Spain, and their reception, with Anecdotes, &c. Paris, 1792, 8vo. In the preface the author observes the erroneous opinions entertained of the Spanish manners. 'The Spanish ladies, says he, do not pursue the men, have no duennas, and only love monks, because they must love some object, and there are only monks to chuse.—The Spanish husbands, with a few exceptions in the provinces, are as complaisant as those on the Seine, where the husbands are formed of a paste truly precious, from the multitude of forms of which it is susceptible.' This traveller, who had resided fifteen years at Madrid, laughs at those who imagine that the Spaniards are ready to throw off the yoke; and says, that their puerile devotion and fanaticism have thrown them three centuries behind France. He denies that Spain had made any preparations for war: and shews that the emigrants were received with coldness and suspicion.

*Voyage dans les Departments, &c.* A Journey into the Departments of France, by a Society of Men of Letters and Artists, one N°. for each Department, with a Map and three or four Prints of Views and Costume, large 8vo. There are more than eighteen departments published.

*Oeuvres Posthumes d'Athanasie Auger, &c.* Posthumous Works of Athanasius Auger on the Constitution of the Romans under the Kings, and in the Time of the Republic, 8vo. Three volumes of this production, the fruit of thirty years labour of the learned translator of Demosthenes, have already appeared. The title is more appropriated to the first volume; for a life of Cicero, and a new translation of his Orations, constitute the essential parts.

*Voyage dans les Deserts de Sahara.* A Journey in the Deserts of Zaara in Africa, 8vo. The author, who underwent a slavery of many years, narrates what he saw and suffered.

## ITALY.

*Guida Ragionata, &c.* A Description of the Antiquities and natural Curiosities of Puzzoli, and the neighbouring Places, by Gaetano d'Aurora, Naples, 1792, 8vo. This work is divided into seven chapters, and will be an useful guide to travellers, as the author corrects several mistakes of former writers,



ers, and popular errors. We need not recapitulate the different objects, which are already well known.

In a foreign Journal, the *Efemeridi Litterarie di Roma*, have appeared some Observations by Count Carli on a Letter of Mr. Otto, relative to the Discovery of America, inserted in the second volume of the Memoirs of the Philosophical Society of Philadelphia. Mr. Otto pretended that a Martin Behm, of Nurenberg, had preceded Columbus some years, because in the archives of that city there is a note which mentions that Behm, having obtained a vessel from king John II. of Portugal, had traversed the Atlantic Ocean, and had discovered, in 1485, not only the isles of the New World, but the southern continent as far as the Straits of Magellan. There is also a globe constructed by Behm in 1492, preserved in the same archives, on which these isles and the coast are laid down, as Mr. Otto boldly asserts. He also attempts to confirm his doctrine by misquotations, and particularly from a passage of Pius II. not knowing that that pontiff died in 1464! Such ignorance little deserved an answer. But the count proves, from Otto's own authors and from a description of the globe he refers to, as published by Mr. Murr, that Behm only sailed to the Canaries and the Azores, and the new continent he explored was the south of Africa.

## P O R T U G A L.

Poema, &c. The Poem of Frederic II. of Prussia, on the Art of War, translated into Portuguese Verse by Michel Pedagache, Colonel of the second Regiment of Elvas, Lisbon, 1792, 8vo. This is a good translation of a work on the art of murder, and is illustrated with notes, historical, political, philosophical, and even critical. The typographical elegance enhances the value of the book, which is farther ornamented with a portrait of the prince of Brazil, to whom it is dedicated, and who, we hope, detests the subject.

Collecção de Libros ineditos de Historia Portugueza, &c. A Collection of Works before unpublished concerning Portuguese History, from the reign of John I. to the end of that of John II. published according to the orders of the Academy of Sciences at Lisbon, by Joseph Corria da Serra, Secretary of the Academy; Lisbon, at the Academy Press, two Vols. Folio, 1790, 1792. This society has, ever since its institution, deserved well of the history of their country: and this collection is a present worthy of the gratitude of the republic of letters. It contains five ancient chronicles, which, had not the attention of the academy published them, might have remained concealed in some unknown libraries, and among archives, to which the learned have seldom access.

The first is the history of the war of Ceuta, and of the exploits of count Pedro di Menezes, by Matthew Pisano. From the work itself it appears that the author composed it forty-five years after the capture of Ceuta, and, of course, about the year 1460. The manuscript, which is very well preserved, appears to be of the same epoch, and belongs to the library of the marquis of Penalva.

The second is the chronicle of king Edward (Duarte), by Ruy di Pina, historiographer of Portugal, and keeper of the archives. The author had at first been employed in the diplomatic career, and chiefly in an embassy to the court of Spain, in 1495, on occasion of the discovery of America. His historical works shew much knowledge analogous to the first employment of the author. For the materials of this first chronicle he is considerably indebted to the writings of Fernando Lopez, which are esteemed in Portugal.

The third chronicle, containing the history of Alfonso V. is by the same author as the preceding, at least a great part, and it derived from the same sources. It is believed that it was begun by another, and that Pina only continued it.

As to the fourth, containing the reign of John II. it is entirely by Pina, and has so much the more authority, as the author was an eye-witness of the events.

These three works are printed from manuscripts preserved among the royal archives.

The fifth bears the title of the chronicle of the count Pedro de Menezes, written by Gomeo, bishop of Zurara, historiographer, and keeper of the Portuguese archives. The author, who was connected with good families, had at first been a canon, and enjoyed, in 1454, a commandery of the order of Christ. But at length, tired of an idle life, he began his studies, a little late it is true, but he made such rapid progress that he soon acquired the reputation of a prodigy in science; and, when the old Fernando Lopez demanded his dismissal from the place of historiographer, Alfonso V. gave that appointment to Zurara, and added afterwards other advantages. There is by him an extract of memoirs concerning the reigns of Pedro I. Fernando, and John I. This work is much esteemed, but it has probably been the cause that the original memoirs have been neglected, and a great part of them lost. As to the history of his own times, he had every opportunity of being well informed, and his impartiality is undoubted. It may be regarded as a proof of his freedom, that a great part of one of his other works, namely the chronicle of the count Duarte de Menezes has been suppressed by the ecclesiastical and political censure of the country. This piece is about to be published, and although castrated, must be interesting. The manuscript

manuscript belongs to the library of the count de Noronha: the entire publication is reserved for other times.

## GERMANY.

*Leben, &c.* The Lives of the great Men of Germany, with their Portraits, by Mr. Klein, Dusseldorf, 1791, 8vo. Of this work the third volume has appeared, which contains the lives of George de Fronsberg, and of the count de Tilly, famous generals; and of Mengs the painter.

*Neue Historische, &c.* New historical Memoirs of the Electoral Academy of Sciences of Bavaria, Munich, 1792, 4to. The most interesting piece in this fourth volume is a memoir on the ancient diets of Bavaria.

*Parallele, &c.* A Parallel between Peter the Great and Charlemagne, by Mr. Wackerbach, Gottingen, 1792. A work of labour and some ingenuity.

*Theseus auf Creta.* Theseus in Crete, a Lyric Drama, by Mr. Rambach, Leipzig, 1791. This production is highly praised by the German journalists.

## HUNGARY.

*Historia Belli Cossaco-Polonici, &c.* History of the War between the Cossacs and Poles, written in the Year 1674, by Samuel Grondski de Grondi, a Polish Gentleman, and published by Mr. Koppi, Professor of history, Pesth, 1792, 8vo. This work, extracted from a collection of manuscripts concerning the history of Hungary, preserved at Pesth, is written by an author much interested in the events, as his lands served as the theatre of the war; and he had successively to treat with Charles Gustavus, king of Sweden, the prince Rakotzi, of Transilvania, and the attaman of the Cossagues. His relation begins with the year 1647, and continues to the end of the war carried on by the princes of Transilvania.

## HOLLAND.

*Vanderlandisch Wordenboek, &c.* An historical Dictionary of Holland, with Maps and Portraits, Amsterdam, 8vo. Of this work the twenty-fifth volume has appeared, which forms a supplement to the letter R; and contains, among other interesting articles, a description of Rotterdam, and lives of Ruiter and of Ruikhamer.

*Taferel, &c.* Tables of the Possessions of the Dutch, Prussians, French, and Austrians, in the ten Provinces of the Catholic Netherlands, and in Upper Gelderland, by an attentive



tentive Traveller, Amsterdam, 8vo. This work unites politics with geography, and is accurately written.

## AUSTRIAN NETHERLANDS.

In our last Retrospect we announced the publication of vol. V. of the Memoirs of the Academy at Brussels; but the historical part deserves more ample notice, especially as that work seldom reaches this country. The first article in this department is a Latin dissertation on the ancient inhabitants of Belgium, by Mr. Ghesquiere. This author follows the mistake of Cluverius, which has misled so many, and supposes the Belgæ, as well as the Illyrians, the Germans, &c, to have been Celts. But in asfixing the situation of the Belgic tribes he is more accurate.

Some Observations on Sirmond's *Notitia Galliarum*, by Father Berthod, follow. The author supposes this monument to have been written about the year 390. Mr. Ghesquiere adds remarks on another *Notitia*, preserved in the library of the abbey of St. Bertin.

A Memoir on the Goddess Nehalennia, by the marquis du Chasteler.

Next is a Dissertation on the Inventions of the Belgians by Heylen. Among other matters the author supposes this people to be the inventors of the use of coal, called kouille in their language, which is found as early as the year 1189; and the mines of which soon became so considerable that, in 1347, the colliers composed a great part of the army of Liege.

Mr. de Heflin gives a Memoir on Herman of Saxony, count of Thuringia and of Haynaut. This is followed by an Enquiry into the Coins of the Low Countries, issued by the Dukes of Burgundy, as Earls of Flanders, written by Mr. Gerard. The same author produces a Description of an Interment of a knight at Tournay, 1391, from a Manuscript, as a Supplement to Sainte Palaye's Work on Chivalry, that author not having given the ceremony of a funeral.

The Account of Manuscripts relating to Belgic History, which are in the Imperial Library at Vienna, by the Marquis de Chateler, forms an useful article.

Don Berthod has next given us an Account of the noted Banquet of Philip, duke of Burgundy, at Lille, 1453. This banquet has been so often described, that this article is superfluous.

M. Lambinet exhibits a List of Manuscripts at Perne, relating to Belgic History.—Such are the historical articles in this volume, many of which are interesting.

At Brussels has also appeared a work intitled, *Sur les Barmes des*

des deux Puissances, &c. On the Boundaries of the Two Powers, by Mr. Kropeck, 8vo. The author delineates a kind of line of demarcation between the temporal and spiritual power.

## D E N M A R K.

Kort Veiledning, &c. A short introduction to the knowledge of the state of Denmark, by Frederic Thaarup, Copenhagen, 1792, 8vo. This is a well written essay on an interesting subject, and deserves a translation. We shall only observe, in passing, that the kingdom of Denmark contains 66 towns, and 5060 villages: that of Norway 19 towns, and 197 parishes. The product of the iron mines may be estimated at 450,000 rix-dollars; and they occupy near 15,000 people. The revenues of the state amount to about 6,400,000 rix-dollars. The public debt was, in 1770, near 17,000,000 rix-dollars, but from that sum must be deducted the claim of the royal treasury, amounting to more than four millions of rix-dollars, and an old debt due by Spain of equal amount. The ordinary troops are in number 75,000, comprising 9231 cavalry. The expences of the national theatre are computed at 64,000 rix-dollars yearly, of which the receipts furnish 34,000, and the royal purse 30,000.

## S W E D E N.

Philosophiska, &c. Philosophical, historical, and political Reflections, presented to a young Prince on his Accession to the Throne, Stockholm, 1792, 8vo. This is a tolerable performance; but we need not dwell on the trite theme of political instruction, so easy to give, and so seldom followed.

## P R U S S I A.

Ueber die Burgerliche, &c. On the civil Situation of Women, Berlin, 8vo. The style of this work shews it to be the production of the author of the excellent work on Marriage. He proves almost beyond reply that the good qualities of women are natural to them, and that their defects proceed from education. He demonstrates, as well by reasoning as by examples, that, with a proper instruction, they would be at least as proper as the men for every employment in Society, which depends on the faculties of the mind; and he infers that they have a right to the same civil existence as the men. The work is written, and printed, with great elegance.

A

R E V I E W

OF

IRISH LITERATURE.

(TO BE CONTINUED OCCASIONALLY.)

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*A Pastoral Instruction on the Duties of Christian Citizens, addressed to the Roman Catholics of the Archdiocese of Dublin. By John Thomas Troy, D. D. &c. With Observations on particular Passages of a late Publication, entitled the Roman Catholic Claim to the elective Franchise, in an Essay, &c. By Charles Francis Sheridan, Esq. 2s. Wogan, Dublin. 1793.*

**D**R. Troy, Roman Catholic archbishop of Dublin, observing the contagious and spreading infection of French political principles, here warns his flock against their baleful influence. He shows that liberty is congenial with our nature, and social or regulated liberty consonant to the dictates of reason and the religion of Christ: 'But liberty, impatient of restraint, degenerates into licentiousness, and becomes the fatal cause of numberless calamities. The ties which unite and bind together the different orders of society are loosened: the sovereign power, which should be respected under every mode of legal government, is shaken, and frequently destroyed, and religion relaxes and perishes: every thing being misplaced, all order is lost in anarchy and confusion. The people, deceived by the charms and delusive attractions of an apparent liberty, inadvertently plunge into the most horrid excesses, and finish their violent pursuits by establishing a most

APP. VOL. VII. NEW ARR.      O o      hateful



hateful despotism, planned by the very persons who began the tragedy, by proclaiming themselves the avengers of tyranny.

‘Every sovereignty and government being established on the duty of obedience, neither can possibly exist without it; nor can there be any duty of obedience where there is no law, nor any law without religion of some kind; that is, without the worship of a supreme Being presiding and watching over the interests of mankind, and commanding us to preserve and respect public order. The obligation to obey the civil laws and sovereign power supposes a primary law of order and justice, which constitutes a part of the worship we owe to the Deity: without that primary law, personal interest would be the only rule of action, and force alone could procure dominion; but neither personal interest nor force can establish right or justice. If there be no rewards or punishments in a future state, the most powerful motive that can influence the moral conduct of man is destroyed. If crimes are unpunished in the next life, there will be no scruple in perpetrating the most atrocious in this. All legal government must be dissolved, when the dictates of religion and conscience are stifled.—Having pointed out the indissoluble connection between civil institutions and religious establishments, he lays it down as incontrovertible, that legislative and executive powers in every state, whether regal, aristocratical, democratical, or mixed, are to be respected, as deriving from God himself the fountain of order and justice. This he exemplifies from Isaiah, calling Cyrus the anointed of the Lord; from Daniel’s address to Nebuchodonozor, from the conduct of Christ and the injunctions of St. Paul, and from the passive obedience of the early Christians. Roman Catholics, particularly Irish, have pursued the same conduct, because conscientious respect and submission to the constituted ruling powers is a principle of their religion. This principle has influenced Catholics, even from the days of Henry VIII. to the present time. He expresses in the strongest terms his gratitude and loyalty to his majesty for the acts favourable to Catholics passed in his reign, and lately for his again recommending their petition to parliament. In all this Dr. Troy proves himself a moderate man and a good Catholic, and his topics are well selected for pastoral instruction.

But in what follows, we apprehend, he steps a little out of his way to bring into view favourite Catholic points, which prudence at present would have suppressed. The doctor is a Dominican, and taught at Rome scholastic divinity with much applause; we must therefore expect to find some subtle distinctions, which theologians of such an education are extremely fond of producing. He tells us the primitive Christians were dutiful and submissive subjects in temporals, but

firm

firm and unalterable in matters of faith. So are the Catholics, whose ecclesiastical rulers are obliged to govern according to existing canons and actual general discipline, as ordered by the council of Trent, and that no dispensation from these canons or this discipline can be admitted without the consent of the pope, the head of the church. 'The people are enslaved, says the doctor, when their sovereign declares himself head of the church of England,' page 27. This we think a bold and rash assertion, tending to excite uneasiness and tumult, and contrary to the acts of the 28 Henry VIII. and 2 Eliz. which declare the British monarchs supreme heads of the church, and that it is treason to impeach it. Why do not Dissenters of every denomination complain they are slaves from the king being head of the church? Because 'it is not a fundamental article of their faith, as it is with the Catholics, that the pope, or bishop of Rome, as successor to St. Peter, enjoys by divine right a spiritual and ecclesiastical primacy, not only of honour and rank, but of real jurisdiction and authority in the universal church.' This belief, with what the doctor declared before, must unavoidably make every Catholic discontented with a Protestant government, and by all means attempt its overthrow; particularly when he is told by the doctor from St. Cyprian, 'that there is but one God and one Christ, and one chair established on Peter by the voice of the Lord. Another altar cannot be set up, nor a new priesthood established.' And from Irenæus, that the church is the gate of life; and again, from Cyprian, he cannot have God for his father who has not the church for his mother. This doctrine, thus delivered and enforced without disguise, is the full and complete bigotry and intolerance of the darkest ages of Popery. Its dismal effects are kept out of sight, and how its believers can live in cordial society with Protestants is thus stated in the following sophistick and illogical manner:

P. 71. 'The tenet of exclusive salvation does not authorise any Christian to pass a particular sentence of eternal damnation on persons who differ from him in religious belief. Invincible ignorance and invincible necessity, truly such, excuse from the guilt of heresy and schism. We cannot be thoroughly acquainted with the dispositions of a departing soul, nor judge whether it be worthy of love or hatred. That judgment is reserved to God, who alone is acquainted with the secrets of our hearts. The necessity of being a member of the true church, to obtain salvation, is acknowledged by every description of Christians. It is therefore incumbent on every man to seek the truth with earnestness, and to embrace it with avidity in the important business of religion,

at the risk of property, honours, and even of life itself, when they cannot be enjoyed without forfeiting our title to heaven.'

'The quibbling and fallacy of these distinctions are too contemptible to call for farther notice.

Our author next treats of the Catholic Episcopal oath, and, from what he tells us, we find the pope has changed the offensive words, 'prosequar et impugnabo,' for others expressive of allegiance to his majesty. This seems to us a farcical business; for what reliance can be placed on a man, who pronounces the head of the church a tyrant, and who holds the tenet of exclusive salvation?

*Iggia sub dulci melle venena latent.*

Dr. Troy cites Mr. Sheridan in his Essay, saying, that the spirit of proselytism, which prevails among Catholics, is the most perturbed spirit that ever spread hatred and dissension among the sons of men. No doubt Mr. Sheridan refers to the modes formerly practised of propagating the Catholic faith by fire and sword, and which resulted from the tenets here inculcated, of there being but one true church, and the pope its head. We have a vindication of the pope's supremacy in what follows; a reprobation of Voltaire's writings, and in particular of his Philosophical Dictionary. Of Diderot, D'Alembert, Marmontel, these, we are told, have deposited all the venom of philosophical poison in their circle of sciences, called Encyclopedie. In the conclusion we have the testament of Louis XVI. given, no doubt, from his zealous attachment to the Roman see, and an exhortation, read at all the chapels of the archdiocese of Dublin, and signed by five Catholic bishops.

There is a report in Ireland, but for the truth of which we by no means pledge ourselves, that the most enlightened Roman Catholics are resolved to introduce a reform into their religion. This will go to lessening the pope's authority, if not totally rejecting it. Their liturgy is to be performed in English, by which means those ignorant of Latin will understand what is spoken, and their devotion be no longer unintelligible mummeries. If the present hierarchy, who are devoted to the Roman see, will not accede to this reform, bishops are to be elected, and sent to France for consecration. These probably are some of the French principles which doctor Troy so severely reprobates. Every candid and liberal Roman Catholic is sensible how much reformation is wanted both in doctrine and discipline: nor will the renitence of their clergy be able to prevent it, if the laity warmly urge it.



*Letters on the Principles of the French Democracy, and their Application and Influence on the Constitution and Happiness of Britain and Ireland. By the Rev. William Hamilton, B. D.*  
2s. Bonham, Dublin. 1792.

THESE Letters are four in number. The first is on equality of rights, the principle of the French democracy. The vaunted principle of equality, Mr. Hamilton observes, is false in fact and theory. In fact, because we behold governors and subjects, masters and servants, parents and children, and all that inequality of rights so legibly delineated over the face of nature, that it is matter of astonishment how it could be overlooked for a moment. It is false in theory, because the first existence of a man was that of a solitary being; his next immediate step brought with it the authority, the rights of husband and wife, parent and child. Next came the union of families into one people, masters, elders, rulers, princes, and all that extensive train of unequal rights which reason teaches, and history demonstrates. Here is no equality of rights; here are no principles of discord, arming man against his father and his brother; here is human nature, following the course appointed by Providence, and adding artificial rights and duties for the further attainment of human happiness.

The second Letter is on the application of French principles of government in the sister islands of Britain and Ireland. After drawing a hideous picture of French principles and actions, you will ask, says our author, why I pourtray the nation of France in these detestable colours? It is because I detest the nation, though I love and esteem numbers of its race; though I at this moment hold out the hand of friendship and affection to many of its individuals whom I have seen and known, yet does my spirit revolt against the nation. I see the fairest kingdoms of the world, the seat of liberty and science, the happy country where the peasant is not bound by any law that does not equally restrain the monarch. I see the Protestant governments of Britain and Ireland, founded on the basis of reason and truth, in danger of being taken by the false principles of this nation of false philosophers.—The application of French principles he thus exemplifies. A few months are just now elapsed since some citizens of Belfast, ardent to reform our constitution in church and state, and falsely benevolent towards their fellow-subjects, proclaimed aloud, ‘that where every individual in a state is not directly represented, there was slavery, which it was the duty of every man so enslaved to resist.’ And a few days were hardly passed, since a Protestant dissenting teacher of the gospel of peace

smoothed the horror of this outrageous law of discord by issuing the awful tidings, 'that general licentiousness soon finds its own remedy; that it resembles a burning fever, which sometimes renovates the constitution.' Gracious father of mercies! exclaims Mr. Hamilton, is it among our soldiers and our seamen, is it among our day-labourers and our menial servants, who surround our houses, and enjoy with us the protection and support derived from prudence, peace, and good order; is it among four millions of inoffensive subjects and citizens, that this baneful apple of contention is to be cast?

Mr. Hamilton, in his third Letter, speaks of the true principles of civil government and civil liberty. Rational government is the empire of laws and not of men; and rational laws in any state are the offspring of the talents, property, and education of that state united together. Talents are the immediate gift of God; from these comes property, the reward of man duly exerting his natural endowments. With property is connected education, and from the union of these three arises rational dominion. Property alone gives dominion: it gave it in Rome, it gives it alike in the despotism of Turkey and in the free cantons of Switzerland. In property, united with talents enlarged, refined, and directed by education, we have rational government; we have the dominion of property placed under the guidance of reason; we have the political system of social man resembling his natural frame; a powerful body, animated and directed by the soul, which its creator intended for it from the beginning. If the legislative and the executive government of our country lies there, where talents, property, and education are placed, we are all right. Let us adhere to it with the firmness of Britons and of Irishmen, and let us face this naked spectre of barbarous France, this phantom, equality of rights, with the dictates of truth and genuine philosophy in our heads and hearts, and the sword of freedom in our hands.

In the fourth and last Letter, our author examines the constitution and government of the sister islands, and finds them, 'ponderibus librata suis.' The constitution is not perfect; it is not precisely as it was even a century ago. Some movements have acquired increased velocity and power; others have deviated from their original direction and influence: but such is the intrinsic worth and excellence of our government, that at this moment, after all its errors, and their respective counterpoises and adjustments come to be duly weighed and calculated, it will be found the same admirable self-balanced frame of policy. It will be discovered, that the great center of national influence, like that of our planetary system, has  
itself

itself remained immoveable and unchanged, amid the variable action and position of the bodies which surround and support it.

*The Rights of Citizens.* 1s. Bonham, Dublin. 1793.

**T**HIS writer complains that the evil spirit of discord has gone forth: that with mingled grief and indignation he beholds the mischievous and too successful efforts of the missionaries of this evil spirit in kindling jealousies, fomenting discontents, and stirring up sedition. What foundation is there for all these alarms? Are our tithes or our taxes increased, while our resources are diminished? Does agriculture languish? Are trade and commerce on the decline? Are the rents of lands and houses falling? Are our fellow-subjects of any description debarred from the peaceable and secure enjoyment of their religion, liberty, or property, under the impartial administration of the laws? No.—The reverse of all this is the fact. Whence then do the prevailing discontents originate? Paradoxical as it may appear at first sight, I shall not hesitate to place in the foreground of the review, *our prosperity itself*. This is apt to produce wantonness and insolence; concessions beget claims. When real grievances no longer exist, imaginary ones will sprout up.

Our author proves that every subject has all the liberty and rights that can be properly exercised by individuals in a civilised society; that tithes are no grievance, because if the land was not charged with them, landlords would in consequence raise their rents two shillings an acre, much more than is, on an average, now paid to the clergy.

*The Political History of Ireland, from the Commencement of Lord Townshend's Administration to the Departure of the Marquis of Buckingham. With Observations on the Trade and Finance of the Country.* By James Mullala, L. L. B. 5s. Byrne, Dublin. 1793.

**M**R. Mullala dates his Dedication to the duke of Leinster, from Trinity College, Dublin. From this circumstance we conjecture he must be a young man, and his knowledge of domestic or British politics very limited. Little could be learned of the secrets of government amid the shade of Academic groves: causes could only be guessed at by their effects. Materials for political history lie buried in the documents of office, or exist only in the memory of cabinet ministers. Mr.



Mullala pretends to no such authentic information: the few respectable people with whom he was acquainted, and whose names he gives (we think rather indelicately) to the public, were opposition-members, and therefore unlikely to know the true springs of action. However ill furnished with proper evidences, yet our author was resolved to take up a political theme. To which, from the following anecdotes of himself, he seems to have been early devoted.

• I speak as an individual, when I say I am not a violent advocate for too frequent returns of general elections; as I shall ever have reason to regret the active part I took on the last general election in the county of Wicklow; for to serve my friends in that county, I neglected a wealthy friend in a distant part of the kingdom, who then was ill of a severe indisposition; notwithstanding, I steadily adhered to the independent interest of the county of Wicklow; and my absence being considered by my friend to proceed solely from ingratitude, he altered his will which had been made in my favour, and left a considerable property to an utter stranger to him and his family. And to complete the catastrophe, I was deprived of a freehold in the county of Wicklow, by the very man whose cause I was ready to support with my life, and whose interest I too warmly espoused.'

And therefore our author dislikes the frequent return of elections! It is thus we make our own distresses or conveniences the standards to regulate state-affairs: the imprudent or intemperate conduct of a man is sure to bring disappointment, and he condemns the most salutary measures, without attending to the cause of his disapprobation.

Thus impaired in fortune and soured in mind, Mr. Mullala was resolved to vent his rage against the Irish government, and to give its political history, in a period of ten years, during which lord Townshend, lord Harcourt, lord Buckinghamshire, lord Carnarvon, duke of Portland, and the marquis of Buckingham, swayed the vice-regal sceptre: the whole very imperfectly compiled from magazines and newspapers. Querulous throughout, and unenlivened with political reflections or useful observations, our author's principal aim seems to be to catch the present moment of political ferment in that country, and to force himself into public notice. In our opinion, he mistakes loquacity for eloquence, and the chat of a coffee-house for the consultations of a privy council. In proof of what is advanced, scarcely a third of his performance is devoted to his political history: the rest treats of an union, the origin of the whiteboys; the emancipation of the Catholics; the regency-business, and the speeches of Irish senators on that occasion; parliamentary reform; the finances of the country,

&c. On all these topics he speaks with an arrogant and dogmatical tone, ill-suited to his information and talents, and to the trifling manner with which he discusses them.

‘When nations, says he, have arrived to maturity, then is the age of philosophy. Philosophers ever abominate tyranny and imposture, because they enslave mankind; they do not desire to rule, but they require of those that govern to consider that public happiness is the only source of their enjoyment. I am sensible that in speaking of our oppression and evils, I am reproaching our rulers with their errors and with their crimes. However, this consideration shall not dissuade me from every exertion of my humble endeavours in the sacred cause of humanity. I will inform princes of their duties, and of the rights of the people. I will delineate the effects of that power which is guilty of oppression, and will reprobate the insolent weakness that permits it. Let then governors abstain from acts of tyranny.’

Among other incoherent and miscellaneous matter, Mr. Muhlala draws the characters of the celebrated speakers in the house of commons. We shall select a few.

‘The principal secretary of state, Mr. Hutchinson, has a sweet and pleasing elocution, His exordium is generally grand, and his oratory is neither wordy nor ostentatious, and seldom disappoints your expectation. Mr. Grattan is possessed of the greatest abilities and indefatigable perseverance: his private life is not stained with any vices, nor sullied by any meannesses. His sentiments are as liberal as they are elevated. In social life an agreeable and lively companion, and of such versatility of genius, that he can accommodate it to all sorts of conversation. His eloquence is almost of every species, he excels in the argumentative as well as in the declamatory style, and his invectives are uttered with such energy of diction, and dignity of action and countenance, that they totally intimidate those most willing and best capable of opposing him. In reply he is, perhaps, the greatest man in the world. In a word, he is the greatest orator I ever heard, and will most deservedly make a great and shining figure in the annals of this country. Mr. George Ponsonby is argumentative, and reasons in a strong, close, and nervous manner. Mr. Curran has studied the master of Grecian eloquence, with the discernment of a kindred spirit; possessing a fancy equally playful, he wields thunder equally majestic. Mr. Foster, the speaker, has the clearest conception of the trade, finance, and commerce of the country; he can state and explain the most intricate matters, even in figures, with the utmost perspicuity. He is so clear and accurate in finance, that while he spoke on that subject, the most ignorant thought they understood what they really did not. He has been considered

considered as a less eloquent than artful speaker: while chancellor of the exchequer he managed the finances with great care and personal purity. His place and power make him some public enemies; his conduct in both secures him from personal ones. Mr. Brownlow has distinguished himself as much for his patriotism as others have by their oratory. When he speaks he is ever well attended to; he possesses both integrity and solid sense, numerous instances of both he has manifested for a series of years as a representative for a truly spirited and independent county. Mr. Brownlow adheres to that line of conduct which in a senator I much admire; he supports government when right, and opposes them when wrong: such opposition must and ever will have considerable weight. Mr. Sheridan, in my humble apprehension, may be considered a second Cicero.'

Our author draws the following portraits of two beautiful and amiable women.

'I hope I will be excused for paying a deserved tribute of praise to two of our late vice-queens: it affords me no small share of pleasure to be able to hand down to posterity the marchioness of Buckingham, as a lady distinguished for every virtue that can dignify or adorn human nature, and were I possessed of the eloquent tongue of a Burke, the queen of France's beauty would yield to the almost divine and too lovely duchess of Rutland. The marchioness of Buckingham possesses every virtue that human nature can boast of—affability, politeness, courtesy, and charity: she is a perfect pattern of conjugal affection and domestic economy. Her good qualities endeared her to the Irish nation, and her name will be revered as long as exalted virtue is held in estimation. The duchess of Rutland was very young when she came to this country; full of innocence, life and vivacity, and adorned with every beauty of soul and charm of person, that instantly impressed every beholder with enthusiastic and respectful love. But, with the sublime Burke, I must lament that the age of chivalry is no more, and with it that sensibility and chastity of honour, which felt a stain like a wound, and inspired courage while it mitigated ferocity; otherwise the charming and too lovely duchess of Rutland would have been as remote from censure as she was from meriting it.'

In the conclusion, our author exhibits a view of borough-representation in Ireland, obviously with an intent to influence the public mind. All his efforts are directed to this point, a sure mark of weak intellects and turbulent passions.



*Ogygia : or, a Chronological Account of Irish Events, collected from very ancient Documents, faithfully compared with each other, and supported by the genealogical and chronological Aid of the sacred and profane Histories of the first Nations of the Globe. Written originally in Latin, by Roderic O'Flaherty, Esq. Translated by the Rev. James Hely, A. B. 2 Vols. 8vo. 12s. Mackenzie, Dublin. 1793.*

THIS work, since its first publication in Latin in 1685, has supported the highest character among Irish antiquaries; and not undeservedly, for the author was a man of abilities and attainments superior to those who went before or succeeded him. The absurd and palpable fables of Keating were disgusting to every sober reader, and his own countrymen were so ashamed of them, that Walsh, who published an abridgement of him, A. D. 1682, apologises for him by saying, he related these incredible poetic fictions with a design of exploding them; and Dr. O'Brien, in the preface to his Irish Dictionary, printed at Paris, 1768, assures us, Keating never intended his history for public view, but the amusement of private families. From the following biographical notices of O'Flaherty we shall be enabled to account why he shut his eyes to the convictions of reason and learning, and implicitly adopted the bardic tales of his uncivilised countrymen.

Roderic O'Flaherty was descended of a potent Irish sept, whose possessions were in the county of Galway, their chief seat being at Moycullen, where our author was born in 1630. He was a minor when Cromwell deprived him of his inheritance, nor was it restored to him by the act of settlement: he was consequently obliged to occupy a small farm at Park, in the barony of Moycullen, where he lived in studious retirement, unpatronised, where he died in 1718. Having excellent talents, he made a rapid progress in letters, and acquired a good Latin style, which enabled him to correspond with men of learning abroad, and who consulted for him books not then to be found in Ireland. A taste for antiquities he imbibed from Dudley Furbis, celebrated for his skill in this study. As his knowledge of the history of his country, and whatever related to it, were confessed, he received MSS. and other literary contributions, from every quarter, and on a large collection of ancient documents he began his *Ogygia*. Dissatisfied with a government which neither countenanced his religion, or restored him his property, and countenanced by his countrymen, his fellow-sufferers, can we wonder at his adopting as true their historic romances, wherein the antiquity, power, and learning of the Irish are profusely displayed, or surrendering

ing his understanding to these wild delusions? Had he acted otherwise, circumstanced as he was, he must have run retrograde to early prepossessions and confirmed habits, and he must have deserted his countrymen to gratify a people whose language he scarcely spoke, and writ badly.

From this preparatory discipline it might be presumed that few were better qualified to exhibit a true picture of ancient Ireland, and of the customs and manners of her inhabitants; and yet he has eminently failed in this. The MSS. he used are in modern Irish, and of little authority. With the old language and old writings he was totally unacquainted. For Lhuyd who composed the Celtic dictionaries, and whom all allow to have been a great master of the Celtic tongue in all its dialects, declares, in his letter to the Royal Society, 'that the parchment MSS. which he procured in Ireland were not to be explained, though he had consulted O'Flaherty, author of the *Ogygia*, one of the chief Irish critics, and several others, yet scarcely could they interpret one page.' See *Phil. Transf.* No. 336. This we alledge as solid grounds for doubting the authenticity and value of the MSS. he relies on. Add this additional proof of O'Flaherty's unacquaintance with the ancient Irish language, that he neither details nor attempts an explication of the Brehon laws, which certainly would not have been the case, did either he or his two learned antiquarian friends, Lynch and Mac Firbis, know any thing of them. The attempt was reserved for the temerity of more modern writers; colonel Vallancy, without referring to glossary or clue, has obtruded on the world a translation of these old institutes, which, by common helps, are unintelligible to every other person. The undertaking required some apology, and he has the modesty to say, 'he does not presume to think he has given a proper translation of the laws of the ancient Irish.' A question then occurs, which we leave him to answer: why, in point of credit and candour, did he give such to the world?

Our author tells us in his preface, 'that the plan of his undertaking required that he should entitle it a chronology of the events recorded therein, and with the greatest exactness and accuracy to examine the years and parts of the years relative thereto. He has also added a very long genealogical series, most accurately revised: no nation having preserved its antiquities, or transmitted them to posterity with greater precision, both chronologically and genealogically.'

As to his genealogies, hear what O'Connor says, who edited a posthumous work of O'Flaherty, entitled *Ogygia Vindicated*. 'These, he confesses, are inaccurate, and all the regal lists, antecedent to the first century, bear evident marks of bardish forgery.'

forgery. To extend back the antiquities of the nation, generations have been multiplied; princes, acknowledged only by their several factions, have been taken into the lists of legitimate monarchs, and put in regular succession to each other. In the same technical strain they have adjusted the years of their reigns; but the inventors of this scheme of antiquity have been such ill masters of their art, as to fill some pages of their fabricated chronology with generations too many for the course of nature, in the number of years they assign to each reign.' We chuse to give this condemnation of Irish genealogies rather than our own, as the writer cannot be suspected of misrepresenting this branch of the antiquities of his country.

As to our author's chronology, it every where deceives the reader with a show of the most exact calculation: a trick commonly practised by the greatest impostors. The Scots, he says, arrived in Ireland on the calends of May, the 5th day of the week, and the 7th of the moon's age. This he accounts for in the following extraordinary manner:

'Some historians, omitting the day and year, assure us they landed in Ireland in the reign of Solomon at Jerusalem: each particular coincides with the year of the Julian period, 3698, in which the 7th day of the moon, and Thursday (the dominical letter being E) concur with the calends of May, and which was, according to the computation of Scaliger, the 5th year of the reign of Solomon, and of the world 2934. Others likewise, without consulting Scaliger's thoughts on the subject, have particularly described the year, without mentioning Solomon or the day of the month; so that these different accounts conspiring, the day of the week, of the month, the moon's age, the reign of Solomon, and the year of the world, there is not the most distant shadow of doubt remaining, of the year and season of the year the Scots first entered Ireland.'

This is an excellent banter on ideal chronologers. In this as well as in what follows, our author must speak ironically, for he never could dream of passing off such ignorant and unmeaning jargon for chronology, or any thing relating to it. Had the Irish characters of time, determined by eclipses and astronomical observations, or if they computed by cycles, our author was sufficiently learned and zealous to produce them. From hence we conclude, that his genealogies, chronology, and traditions are of equal weight, that is, light, puerile, and undeserving notice, and unworthy the good sense of a nation advancing fast in civilization and literature.

O'Flaherty divides this Ogygia into three parts: the first  
treats



treats of the island of Ireland; its primitive inhabitants; its various names, dimensions, kings, and their election. In the second part we have a comparison of foreign periods and generations with the Irish, and in the third, an account of Irish transactions from the flood to the establishment of Christianity. And the whole concludes with a chronological poem, recapitulating the Ogygia.

We shall now proceed with a specimen of Mr. Hely's translation, giving the original, the better to enable the reader to determine its merit. The place we select is the fourteenth chapter of the third part; it describes our unfortunate author's patrimony.

• Magh-ullin campus Ullinni, in quo scilicet congressus est, parva mutatione fit Moycullin. Locus hic natalitices meus fuit, & longo atavorum serie patrimonium. Mannerium erat regis diplomatus a regio vestigali exemptum, fori & nundinarum privilegio dotatum, ac curiæ, quam vocant seneschalli, libertate ad dirimendas lites honoratum. Infra bimatum vero patre orbatus minorennis patriæ legibus in tutoriam regis custodiam deveni, & nummos, ut mos erat, pro tutela numeravi: sed antequam ex æge per ætatem licuit hæreditatem adire, tutoris præsidium amisi regis mei parricidio undeviginti annos natus, & regius hæres semestri me junior peregre victum quærere compulsus est. Regium hæredem dominus bonorum omnium applausu citra pulverem & sanguinem ad sua regna mirabiliter revocavit: sed me non dignum invenit, cui togarii mei regnum restituat. Tibi soli peccavi, Domine; sit nomen Domini benedictum in æternum.'

#### T R A N S L A T I O N .

• Magh-ullin is the field of Ullin, where the battle was fought. It is rendered Moycullin by a small change. This is my natal soil and patrimony, enjoyed by my ancestors time immemorial. There was a manor exempted by a patent from all taxes; it likewise enjoyed the privilege of holding a market and fairs, and was honoured with a seneschal's court to determine litigations. But having lost my father at the age of two years, I sheltered myself under the wings of royalty, and paid the usual sum for my wardship. But before I attained the proper age of possessing my fortune, I was deprived of the patronage of my guardian, by the detestable execution of my king. Having completed my nineteenth year, and the prince half a year younger, then I was compelled to take refuge in a foreign clime. The Lord wonderfully restored the prince to his crown, with the consent and approbation of all good men, without having recourse to hostile measures; but he has found me unworthy to be reinstated in the possession of my own estate.

estate. Against thee only, O Lord, have I transgressed. Blessed be the name of the Lord for ever.'

The translation is entirely destitute of spirit or grace, in many places vulgar and unintelligible, and in not a few the translator seems not to understand his author. The work may be amusing to the curious; but the details are romantic, and not to be depended on.

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## ENGLISH LITERATURE.

*The Diſſonance of the four generally received Evangelists, and the Evidence of their respective Authenticity examined. By E. Evanſon, A. M. 8vo. 5s. Boards. Law. 1792.*

WHEN we reflect on the ill effects which the speculations of learned men have sometimes had on ill-informed minds, we have been tempted to wish there was a learned language to which certain questions might be confined, till their importance had been ascertained by impartial criticism. At the same time we are not ignorant, that the happiest consequences have frequently followed the most popular modes of discussion. The most refined objections of infidelity have called forth the ablest talents, and the most powerful arguments, in defence of Christianity; while, on the other hand, the too wary prudence and illiberality of bigots have, perhaps, weakened the interest of that truth which they professed to esteem, and have emboldened those opponents who have mistaken caution for fear.

We mean not to insinuate that the author of the present work is an infidel. On the contrary, he professes himself to be a believer of revelation, and appears to possess no common share of zeal for what he apprehends to be the truth. Mr. Evanſon has also entered the lists of controversy before, and, in the judgment of some, with a degree of respectability; first, in a letter to bishop Hurd, on the subject of prophecy; afterwards, in some letters to Dr. Priestley, in the Theological Repository, and lately in a pamphlet on the observance of the Sabbath.

We are, therefore, less shocked at the present attempt of Mr. Evanſon, than if it had proceeded from a more suspicious quarter. In some instances he has used more warmth of expression

preſſion than was neceſſary, but we give him credit for his integrity, and ſhall proceed to lay before our readers a candid, though concise view of his performance, leaving it to others to purſue further what cannot fall within the limits of a Review. — Mr. Evanſon commences with aſſerting that the evangelical hiſtories contain ſuch groſs contradictions, that no cloſe-reasoning and unprejudiced mind can admit the truth and authenticity of them all.

‘ A divine revelation, ſays the author, being a ſupernatural interpoſition of the Deity in human affairs, cannot, by any prudent perſon be acknowledged as ſuch upon common and merely natural evidence of any ſort whatever. To gain it admiſſion and belief at firſt it muſt ever be atteſted by a diſplay of miraculous, ſupernatural power, as in the caſe of Moſes and the prophets under the Jewiſh law, and of Jeſus and his apoſtles under the Goſpel; and to all future ages, prophecy, the completed prediction of events out of the power of human ſagacity to foreſee, is the only ſupernatural teſtimony that can be alleged in proof of the authenticity of any revelation. To thoſe, for example, of the preſent age, who have any doubt about the certainty of the Chriſtian revelation, and conſequently of the truth and authenticity of thoſe hiſtories in which it is recorded, it cannot be of the leaſt uſe to allege the miraculous acts there, and there only, related to have been performed by the firſt preachers of that revelation; becauſe thoſe acts making a very conſiderable part of the narration, the authority and credibility of the hiſtories muſt be firmly eſtabliſhed before the miracles contained in them can reaſonably be admitted as real facts. But with prophecy the caſe is widely different. The teſtimony it adduces depends not in the leaſt upon the veracity or credibility of the writer; but every man capable of underſtanding the meaning of the prediction, and of comparing it with the correſponding events whereby it hath been or is completed, is a competent judge of the degree of proof it affords.

‘ Prophecy, therefore, is by far the moſt ſatisfactory and the only laſting, ſupernatural evidence of the truth of any revelation. To this the Jewiſh, to this the Chriſtian revelation both appeal as the great criterion of their divine origin and authority. In the old Teſtament, God, by his prophet Iſaiah, declares this to be the proper diſtinguiſhing mark between falſe religions and the true. “ Produce your cauſe, ſaith the Lord; bring forth your ſtrong reaſon, ſaith the king of Jacob. Let them bring them forth and ſhew us *what ſhall happen*; let them ſhew the former things what they be, that we may conſider them and know the latter end of them; or declare us things for to come, ſhew the things that are to come hereafter, that we may know that ye are Gods.” And again,

“ Thus



“ Thus saith the Lord, — I am the first and I am the last, and besides me there is no God. And who, as I, shall call and shall declare it, and set it in order for me, since I appointed the ancient people? And *the things that are coming and shall come, let them show unto them,*” with many other passages of the like import. In Deuteronomy, prophecy is particularly referred to as the only satisfactory proof of the divine mission of the mediator of the new covenant, who is there expressly promised to the Jewish nation. “ If thou say in thine heart, how shall we know the word which the Lord hath not spoken? when a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him.” And in the new Testament, in conformity to this criterion given us by Moses, we are assured upon the highest authority, that “ the testimony of Jesus is the spirit of prophecy.” Either therefore those predictions contained in the new Testament, which relate to the present time and to times already past, must have been fulfilled, or else the Gospel itself must be an imposture and of no authority at all.’

Though we are willing to allow that prophecy affords a grand proof in favour of the authenticity of revelation (for the spirit of prophecy is the testimony of Jesus) we can by no means subscribe implicitly to the opinion of Mr. Evanston, who asserts, that prophecy is the only supernatural testimony that can be alledged in proof of the authenticity of any revelation, in ages subsequent to its delivery. For even the authority of prophecy must in some measure rest on the authority and credibility of the histories, as well as miracles. Besides, prophecy is not so clear as to be subject to no dispute, even among those who allow its existence. Among those who admit the authenticity of Matthew's gospel, there are no less than three opinions on the coming of Christ. And even those, which are admitted by Mr. Evanston as authentic prophecies in the Revelations, have received different interpretations from different commentators. If there have been some ingenious devices that have been for a time received as miracles, there have also been some shrewd conjectures which have assumed, in the opinion of many, all the importance of prophecies; particularly some which are referred to by bishop Hurd. How far human sagacity can extend its powers to the foreknowledge of events, is probably impossible for human reason to decide.

Mr. Evanston goes at large into St. Matthew's gospel, against the authenticity of which he observes, that “ the only writers

who inform us that he wrote a history, assure us he wrote in Hebrew; and that it was afterwards translated into Greek, though nobody knows when, nobody knows where, nobody knows by whom, and that there is no satisfactory evidence, that such an original copy was ever seen by any person capable of reading it: that the writer discovers great ignorance both of the geography of Palestine, and of the customs of the Jews: that he understood not the prophecies of the Jewish scriptures, particularly those applied by him in the first and second chapters, that one of these is an obvious forgery, and that the history is written in barbarous Greek."

With respect to the original copy of Matthew, however, it is liable to no other objection, on account of no person's having compared the translation with the original, than the gospel of Luke, which Mr. Evanston admits to be genuine, or the other gospels. When some of the early Christians appealed to the original manuscripts then extant, their assertions were treated with contempt, even by those fathers, who were of the greatest authority in the church, particularly by Ignatius \*: Mr. Evanston should at least have taken notice of that sense, in which many learned writers, particularly Dr. Sykes, have received some of the prophecies quoted by the evangelists from the Old Testament, and applied in the New, namely, in the way of mere quotation or accommodation. Mr. Evanston too might have hinted, that *parts* of the gospel of St. Matthew have even been acknowledged by some modern writers not to be genuine, particularly the two first chapters, and that they were not in the copies of the ancient Ebionites: and that with respect to the passage in one of these chapters, which he asserts is a forgery, though it is not found totidem verbis in the Old Testament, yet that the substance is; and that the best critics have admitted, that the evangelists borrow phrases from the Old Testament, to convey their thoughts on very different subjects. We think Mr. Evanston's argument required that these things should have been mentioned.

St. Luke's gospel Mr. Evanston acknowledges to be genuine, though it has some interpolations; he also admits, that the diction and composition of the parables and speeches recorded, are just and elegant, and that he well deserves to be reckoned among the fine writers of the Greek language: but as we do not allow this circumstance to be any convincing argument for the authenticity of Luke, so neither do we allow

that the want of this purity in others, is any proof of their spuriousness; recollecting, that the four gospels are maintained to be chiefly translations of discourses delivered in the Syriac or Chaldee language; which forbids our expecting a strict regard to the purity or idiom of the Greek.

Among the interpolations of St. Luke's gospel, Mr. Evanson mentions the account of the demoniac, and the two first chapters. In the Acts, written also by St. Luke, the passage, which speaks of diseases and lunacies, cured by handkerchiefs or aprons brought from St. Paul's body, is also, according to him, a forgery.

In the story of the demoniac of Gadara, which has often been the subject of criticism, the difficulty (if such it be) arises from the benevolent character of our Lord, with which the treatment of the swine may be thought inconsistent, and not from the improbability of the Jewish people keeping swine; for it is not necessary to admit they were Jews, who kept these swine. With respect to what Mr. Evanson calls the strongest objection, bishop Pearce hath observed, that where it is said, *the disciples go unto the other side*, *εἰς τὴν ἄλλην τῆς λίμνης*, it might more properly be translated, *to the side of the lake*. Vide Pearce in loco, and elsewhere. This, however, we do but just mention, as it does not remove the difficulty; for our Lord and his disciples actually pass over from the western to the eastern side of the lake of Gennefereth. From the country of the Gadarenes he retired, at their request, and ch. 8. v. 37. gets up into the ship, and returns back again to Capernaum; so Mr. Evanson turns it: but as there is no mention of Capernaum in the original, Jesus might retire higher up, some may say, on the eastern side\*: or if he passed over to the western side of the lake, what forbids, (the passage is but short) that he should have passed over again, and landed higher up at a distance from Gadara, though this is not mentioned? If this latter supposition be admitted (and where is the improbability of it?) our Lord will be found where he ought to be, viz. on the eastern side of the lake.

In the first chapter the angel is made to inform Mary, that the child to be born of her should be called *the Son of God*; Mr. Evanson remarks, that he was never mentioned by any other appellation than the Son of Man, till after the resurrection. But we would just remind Mr. Evanson (for we suppose he cannot be ignorant of the sense that *κληθῆναι* will admit), that the passage may be translated very differently from the

\* *γὰρ*, however, does not admit this sense.



manner, in which it stands in our translation : all the orientalists too, except the Coptic, put *καί*, (*and*) before the last clause of the verse : so that the whole verse might be translated thus : Therefore thy child or offspring (*το γέννημενον*) will be holy, and a son of God or a divine person ; and so a modern translator, Mr. Wakefield, nearly turns it. It was not, therefore, necessary for Mr. Evanfon to observe, that the falsehood of this prediction of the angel, ‘ that he should be *called* the Son of God because of his miraculous birth,’ appears incontestably from other scriptures. Mr. Evanfon also might have recollected that the term Son of God, both in the Old and New Testament, is used in a sense that has no respect whatever to a real birth ; and here the term Son of God might have reference rather to the holy character which Christ would afterwards sustain, than to the immediate circumstance of his birth.

Mr. Evanfon maintains, that Mark’s gospel is compiled from Matthew’s and Luke’s, and that John’s was written by some person who was conversant in the Platonic philosophy. So that he leaves us only one gospel. The rest, according to him, are ‘ the forgeries of the *πασσες* orthodox Christians of early times.’

Mr. Evanfon, after going largely in the way of remarks on the four gospels, makes a few cursory observations on some of the epistles.

‘ Having thus stated what to me appear contradictions absolutely irreconcilable ; and submitted to the public the reasons which have long induced me to reject three of the four generally received gospels, as spurious fictions of the second century, unnecessary and even prejudicial to the cause of true Christianity, and in every respect unworthy of the regard which so many ages have paid to them ; I have accomplished all that I at first proposed. Leaving every reader, therefore, to judge for himself, as I have done, and to criticise my reasoning with the same unreserved freedom, with which, though a sincere convert to the gospel covenant, I have found it necessary for my own rational conviction to scrutinize the respective authenticity and credibility of these important scriptures ; it was my original intention, here to have closed the present disquisition. But because the same train of investigation hath led me to reject likewise several of the canonical epistles, upon the sole authority of some of which several fundamental doctrines of the orthodox church, and of various sects of professed Christians are confidently taught the people for doctrines of the gospel of Christ, I think it my duty to add briefly my reasons for expunging also out of the volume of duly authenticat-

ed scriptures of the *new covenant*, the Epistles to the Romans—to the Ephesians—to the Colossians—to the Hebrews—of James—of Peter—of John—of Jude,—and, in the Book of the Revelation, the Epistles to the seven churches of Asia.’

‘Such, candid reader, are the arguments, which have induced the author of these pages to regard so large a part of the canonical scriptures as spurious fictions of no authority, and undeserving the attention of a disciple of Jesus Christ. What effect they may have upon thy mind is not in his power to determine : but who-soever will attentively examine those writings, which, thus convinced, he refuses to admit into his creed, will find that they alone have given cause for that voluminous inundation of school-divinity, and those endless theological controversies that have for so many ages oppressed the literature and fatigued the patience of Europe; that they alone have been the source of those wild, irrational systems, which have so long misled people from the plain, straight, perspicuous paths of true religion, into the manifold, devious wanderings of that obscure labyrinth of fabulous superstition, whose impious doctrines having nothing to do with reason, and applying only to the passions, have so exasperated the minds of men against each other, and so inhumanly, as well as unchristianly, hardened their hearts, as to produce frequently in every nation of Christendom, under the plea of godly zeal, scenes of barbarous violence and brutal cruelty, exceeding even those, which, in a neighbouring country, have lately shocked our feelings, occasioned by a paroxysm of that political phrensy into which the inhabitants had been *fatally* and most unwisely agitated ; doctrines which, (since statesmen have been wise enough to discourage the spirit of religious persecution), have filled the nominally Christian world with a continually increasing variety of sects, both the teachers and disciples of which, according to the prophetic description long since given of them by the apostle Paul, though from infancy to old age they are *ever learning*, are *never able* to attain a rational, satisfactory intelligence of the religion they continue to profess, nor *to come to the knowledge* of the obvious and simple, but important truths of the new covenant of the gospel.’

Mr. Evanson had before expressed his disbelief of the authenticity of Matthew's gospel, in his letter to bishop Hurd, and if we recollect rightly, had been called upon to bring his arguments before the public. Though we profess to differ from our author on many topics, we cannot but think that he

discovers considerable abilities and ingenuity in this work; but we also think he under-rates the province of criticism, (to which, in a controversy of this kind, however, people must have recourse) and in many instances does not condescend to take notice of the replies which have been made to his objections. Mr. Evanston says, that the subject of the present book has been the mature deliberation of a greater number of years than the Roman poet thought fit to prescribe for publications of a less important kind. The arguments Mr. Evanston has, we doubt not, well weighed and digested, though, as to its construction, the work has the appearance, in some instances, of being hastily put together.



# A R E V I E W OF P U B L I C A F F A I R S,

F R O M

JANUARY TO MAY, 1793.

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## F R A N C E.

**I**N our last review of political affairs, we left the unfortunate Louis XVI. in the humiliating situation of appearing as a criminal before those subjects whom he had formerly exiled at a nod, or doomed to dungeons or to death by a single word. The principal articles of his accusation were drawn from an exercise of that very power with which they had legally intrusted him. When the president of the assembly charged him with suspending the decree relative to the factious priests, the sovereign's reference to the constitution, which allowed him the free power of sanctioning decrees, was regarded as an ineffectual defence. Acts committed anterior to his acceptance of the constitution were adduced as evidence to prove his intentions of violating it; and the precautions which he took on the night preceding the bloody 10th of August, dictated most probably by motives of personal safety only, were construed into premeditated plots to destroy the citizens of Paris.

On the 26th of December, General Santerre announced the arrival of Louis Capet in the assembly, who was informed by the president that he was to be heard definitively that day. The firm and manly deportment of the fallen monarch on this occasion, atoned, in the opinion of most reasonable spectators, for those periods of his life, which, under the influence of a faulty education, had been devoted to indolence and indulgence. M. Deseze, one of his council, read his defence, which we

have had occasion in the course of our Review to admire, equally for force of argument and elegance of diction. M. Lanjuinais, one of the members, exhorted the convention not to confound the characters of judges, jury, and accusers, having already set forth their opinions to the world.

The discussion was fatally closed on the 19th of January; after a sitting of near thirty-four hours, the punishment of death was voted by a small majority of the convention, and several of these differing in opinion from the rest, respecting the time when it should be inflicted, some contending that it should not be put in execution till after the end of the war, while others proposed to take the sense of the people by referring the sentence to the primary assemblies. The conclusion of this unhappy business is too well known to require a minute detail. It was however on the best grounds believed, that the majority of the convention were compelled to this unjust measure by the apprehension of becoming victims to popular fury, since a formidable mob was collected, who openly threatened by name a considerable number of the members, and declared their intention to murder them, if they refused to vote for the death of the king. Every circumstance indeed warrants us in asserting that this decision was more the effect of factious fury than of temperate deliberation, and that the cause of liberty will certainly be impeded by the unprincipled violence of its pretended votaries.

Britons may exult that there was not an Englishman to be found upon this sanguinary list. The only one in the convention, the celebrated Thomas Paine, did not vote, but sent his opinion to the president, which was, that Louis Capet should be banished to America at the end of the war, and kept a prisoner till that event.

The president having announced that he was about to declare the result of their long and important deliberations, a profound and awful silence ensued, while he declared, That out of 721 votes, 366 were for death, 319 for imprisonment during the war, 2 for perpetual imprisonment, 8 for a suspension of the execution of death till after the expulsion of the Bourbons; 23 were for not putting him to death, unless the French territory should be invaded by some foreign power; and 1 was for death, but with commutation of punishment. The president concluded in a lower and more solemn tone, and taking off his hat, he pronounced, "In consequence of this, I declare, that the punishment decreed by the national convention against Louis Capet is death." the Spanish court through the medium of its minister made a becoming application to the assembly, previous to the passing of the sentence, in behalf of the de-  
posed

posed sovereign, but the reading of the letter was rejected with equal insolence and imprudence. At this period of the sitting, the king's three counsellors were admitted to the bar, and one of them, M. Deseze, addressed the convention:

"Citizens, representatives, the law of the nation and your decrees have entrusted to us the sacred function of the defence of Louis. We come, with regret, to present to you the last act of our function. Louis has given to us his express charge to read to you a letter signed with his own hand, of which the following is a copy:"

#### LETTER FROM LOUIS.

"I owe it to my own honour, I owe it to my family, not to subscribe to a sentence which declares me guilty of a crime of which I cannot accuse myself. In consequence, I appeal to the nation, from the sentence of its representatives: and I commit by these presents to the fidelity of my defenders, to make known to the national convention this appeal, by all the means in their power, and to demand, that mention of it be made in the minutes of their sitting.

(Signed)

LOUIS."

M. Deseze then solemnly invoked the assembly in the name of his colleagues, to consider by what a small majority the punishment of death was pronounced against the dethroned monarch. "Do not afflict France, added this eloquent advocate, by a judgment that will appear terrible to her, when *five* voices only were presumed sufficient to carry it." He appealed to eternal justice, and sacred humanity, to induce the convention to refer their sentence to the tribunal of the people. "You have either forgotten or destroyed," said the celebrated M. Tronchet, "the lenity which the law allows to criminals, of requiring at least *two-thirds* of the voices to constitute a definitive judgment."

A melancholy gloom and awful silence superseded the native gaiety of the French capital during the last days of the life of the deplored Louis, as if some future calamity was presaged to that irritable and factious city; while bodies of armed men patrolled the metropolis, the suppressed sighs, and the restrained lamentations announced to the thinking world, that a fair appeal to the people would have granted life, at least, to him who had suffered the mortification of descending from the station of an exalted sovereign to that of a degraded citizen.

After passing Sunday in preparations for his approaching change, and taking an eternal and agonizing farewell of his

wife.



wife and family, the unfortunate Louis, as the clocks of Paris sounded eight on Monday morning, was summoned to his fate. The monarch ascended the scaffold with heroic fortitude, with a firm step, and a countenance void of dismay; and being prevented from addressing the people, he was sent before the tribunal of the Omnipotent, to claim, and probably to receive that justice which his earthly judges had denied him. This imprudent step of a prevailing faction will probably be the source of much calamity to France. The resignation of the minister Roland, whose first wish seems to have been that of saving the life of the king, was the first fruits of that fatal determination; M. Pache was next dismissed from the cabinet, and Bournonville succeeded to the war department.

Among other misfortunes in which the murder of the king has involved the French nation, we must certainly account that of a war with Great Britain. On the first establishment of the revolution, the heart of every Englishman beat in unison with those of the patriots of France. Some imprudent steps of the first assembly lessened the number of its admirers: but notwithstanding the declamations of Mr. Burke, when the French were first invaded by foreign despots, "success to their arms" was resounded from every quarter of this kingdom. The horrid massacres of the 10th of August, and the 2d of September, disgraced the name of liberty, which the predominant faction had assumed; but still, such was the veneration of Britons for even that sacred name, that we are persuaded, had the convention abstained from imbruing their hands *deliberately* in the blood of a fallen and innocent man, all the arts of ministry would never have led the people of England to countenance a war.

It would be a tedious, and therefore an unwelcome undertaking, to trace minutely and gradually the progress of the dispute between France and England; let it suffice then to say, that on the 1st of February, upon the motion of Brissot, the national convention decreed, among other articles, "That George, King of England, had never ceased since the revolution of the 10th of August, 1792, from giving to the French nation proofs of his enmity, and of his attachment to the concert of crowned heads; and that he had drawn into the same league the stadtholder of the United Provinces: that, contrary to the first article of the treaty of 1783, the English ministry have granted protection and succour to the emigrants and others, who have openly appeared in arms against France: that, on the news of the execution of Louis Capet, they were led to commit an outrage against the French republic, by ordering the ambassador of France to quit Great Britain: that the English have stopped divers boats and vessels laden with corn for France,

while

whilst at the same time, contrary to the treaty of 1786, they continue the exportation of it to other foreign countries: that, in order to thwart more efficaciously the commercial transactions of the republic with England, they have by an act of parliament prohibited the circulation of assignats. The convention therefore *declare*, that, in consequence of these acts of hostility and aggression, the French republic is at war with *the king of England and the stadtholder of the United Provinces.*

In consequence of these measures, general Dumourier proceeded with a large body of troops to invade Holland, exhorting the Batavians in a spirited manifesto to throw off the tyrannic aristocracy of the stadtholder and his party, and to become a free republic. The states-general of Holland issued a counter declaration, in which they combated that of the French commander, and pointed out the fallacy of his assertions, and the danger of his designs. The Hollanders every where made the most vigorous preparations for defending themselves, and the English cabinet seconded their efforts, by an immediate embarkation of troops, to the command of which the duke of York was appointed.

Thus at a period when every circumstance evinced the necessity of peace, and invited to the cultivation of it, when our commerce flourished beyond example, when wealth flowed in from every quarter, when our manufactures were distributed over the face of the whole earth, and almost every individual partook of the prosperity of the nation, Great Britain finds herself engaged in war. The consequences are obvious, and, in part, are already experienced: the only question therefore is, *whether it could have been avoided or not.*—If, as the opposition asserted, the first provocation was given on our side; if, while the French nation was universally disposed to amity and friendly intercourse with England, our ministers were secretly connected with the despotic combination formed against their liberties; if we interfered concerning the Scheldt, while the Dutch themselves were disposed to acquiesce; if by passing the Alien Bill we were the first to infringe the commercial treaty, and if we took advantage of that bill to put the most wanton and ignominious affront on the ambassador of the nation; if overtures were made of the utmost advantage to England, to prevent a rupture, and these offers were rejected with insolence and contempt, then the British ministry have been certainly to blame. If on the other hand we can believe, that the object of the French convention was conquest and universal dominion; if Great Britain was in actual danger of being subdued by France; if the convention can be proved, as was asserted, to have formed plots and conspiracies against the liberties and constitution of Britain; if they were the first to

seek out causes of quarrel, and the first to take advantage of whatever causes of dispute spontaneously arose, then it must be allowed that hostilities were become necessary, and the war, greatly as it is to be lamented, could not have been avoided.

Unpropitious indeed to the happiness of mankind is that period, which affords no prospect interesting to the philosophic mind. The friend to humanity, while he deplores the excesses which French enthusiasts have committed under the name of liberty, still views with a suspicious eye the combination of despots, and laments that the expiring groans of the tens of thousands which fall on the field of battle, have not yet been able to extinguish the prejudice excited against a whole nation, by the crime committed by a faction in the murder of one *man*. The politician at one moment shrinks at the approach of anarchy, and trembles at another for the formidable efforts which he observes in favour of despotism, and he sees that, while the decree of the 19th of November, and the opening of the Scheldt, are the pretended points in dispute; with courtiers at least, the restoration of the former despotism of France, if not the partition of that country, is a favourite idea.

The subjugation of Holland was the first project of the French general, and when the ease with which he effected the conquest of the Netherlands, and the courage and ability displayed by him and his army at the famous battle of Jemappe, were considered, the aristocracy of almost every nation trembled. He justly supposed that the divisions which the usurpations of power have created in Holland, would greatly facilitate his progress; and the easy surrender of Breda and Gertruydenberg encouraged him to boast that he would terminate the contest by a speedy approach to Amsterdam. A train of circumstances, however, soon put a stop to the victorious career of Dumourier, and evinced to mankind the uncertainty of military success.

General Miranda, who had besieged the city of Maastricht with great force and vigour, and summoned the governor to surrender, was attacked by prince Frederic of Brunswick, and defeated with considerable loss. The commissioners of Belgium inform the convention, in a letter from Liege, dated March the 3d, that their cantonments on the river Roer, above Aix-la-Chapelle, had been forced by the enemy, and that general Valence had evacuated that city. The Austrians, after this, divided themselves into three columns, two of which marched towards Maastricht; the siege of which was immediately raised. The third pursued the advanced guard of the republic, and the absence of several commanding officers was supposed to have greatly facilitated the success of the Prussians in these rencounters, which may be justly considered as the commencement



commencement of a new series of misfortunes to France. Such was the panic which the successes of the enemy occasioned, that general Valence himself informed the commissioners, that if Dumourier did not arrive immediately, he could not answer for the consequences; that the Prussians who passed the Roer had defeated him and relieved Maastricht; that they amounted to near thirty thousand men, a considerable part of which were cavalry, in which his army was remarkably deficient.

Before we review the reverse of fortune which Dumourier has experienced in the Netherlands, we shall advert to the bombardment of Cagliari, the capital of Sardinia. The ships under the command of admiral Truguet began to fire upon the town the twenty-fourth of January, but as all the transports with the land forces were not arrived, he ordered the firing to cease on the twenty-ninth. The volunteers, however, being impatient to land, the admiral, after using every argument to convince them how dangerous it would be to make any attempt without a sufficient force, at length consented, and gave orders for a disembarkation on the fourteenth of February. Four ships and two bomb-ketches were posted before the town, and nearly the same force was placed between the town and a small mountain defended by batteries; another came to anchor before the town to batter it, and three ships and three frigates were employed in covering the landing of the troops. Of all these ships the *Themistocles* alone did execution, but she was set on fire by a red hot ball, and the captain was wounded in the leg, and died four days after. In the night the *Themistocles* was obliged to retire. The *Patriot*, which kept up a continual fire for three days and three nights, expended all her ammunition; and had eight men wounded, some of them in a dangerous manner. The *Juno* frigate had seven wounded.

The descent was effected under the command of general Casa-Bianca, with fifteen hundred troops of the line, and three thousand national volunteers; another descent was to be made at some distance, and a certain signal was agreed upon. The same signal was observed in the island, and the troops heard the following words pronounced through a speaking-trumpet, *Citizens, come on shore; we have put to flight the enemy*. The troops, however, suspected the delusion, especially as they could observe with their glasses, that the invitation came from persons in the Sardinian uniform. The second descent therefore was countermanded. Casa-Bianca, however, formed a camp at the distance of half a league from the town, with fifteen pieces of cannon and some mortars; but owing to some panic with which the troops were suddenly seized, they mistook the word of command, and the patrols fired upon each other; the soldiers

imagined

imagined themselves too weak in number, and requested to be re-embarked, and some of them without orders began to retire towards the shore. In this disagreeable situation the general was compelled to re-embark his troops, and it was with great difficulty that he was able to save his cannon. When the troops returned on board, Truguet immediately set sail. The *Leopard*, a ship of the line, ran on shore, but the crew were saved: a tartan, which ran on shore also, was burnt by the Sardinians.

This failure of the attack upon Sardinia was a trivial misfortune, in comparison with the hasty retreat and final defection of general Dumourier in the Netherlands. Soon after that general quitted Holland, and assumed in person the command of the disconcerted armies of Valence and Miranda, the forces of the prince of Cobourg and general Clairfait attacked him with a vigour that astonished him, who had but a few months before driven the same troops out of France, and through the Netherlands into Germany. He saw with mortification and dismay the laurels of Jemappes wither on the plains of Tirlemont.

On the 14th of March, the Imperialists advanced from Tongres towards Tirlemont, by St. Tron, and were attacked by general Dumourier successively on the 15th and the following days. The first attempts were attended with success. The Austrian advanced posts were obliged to retire to St. Tron through Tirlemont, which they had already passed. On the eighteenth a general engagement took place, the French army being covered by Dormael, and on the right by Landen. The action continued with great obstinacy on both sides, from seven o'clock in the morning till five in the evening, when the French were obliged to fall back, and the Austrian cavalry coming up, put them entirely to flight. The loss in each army was great. The French displayed great courage and address, but were overpowered by the superior numbers, and, perhaps, the more regular discipline of their enemies. Dumourier himself, in a letter to general Duval, says of this battle, that he attacked the enemy in the famous plain of Newinghen, and fought the whole day with his right wing and centre. The left wing not only fought ill, but abandoned him and fled beyond Tirlemont. He fortunately withdrew the right wing and the centre, skirmishing from the 19th to the 20th; and in the night he took a position on the heights of Cumpitch.

Dumourier addressed another letter to Bournonville, dated 28th of March, in which he gave an account of the retreat of a part of the army under generals Neuilly and Ferrand, who, by the defection of a great number of volunteers, were obliged to evacuate the city of Mons during the night. General Marasse, military commander of Antwerp, capitulated,

and

and by that method, though not the most honourable, yet indispensably necessary, had saved a body of ten thousand men. He added, that colonels St. Clair and Thouvenot were attacked without means of defence; that the military convoys were detained at Bruges; that he had dispatched some troops in order to liberate those convoys; and that he had sent forces to garrison St. Omer, Cambray, and all the places on the line, from Dunkirk to Givet. At this period Dumourier described the army as in a state of the utmost disorder, and as not having provisions for more than ten days. He said that the pretended succours of men from the departments of the north, consisted only of old men and boys, who, so far from being useful, served only to consume the provisions and increase the confusion. He declared, that if order and discipline were not restored; that if fifty authorities, each more absurd than the other, continued to direct all political and military operations, France would be lost: and he declared, that with a small number of brave men he would bury himself under the ruins of his country. He affirmed, that it was impossible for him to stop the progress of the enemy, who, without amusing themselves with sieges, might, with an army of twenty thousand cavalry, lay waste and reduce to ashes all that part of the country which lies in the vicinity of the metropolis. The French general concluded this melancholy representation with bestowing eulogiums on the clemency and moderation of the Austrians, who, he observed, were entitled to the more praise, as, from the example of cruelty and outrage which the French had exhibited, a very different conduct on their part might have been expected. 'I have always affirmed,' says he, 'and I repeat, that a republic can only be founded on virtue, and that freedom can be maintained only by order and wisdom.'

Such is the outline of the proceedings which preceded the final defection of that celebrated general from the republicans of France, whose conduct he seems rather to have disapproved, than their cause. His great and ambitious mind was affected even to desperation, when he had lost the alluring epithet of *deliverer of nations*, by the rashness of the convention, and the irregularities of mobs; and it will, perhaps, ever remain a doubt with speculative men, whether Dumourier would not have liberated Europe from the fetters of Gothic slavery, if France had seconded his efforts with wisdom and liberality, or had created him dictator during the war, immediately after the retreat of the duke of Brunswick.

The frequent reproachful addresses to the convention from the general, were at length construed by them into insult and treason. He had been too much accustomed to the stratagems of war and the finess of political transactions, not to be



previously informed of the design of the convention to order him a prisoner to their bar. When the commissioners of the northern army therefore came to Tournay with an evident design of founding his intentions, they found him with madame Sillery, young Egalité, and Valence, surrounded with deputations from the district of Cambray. The interview was violent. Dumourier expressed himself in terms of invective against the Jacobins. 'They will ruin France,' said he, 'but I will save it, though they should call me a Cæsar, a Cromwell, or a Monk.' The commissioners carried the conversation no further. They departed and returned next day, determined to dissemble, in order the better to discover the extent of his views. The general then became more explicit; he said that the convention were a herd of ruffians, whom he held in abhorrence; that the volunteers were poltroons; but, that all their efforts would be vain. 'As for the rest,' added he, 'there still remains a party.' 'If the queen and her children are threatened, I will march to Paris; it is my fixed intention; and the convention will not exist three weeks longer.' The commissioners asked him by what means he would replace the convention? His answer was, 'The means are already formed.' They asked him, whether he did not wish to have the last constitution? He replied, that it was a foolish one; he expected a better from *Condorcet*: the first constitution, with all its imperfections, was preferable. When they asked him whether he wished to have a king, he replied, 'We must have one.' He also told them, that he was employed to make peace for France; that he had already entered into a negotiation with the prince of Cobourg for an exchange of prisoners, and for the purpose of withdrawing from Holland those eighteen battalions who were on the point of being cut off. When they told him that those negotiations with Cobourg, and the peace which he wished to procure for France, would not change republicans into royalists, he repeated the assertion, that he would be in Paris in three weeks; and observed, that since the battle of Jemappes he had wept over his success in so bad a cause. Dubouillon then proposed to communicate to him a plan of a counter-revolution: but he said that his own was better.

The attempt to arrest an able general at the head of his army, did not, it must be confessed, argue a superior degree of wisdom, either in the convention or its agents. As soon as the special commissioners therefore arrived from Paris for that purpose, and announced to the general their intention, he smiled, and assured them, 'that he valued his head too much to submit it to an arbitrary tribunal:' and immediately giving the signal for a body of soldiers who were in waiting, he ordered the minister of war, Bournonville (who was sent to supersede him) and the commissioners, im-

mediately

mediately to be conveyed to the Austrian head quarters at Mons, as hostages for the safety of the royal family.

Dumourier, however, notwithstanding his splendid talents, appears to have been grossly mistaken with regard to the disposition of his army. They were ready to resent to a man the affront which was so imprudently offered to their general, in ordering him to appear as a criminal at Paris; but, when he came to propose to them the restoration of royalty in the person of the prince, and to turn their arms against their country, the prejudices or the patriotism of Frenchmen assumed their wonted influence, and they considered it their duty to disobey. The general had scarcely advanced as far as Cambray before he found his army gradually deserting. The artillery was the first corps that forsook him; and they were almost immediately followed by the national guards. M. Dumourier then harangued the troops of the line; but their reply was, 'that though they loved him as a man, and venerated him as a general, they could not fight against their country.'

Thus defeated in his plan of a counter-revolution, and finding that no dependance was to be placed upon the majority of the army, general Dumourier with two regiments of horse, and accompanied by young Egalité and some other officers, determined to make his escape to the enemy at Mons, where, after a dangerous pursuit by a part of the army which he lately commanded, and being shot at several times, he at length arrived safe at the head of that small party, which still retained their fidelity to their fallen commander.

The conduct of general Dumourier has afforded room for many conjectures, and has excited a variety of suspicions. The democratic party do not scruple to assert, that it was long his intention to betray his country; and that he was actually bribed by the Imperialists. We must confess that these conjectures appear scarcely to be warranted by the facts. No traitor would have fought as Dumourier did \* on the 18th; and had it not been for the imprudent and absurd proceedings of the convention in denouncing him as an enemy to his country, we cannot doubt but he would still have remained faithful to its cause. As M. Dumourier however has published a defence of his own conduct, we think it but justice to him to insert a short extract from that Defence; and this we are still further induced to do from the importance of the paper in question,

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\* ——— 'He that hangs or knocks out's brains,  
The devil's in him if he feigns.'

Hcd.

in an historical view, as it relates to transactions, of which the general may exclaim with *Æneas* :

—————*Quæque ipse miserrima vidi,*  
*Et quorum pars magna fui*—————

In his address to the French nation, dated the 2d of April, M. Dumourier thus expresses himself :

‘ On the 28th of August, I took upon me, in Champagne, the command of an army of twenty thousand men, weak, and without either discipline or organization. I arrested the progress of eighty thousand Prussians and Hessians, and forced them to retreat after they had sacrificed the one half of their army. I was then the saviour of France ; and then it was that the most wicked of men, the opprobrium of Frenchmen—in a word *Marat*, began to calumniate me without any mercy. With a part of the victorious army of Champagne, and some other troops, I entered, on the 5th of November, the Belgic Provinces, where I gained the for ever memorable battle of Jemappe ; and, after a succession of advantages, entered Liege and Aix-la-Chapelle, towards the close of that month. From that moment my destruction was resolved on ; and I have been accused of aspiring, now to the title of duke of Brabant, now to the stadtholdership, and again to the dictatorship. To retard and crush my successes, the minister Pache, supported by the criminal faction, to whom all our evils are to be ascribed, suffered the victorious army to want every thing, and succeeded in disbanding it by famine and nakedness. The consequence was, that more than fifteen thousand men were in the hospitals, more than twenty-five thousand deserted through misery and disgust, and upwards of ten thousand horses died of hunger !!!

‘ I transmitted to the national convention very strenuous remonstrances, which I followed up by repairing in person to Paris, to engage the legislators to apply a remedy to the evil : they did not even condescend to read the four memorials I delivered in. During the twenty-six days I spent at Paris, I heard almost every night, bands of pretended federates demand my head ; and calumnies of every description, as well as menaces and insults, followed me even into the country-house to which I retired.

‘ Having delivered in my resignation, I was retained in the service of my country, because it was proposed to me to negotiate the suspension of the war against England and Holland, which I had conceived as indispensable to the safety of the Netherlands. Whilst I negotiated, and that successfully, the national convention itself hastened to declare war, without making any preparations, and without either power or means for its support.

‘ I was



‘I was not even advised of this declaration, and learned it through the medium of the *Gazettes* only. I hastened to form a small army of new troops, who had never fought; and with these troops, whom confidence rendered invincible, I made myself master of three strong places, and was ready to penetrate into the middle of Holland, when I learned the disaster of Aix-la-Chapelle, the raising of the siege of Maastricht, and the sad retreat of the army. By this army I was loudly summoned; I abandoned my conquests to fly to its succour, and considered that we could be extricated from our difficulties by a speedy success only. I led my companions in arms to the enemy. On the 16th of March I had a considerable advantage at Tirclemont. On the 18th, I brought the enemy to a general action; and the centre and right wing, under my charge, were victorious. The left wing, after having attacked imprudently, fled.

‘On the 19th, we retreated honourably with the brave men that were left together; for a part of the army disbanded itself. On the 21st and 22d, we fought with the same courage; and to our firmness was owing the preservation of the remains of an army which breathes solely for true liberty, for the reign of the laws and for the extinction of anarchy.

‘It was then that the Marats, the Robespierres, and the criminal sects of Jacobins of Paris, plotted the fall of the generals, and more especially of mine. These villains, bribed with the gold of foreign powers, to complete the disorganization of the armies, caused almost all the generals to be arrested. They keep them in the jails of Paris to Septemberize them; for thus it is, that these monsters have coined a word, to hand down to posterity the remembrance of the horrid massacres of the first six days of September.

‘Whilst I was employed in recomposing the army, in which employment I laboured night and day, on the 1st of April (yesterday) four commissioners of the national convention reached me, with a decree, purporting that I should be brought to the bar of the convention myself. The war minister, Bournonville (my pupil) was weak enough to accompany them, to succeed me in my command. The persons who were in the suite of these perfidious emissaries, informed me themselves, that different groups of assassins, either fugitive from, or driven out of, my army, were dispersed on the road to kill me before I could reach Paris. I spent several hours in endeavouring to convince the commissioners of the imprudence of this arrest — Nothing could shake their pride, and I therefore arrested them to serve me as hostages against the crimes of Paris. I instantly arranged with the Imperialists a suspension of arms, and marched towards the capital.’

We should have remarked, that general Dumourier had, previous to his intended march to Paris, established an armistice with the prince de Cobourg, and his highness had issued a most liberal proclamation, which accompanied the address of M. Dumourier, and which assured the French nation, that it was no part of his intention to interfere in the internal government of France, and that no part of his army should even enter the frontier, unless the general should demand a small body to act under him to support his motions, and to co-operate as friends and brothers in arms.

It is much to be regretted, that this liberal and conciliatory address should have been revoked by the congress of general officers, which was held at Antwerp, on the 8th of April. The resolution of that congress 'to commence a plan of active operations against France' is still more deeply to be regretted. The temper manifested by the troops of Dumourier, their obstinate adherence to the republic, should have damped the hopes of those who wish at *this crisis* to force a *monarchy* upon the French nation. A *monarchy* we believe they would shortly have, if left to themselves; for what is termed *pure democracy* is no other than a state of anarchy, and that cannot long endure. It is the odium which the combined powers first excited against monarchy by the league of Pilnitz, and their hostile invasion, that keeps the French united; and, conducted on the present plan, we can see no probable issue of the war, but an immense profusion of blood and treasure, and the confederated powers reduced to a similar state of bankruptcy with France itself, in attempting to subdue it.

Amidst this accumulation of external misfortunes, the country of France was at this period internally agitated by the most formidable insurrections in different parts. A considerable body of royalists assembled on the bank of the Loire, and threatened the reduction of Nantz. In the department of Vendee, they assumed the denomination of the Christian army, and were commanded by a person of some note, of the name of Joly. Strong suspicions are entertained, that the insurgents were secretly assisted by foreign powers.

On the 2d of April, a member of the national convention enumerated several causes of suspicion against the executive council, and cited distinct charges against the minister Bournonville. In the same sitting the commissioners of the convention at Rochelle announced, that the people of Nantz had made a successful sally against the revolted, had killed twelve hundred on the spot, and captured an equal number.

On the same day the popular society of Toulon denounced general Paoli as a supporter of despotism. They alledged that the general, in concert with the administrators of the department,

ment, had inflicted every kind of hardship upon the patriots, and at the same time favoured the emigrants and the refractory priests. They demanded that his head should fall under the avenging sword of the law. The convention decreed, that general Paoli and the procureur general syndic, of the department of Corsica, should be ordered to the bar, to give an account of their conduct.

On the following day, the assembly received a letter from general Biron, stating, that though the snow lay deep on the ground, the enemy had attacked the camp of Braons on the 28th of March. They were vigorously repulsed, and he added, that the loss must have been considerable, if he might judge from the quantity of blood, of hats, and of fusils left, in the field.

It was the fourth of April before the national convention received the intelligence, that the commissioners whom they had sent to seize upon Dumourier and to conduct him a prisoner to Paris, had themselves been arrested by that general and sent to the Austrians. On the receipt of this information the convention decreed a large reward for bringing Dumourier to Paris dead or alive. They took the speediest measures for securing the peace of Paris, and for defending the frontiers.

The consternation which the defection of Dumourier had created, was in some measure relieved by letters of the fifth of April, from the commissioners of the northern army to the convention, informing them that their country was saved, that the camp of Maulde was disbanded, and that all the troops had forsaken Dumourier.

The commissioners added, that relying on the patriotism and activity of general Dampierre, they had appointed him provisionally commander in chief. Dumourier passed through the camp of the army of the Ardennes, consisting of twenty battalions, troops of the line and volunteers, with a park of artillery, which he endeavoured to seduce, but failed in his attempt; and they universally came over to the interest of the convention after having been exhorted by Becker, aide-du-camp to general Dircetmann, to beware of the delusions of their former commander who only told them they should soon have a king and laws, the better to effect his own ambitious projects.

The public will scarcely regret the misfortunes and abasement of the notorious duke of Orleans, now well known by the prostituted name of Philip Egalité. A decree having passed in the convention for the banishment of all the Bourbons, this shameless monster sent a letter to the president, desiring to know whether he, as a representative of the people, could be included in the decree; when, such was the indignation even of



this factious assembly, that the affirmative resounded from every part of the hall.

In a dispatch dated April the 10th, the commissioners at Valenciennes informed the convention that the enemy were preparing apparently for the attack of Condé, but that the soldiers who composed the garrison of that place were determined to defend themselves like true republicans—that a spirit of order began to be re-established among the troops, and that they hoped when the army was convinced respecting the traitorous designs of Dumourier, that their errors would be changed into indignation, and their defeats into victories.

We were rejoiced to learn that the violence or the crimes of the notorious *Marat* had at length produced his accusation and imprisonment. He, as president of the Jacobins of Paris, had signed an address, invoking all popular societies to exert themselves for the expulsion of those ‘unfaithful members of the convention who betrayed their trust, and who did not vote for the death of a tyrant.’ At ten in the evening, on the 13th of April, the appel nominal on the decree against this insolent assassin commenced, and after a tumultuous sitting of the whole night, the result was announced at seven o’clock in the morning; out of 336 votes, 232 were for the decree of accusation. In consequence, the decree was pronounced against Marat, and he was committed to the Abbaye prison.

Upon the news of the defection of Dumourier, general Kellerman, who commands the army of the Alps, assembled his troops, and, in the presence of the constituted authorities, addressed them upon that subject. The soldiers universally testified their adherence to the principles of the revolution, and answered the address of their general, by swearing by their arms that they would support the republic and liberty.

While these affairs were in agitation, the national convention received a letter from Dampierre, general of all the forces at Valenciennes, dated the 13th of April; in which he says, ‘The enemy attacked our advanced posts at this place in six different points; they were however repulsed with considerable loss. In the advanced guard, which I commanded, we had much the advantage. I have resumed the camp of Famars. I cannot bestow too high praises on the courage and ardour of the soldiers. I can assure you that in a little time the army will recover that superiority which it lost only by the treachery of those who commanded it.’

Two days after this, the minister at war received another letter from the same general, in which he informs him,—‘that the advanced guard of the French army behaved with the same bravery as the day before, and that they had beaten the Austrians, who attacked them very briskly.’

One of the general's aides-du-camp confirmed by his personal testimony, the bravery of the troops, and observed that on the 14th they yielded to numbers, but on the 15th they were victorious. He added, that the prince de Cobourg and his officers, by their speeches, letters, and actions, appeared desirous of peace. He intimated further to the convention, that a misunderstanding prevailed among the combined powers.

About the middle of April, we find general Custine's army hard pressed in Mentz, at Weissenbourg, and Landau; but the commissioners announce that they visited the troops in their encampments at Weissenbourg, that they were under arms, and each regiment and each battalion, renewed before them the oath to conquer or die in the cause of liberty; and that they unanimously shouted, *vive la republique! vive la convention!* and hatred to tyrants. They were within sight of the enemy, and burnt with the desire of engaging them.

The troops from Breda and Gertruydenberg arrived at Lille in good order, and that strong city prepares to defend itself in a manner which will probably baffle the efforts of the enemy.

## N E T H E R L A N D S.

These provinces which have so frequently been the seat of military devastation in former ages, have been singularly unfortunate in the present contest. Several of their cities were laid under very heavy contribution by the French generals, and upon the retreat of these, the German commanders insisted on large sums of money, for the inestimable blessing of being once more subjected to the easy yoke of Austria. The court of Vienna has by proclamation appointed the arch-duke Charles Louis prince royal of Hungary and Bohemia, governor of the Netherlands, in the room of his aunt Mary Christina, and duke Albert of Saxony.

The acts of injustice and intolerance committed by commissioners sent from the convention, have materially injured the cause of France in the minds of the Belgians. Among other instances of folly, they wantonly insulted their religious opinions, and seemed to have forgotten that even prejudices, (supposing that some of their notions are to be accounted such) are not acquired, and therefore not eradicated by violence. If we attend to the history of the Netherlands, conformably to the opinion of the intelligent Dumourier, we shall find that the Belgians are good, frank, brave, and impatient under every species of restraint.

It is reasonable therefore to suppose, that unless the yoke and the impositions of the court of Vienna prove light and tem-

perate, they will hereafter become more troublesome than lucrative to the House of Austria.

## GERMANY.

The princes, bishops, and other potentates of the empire, may express their warm approbation with respect to the continuation of the present war, but we are well informed that the trading cities of Germany, by which the wealth of the country is chiefly supported, have lately suffered so much in their mercantile concerns, as to create a greater dislike for the continuation of hostilities, than generally appears in the Gazettes of the court.

The extraordinary terms also upon which the Emperor is borrowing money, announce the difficulties he labours under in endeavouring to accomplish his favourite plan. Whoever brings *hard* silver or gold to the mint, receives an obligation on *paper* for the re-payment of it in specie, at the end of six years, with an interest of four and a half, and a premium of four *per cent. per annum*. Twenty thousand marks of silver, and some hundred marks of gold, have been already obtained in consequence of this offer.

## SPAIN.

The irregularities committed in France, the indecent reception of his humane interference in favour of the king, and the industry of the confederated sovereigns, have at length engaged his Catholic majesty in open hostilities. His declaration of war is dated the twenty-third of March. His majesty observes, that his former moderation with respect to France proceeded from a hope, that there might be a possibility of inducing them to act on a rational system; of restraining their boundless ambition, and preventing the calamities of a general war throughout Europe; he adds, that he long flattered himself with the hope of obtaining the liberty of their king, Louis the XVIth, and that of his family. Impressed with these sentiments, he had formerly ordered two notes to be delivered to the French ministry, in the one of which a neutrality was stipulated, and in the other, the withdrawing of the troops from the frontiers. That he had instructed his chargé d'affaires in Paris, to employ the most efficacious interference in behalf of the king and his unhappy family, but that he did not stipulate their enlargement as an express condition, hoping that it would be so construed by implication, and the omission proceeded from delicacy and the fear of injuring a cause in which he was so deeply interested. But to the great grief and horror of himself and his people, they had proceeded in the most cruel and outrageous of their crimes, the *assassination of their*



*their sovereign.* Finally, that the French had declared war against Spain, on the 7th inst. which they were already waging against that country since the 26th of February, as appeared by letters of marque found on board one of their privateers, captured by the Spanish ship of war, the *Ligero*.

## P O L A N D.

On the fate of this devoted kingdom we have already expressed our indignation and regret ; we observed in our last Appendix, that a new partition was expected of the territories of the republic, and we have now to announce that it has already in some degree actually taken place.

On the 6th of January, the king of Prussia issued a declaration respecting the march of his troops into Poland, in which he pleasantly mentions the *friendly* interference of her Imperial majesty the empress of Russia, in the affairs of Poland ; in the same happy strain of irony, his majesty adds, that he had entertained *hopes* that the troubles in that country would have subsided without his *own* interference, especially as he was so deeply occupied in another quarter. He *laments* that he has been disappointed, and that the propagation of French democracy, by means of clubs and jacobin emissaries, especially in Great Poland, had already risen to such a height as to require his most serious attention ; his majesty however jocularly observes that he has determined to anticipate their designs, by sending a sufficient body of troops, under the command of M. de Mollendorf, into the territories of the republic, after having concerted proper measures with the friendly courts of Petersburg and Vienna, who were equally interested with himself in the welfare of the republic. If we were disposed to cavil at this singular manifesto, we would ask his Prussian majesty (whose veracity, justice and virtue must not be impeached) what factions or what tumults existed in Poland previous to the Russian invasion ?—To us who have no royal sources of intelligence, and whose information is deduced from only the plebeian testimony of eye witnesses, it has been (we must suppose ignorantly) represented, that the new constitution was received with acclamation by the unanimous voice of the nation ; that the diet and the dietines, every order, every rank, testified their satisfaction at the new order of things, that all was peace and happiness.—Since this wretched and devoted country has been subjugated by Russia—alas ! what power of resistance could they manifest ; what danger to the combination of despots could issue from such a source ?—It would indeed be far more respectable not to attempt to justify such transactions, as it only serves to accumulate one crime upon another, and to render the outrage more notorious.

The protest published at Grodno in the sitting of the general confederation the 3d of February, against this violent invasion, sufficiently evinces the detestation which the Poles themselves entertain of the measures of their pretended friend. They assure his majesty that a continual correspondence between the military commanders and the civil magistrates, had enabled the confederation to declare that perfect tranquillity prevailed from one end of the kingdom to the other; that they were 'astonished at the assertions of his majesty,' in his last declaration! and conclude by entreating that his majesty would revoke the orders which he had given, for troops to enter the republic. Notwithstanding, however, these solemn assurances; notwithstanding the evidence and the facts which were alledged in support of them, the Prussian army advanced, and one of its detachments appeared under the walls of Thorn. The inhabitants, faithful to their duty, having refused entrance to the troops, experienced an open attack. Cannons were planted against it, the gates were broken open, the municipal guard were dislodged from their post; a defenceless city exhibited the spectacle of a place taken by assault, and the Prussian regiments entered while the air resounded with their acclamations of triumph. There were no soldiers of the republic in the city to make resistance; it depended for security on public faith, and that was violated. At the same moment, different Polish detachments, dispersed throughout Great Poland, were attacked and driven from their posts by superior force.

The confederation protest, that confiding in solemn engagements and in the faith of treaties, they could never have imagined that they had occasion to apprehend a surprize or open violence, where every thing ought to have assured to them, that they were to find only friendship and assistance; and declare that they will enter into no views which may tend to dismember any part of the Polish domains, but on the contrary, that they are ready to sacrifice even the last drop of their blood, in defence of their liberty and independence. They conclude with *hoping*, that even the two imperial courts, and all other powers, in consequence of the reciprocity of national interests, will not behold with an eye of indifference, a manifest violation of the rights of nations, and the open invasion of the domains of a neighbouring and friendly state.

The same general confederation at Grodno sent a note, dated the 6th of February, to count de Sivers, the Russian ambassador at that place, requesting him to make known to the Empress his mistress, that the report of a new partition of Poland has spread a general alarm throughout the kingdom: that a nation, so long the sport of misfortune, is easily alarmed; that the remembrance of past miseries causes it to tremble at the

the approach of fresh troubles : that the confederation wait with confidence for new assurances from her majesty of *friendship* and good will, to quiet the alarms raised among the people by these reports, and that their apprehensions are considerably augmented by the obstacles which M. Ighellstrom, the Russian general, has opposed to the motions of the troops of the republic, and his forbidding them the use of cannon ; and lastly, that they have all sworn to maintain the unity and indivisibility of the domains of the republic.

The last manifesto from the courts of Berlin and Petersburg, ordering the governors of several provinces of Poland, to surrender their respective districts, to be hereafter regulated according to the *will* of these invaders, will be regarded by future historians as among those facts which serve as beacons or landmarks against arbitrary power. It will be adduced as an instance how fatally the possession of despotic authority corrupts the hearts and principles of those who are so unfortunate as to possess it. Who indeed can hear the perpetrators of such actions mentioned without remembering the character of the Carthaginian plunderer, as expressed by the first of ancient historians, "*Inhumana crudelitas, perfidia plusquam Punica, nihil versti, nihil sancti, nullus decorum metus, nullum jusjurandum, nulla religio.*"

As decided friends to *monarchy*, which under proper limitations is certainly the government best adapted to preserve order, and maintain the dignity and tranquillity of a state, we cannot but lament these ill-judged proceedings. A few such examples as the partition and oppression of Poland, could not fail to render that form of government, which we still prefer, odious in the sight of all mankind ; and had not France exhibited at this moment a *counter-example*, fatal to republicanism, we should even now have trembled for the consequences. If kings would have the institution respected, let them in their turn have some respect to the common sense and feelings of the people. There is a limit, which, in an age when facts and sentiments are communicated with such facility, it is unsafe to pass. There is a point beyond which the tempers of men (which on the whole are generally disposed to domestic quiet) will not endure. If it be once laid down as a maxim that kings can massacre and plunder with impunity ; if they should ever be exhibited in the odious light of friends only to themselves, and enemies to the liberties, the rights, the independence, the happiness of others ; the indignant passions of mankind will confound the institution with the abuses of it, and will conspire to hunt from the face of the earth, those who no longer appear (as they ought) as tutelary genii, but as fiends, and scourges of human nature.



We shall conclude this gloomy recital with two additional traits of despotism. On the 2d of April the burgomasters and council of the city of Dantzic assembled at the town house at the *kind* request of the king of Prussia, to make known to every burgher and inhabitant by public declaration, and *order* every person to keep himself *quiet*, to follow his trade and business as usual, and to remain peaceably in his house when the Prussian troops shall enter that city.

The empress of Russia, with her usual benevolence, has also condescended to *command* the king of Poland to travel to Grodno, under the escort of Russian troops, for the express purpose of sanctioning the alienation and partition of his kingdom: and this outrage against royalty and justice is suffered to take place, at a period too, when Europe is in arms, professedly in support of royal authority; to prevent the undue aggrandizement of one nation, and to put a stop to conquests which were apprehended as unfavourable to the balance of Europe.

Amidst all these evil aspects to the peace and liberties of Europe, it is impossible not to remember the prediction of Rousseau, that Russia will one day over-run the more polished states of Europe, and the Calmucs and Samoiedes erect their huts on the ruins of Paris and of London.

## S W E D E N.

Several circumstances have occurred in Sweden, which induce us to believe that there exists a spirit of freedom in that country which may probably frustrate the attempts of the neighbouring despots to seduce the people to their views. Intelligence from Stockholm announces, that very free sentiments are indulged in that city, and that even the government is not disposed to proceed with much severity against the advocates of liberty. In the course of the winter Mr. Thorild published a pamphlet, intitled "The Liberty of Reason laid open to the Regent and to the Swedish Nation." This pamphlet is addressed to his highness, and summons him to grant to the nation the liberty of reason, and points out the advantages of a republic. This pamphlet was immediately suppressed and the author imprisoned. When Mr. Thorild was tried, however, the citizens insisted that the doors of the court of justice should be open that they might assist at the trial. This request was complied with, and when they heard his defence, they applauded the prisoner, and on his return, are said to have accompanied his carriage with shouts of approbation.

## D E N M A R K

Imitates the wise policy of Sweden, and cultivates the blessings of peace. She still, notwithstanding the intrigues and remonstrances of the combined powers, perseveres in her plan of neutrality; and by these means will probably secure to herself a considerable share of that *commerce* which they have lost; and while her natural enemies, the despotic powers, are weakening themselves in war, she will be able to improve her domestic resources, and fortify herself against any future attacks upon her political independence.

## R U S S I A.

The empress has ordered ten ships of the line to be equipped, to serve against France; fifteen ships are retained in the Baltic, to watch the motions of the duke regent of Sweden, as averred, but more probably with a view to attack Sweden, or send them amid the general confusion of Europe, to aim an unexpected blow at the Turks; the preparations towards the Black Sea are also considerable. Vice admiral Ushakow, who commanded in the last war, and major general Ribas, have examined the magazines at Cherson, and made arrangements for collecting stores and provisions, and for building two ships of sixty-four guns, another of that size having been launched in their province. They afterwards proceeded to Sebastapol in the Crimea, where a considerable fleet is prepared, and where there are fully equipped, 160 galleys, carrying each two large guns, and from 60 to 70 men. In short there are now, in different Russian ports on the Black Sea, vessels sufficient to make the feeble Turkish empire shake to its basis.

Under the article Poland, we have already remarked the dishonourable proceedings of the empress with respect to that unhappy country.

## W E S T I N D I E S.

The French islands continue to be torn by the dissensions of the aristocratic and democratic parties. Havanna, in the Spanish island of Cuba, has been almost destroyed by a hurricane, which also sunk many vessels in the bay.

At Honduras a remarkable flood destroyed a great quantity of mahogany.

The ship *Providence*, captain Bligh, and the *Assistance* brig, lieutenant Portlock, arrived at Jamaica from Otaheite, with the bread fruit trees, and other valuable plants. These vessels left England the 2d of August 1791, and arrived at Otaheite the 10th of April 1792, where they remained till the 19th of July.

July. Captain Bligh has on board two men, natives of Otaheite, whom he purpofes to bring to England with him. On his return he vifited Timor, and came through the before unexplored ftrait between New Guinea and New Holland, which he found full of shoals, rocks, and fmall iflands, inftead of being clear and open as fupposed, and laid down in charts. It took twenty-one days to get through it, while if it were clear it might be paffed in two. In this ftrait the Pandora was loft, and it is conjectured that M. de la Peyroufe there perifhed.

## N O R T H A M E R I C A.

General Washington was, in January, unanimoufly re-elected prefident of the ftates. The war with the Indians ftill continues; and it is fufpected that there is a confederation among many of their nations againft the ftates, who cannot agree upon a proper plan of general defence.

## C A N A D A.

In January laft the inhabitants of the city of Quebec were alarmed by the report of an intended general mutiny in the prince's regiment, the Royal Fufileers. Some difcontented foldiers had, it appears, formed a plan of exciting the regiment to mutiny, of fecuring the governor, the prince, and all the officers in the garrifon, of plundering the town, and afterwards of marching into the American ftates.—This plot was happily difcovered, and fome of the ringleaders tried by a court martial, of which colonel Walker of the Royal Artillery was prefident.

## A F R I C A.

In January laft advices were received at the Sierra Leone houfe, from that fettlement, dated October the 20th, giving a favourable account of the farther progrefs of the colony. An amicable meeting or palaver had been held with the chiefs on the fubject of the diftribution of the lots of land, of which a regular furvey was begun. The rains had ceafed, and the health of the Nova Scotia blacks was much improved. It appears alfo by the returns, that the mortality among them had not been fo very great as was apprehended, only ninety-eight American blacks having died from the time of their landing to the 20th of October; the number of them remaining alive was one thoufand and twenty-fix. Somewhat more than fixty whites appear in all to have died, the chief of whom were of the lower order of thofe who lived on fhore. The company's



pany's accountant, who returned on account of his health, died on his arrival in England.

The company's brig *Catharine*, of one hundred and forty tons, which was dispatched home with some of the adventurers to Bulam, and brought the dispatches of the 20th of October, had been lost off Bideford in a storm, and one boy perished. The settlers have been affected with an intermittent fever. Out of the one thousand one hundred and ninety free blacks embarked at Halifax in January 1792, the return of those who died before the 2d of September 1792, amounted to one hundred and sixty-four in men, women, and children, including those who died on their passage.

## T U R K E Y.

The new division of Poland is not likely to prove agreeable to the Porte; the fertile province of the Ukraine, from its being in the vicinity of the Turkish emperor's dominions, and being one of the districts lately seized by Russia, must in any future war become very convenient to the latter court, for the purpose of forming establishments and magazines.

The policy of the court of Constantinople probably may view these approaches as preliminary steps to a similar attack upon the disciples of Mahomet.

The last intelligence we have received from the continent, announces the neutrality of the grand signior, in the present disputes which agitate Europe; he declares, in a memorial delivered to the ministers of the Christian powers, that it is necessary, on account of the connexions of friendship between the said powers and the sublime Porte, to renew an old regulation of the year 1194, which corresponds to one in the year 1780, when some of these powers were at war, in virtue of which these ships were to refrain from mutual battles in the ports of Turkey, near the Straights, under the guns of its fortresses, and in the places included within three miles of the coasts of the White Sea, both in Asia and Europe, &c.

That in case of an action on the ocean between the ships of the belligerent powers, no captain of the Ottoman Porte shall interfere or manifest any marks of partiality in favour of one party against the other.

## G R E A T B R I T A I N.

The first important circumstance which occurs in our domestic politics, since our last Review of Public Affairs, is the establishment of associations throughout the kingdom, against  
the

the republican principles and theories. The motives and consequences of these associations will require some investigation, and as we are totally-unconnected with party, we shall animadvert on the subject with our usual independence and freedom, viewing public transactions merely as philosophical and disinterested spectators, and having no partial end to atchieve, nor any purpose to serve, but those of general liberty, and the welfare of our country.

The associations are represented by one party, as the happiest effort of political sagacity, and as having effected in a dangerous crisis the salvation of the constitution—By the other they are spoken of as the mere effect of ministerial artifice to serve the worst of purposes, to create a false alarm among the people, and to plunge us, through the medium of popular delusion, into a mischievous and disgraceful war.

Neither of these representations is accurate or just. To say that there was not a spirit of republicanism gone forth in this country would be absurd; on the other hand, that the cause for alarm was as great as was asserted by some we cannot but equally deny. The truth, in this instance at least, lies between the two extremes. The public burdens which necessarily accrue in every government which has been long established, and which were enormously increased by the imprudent wars in which this nation has been so unfortunately engaged, were certainly severely felt by a considerable portion of the people; and from this circumstance the first apparent establishment of a free constitution, and an æconomical government in France, had, we certainly believe, created a party in this country, who wished and desired a similar change. The writings of Mr. Paine, writings well adapted to the vulgar sentiment, pregnant with pointed remarks on existing abuses, but with little of sound policy or principle to recommend them, had undoubtedly contributed to render the French revolution popular in this country, and its example in some degree contagious. After all, the disaffected party was neither numerous nor respectable. The church, the aristocracy, and all the most opulent of the community, from that natural indolence which accompanies wealth, were averse to every change or innovation whatever. It was among the lower part of the middle class of society that these opinions were chiefly entertained, and among them more probably as a matter of conversation than as a project to be reduced to practice.

The state of affairs in France, however, soon put a stop to these speculations. We are far from wishing to insinuate that it was not laudable to check in some degree that spirit of innovation which professed to undermine the fundamental principles of a government, which though it cannot be pronounced perfect

perfect in all its parts, yet affords its subjects a very tolerable portion of liberty and happiness; we would only be understood to say, that the associations in favour of the British constitution would neither have been entered into with so much unanimity nor fervour, had not the ill conduct of the French terrified the well-disposed part of the nation, and disgusted them with every thing that bears the name of reform.

From the period of the fatal 10th of August, the converts from the French system were numerous, the proscription and persecution of the emigrants visibly increased the number, and the premeditated ill-treatment of the king, entirely annihilated the spirit of republicanism in this country. The public wanted only to be excited to give the most forcible proofs of its attachment to a system which had so wisely provided against the intolerable persecutions of tyranny, and the no less deplorable mischiefs of faction.

It may admit of a question, whether the wisest use was made of that burst of loyalty which manifested itself on this occasion. The minister might have embraced the happy opportunity to give a death blow to faction, and to annihilate it almost for ever in this island. By destroying every cause of complaint, while he properly strengthened the hands of the crown, he might at once have recommended and secured the government.—He might have happily employed the immense resources which a flourishing commerce afforded, for the purpose of effectually diminishing the heavy debt of the nation. He might have persisted in the salutary measure of the suppression of lotteries. He might have made use of the present fervour of loyalty to establish a perfect plan of police throughout the kingdom; to strengthen the just prerogative of the crown; to reform the system of the law; in a word, to cut off the resources of faction, and to destroy its pretences.

But not only upon these grounds, but upon others, we may question the prudence of administration, in engaging at all in those unhappy disputes with France which terminated in hostilities. War is always unfavourable to an established government.—By distressing the people, it inevitably ruffles their temper—it cuts the bands of commerce, it discourages agriculture, prevents improvement, while it adds to that which is the great curse of a country, its debts and taxes; it disables the inhabitants from discharging them. Besides this, whatever favourable turn events may since have taken, this circumstance does not justify the prudence of the minister. It was a deep game that he played; he has been in part successful, it is true—But suppose the issue of the war to have proved other than fortunate? surely in this view it was the only means of giving those republicans and levellers, who were the objects



of chastisement, a chance of establishing their visionary systems. Success itself is even dangerous, because while commerce is injured and the public burdens are increased, victories themselves are, and can be attended with no possible profit; and were the combined armies to be otherwise than successful, the consequences must be fatal.

As under a former head we have formally touched upon this topic, we shall not at present enlarge on it any farther, but shall briefly trace the steps by which the war has been brought on.

The first disposition manifested by Great Britain to break with France, regarded the navigation of the Scheldt, which the French had determined to open for the benefit of Antwerp and the Netherlands. This impediment, however, might have been easily removed, from the little disposition which was evinced by Holland to assert its right to the exclusive navigation; and from the readiness of the French to refer the whole affair to a negociation. The next exception which was taken by the English ministry, was to the decree of fraternity which was offered by the French convention to the revolting subjects of any tyrannical government, and which was construed into a direct affront to this country, and a plot against her peace: this decree, also, the French offered to explain; but it was said they were a faithless nation, and no reliance could be placed on their professions.

The Alien Bill, which the French complained was an infraction of the commercial treaty, was the next cause of dispute; and this offence was augmented by the prohibition to export corn to France, while it was freely allowed to the powers at the very moment at war with that country.

At length, towards the end of January, M. Chauvelin was officially informed by the English court, that his character and functions, so long suspended, were entirely terminated by the '*fatal death*' of the king of France—that he had no more any public character here, where his further residence was forbidden. Eight days were allowed for his departure; and, to augment the insult, the order for it was inserted in the Gazette. Thus all negociation was rendered impossible on the part of the French.

M. Maret, a man of great abilities and accomplishments, had been sent by the executive council of France with enlarged powers, and it was said, with the most advantageous proposals to Great Britain; but he arrived in England exactly at the period of M. Chauvelin's dismissal, and considered it as neither consistent with his dignity nor his safety to remain, and therefore immediately returned.

Mr. Secretary Dundas, on the 28th of January, presented to the house of commons a message from the king, in which  
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his majesty expressed the *necessity* of making a further augmentation of his forces both by sea and land, and his reliance on the known *fidelity* and zeal of his commons, to enable him to take the most effectual measures in the present important conjuncture, for maintaining the security and rights of his own dominions, for supporting his allies, and for opposing views of aggrandizement and ambition on the part of France, which would be at all times dangerous to the general interests of Europe, but particularly so when connected with the propagation of principles, which lead to the violation of the most sacred duties, and are utterly subversive of the peace and good order of all civil society.

When the house of commons took his majesty's message into consideration, the chancellor of the exchequer displayed his abilities in appealing to the passions of his countrymen in a long and pathetic speech, enlarging on the atrocious acts committed in France, and particularly on the death of the king.

In replying to the minister, Mr. Fox 'chose rather to reason for posterity, at the expence of temporary censure, than to prostitute his talents to augment the two greatest foibles of the human mind, national prejudices and barbarous revenge.' To Mr. Pitt's assertion, that it would be disgraceful for Englishmen to negotiate with men who had committed cruelties like those of the French, Mr. Fox ably replied, that the people of this country did not think their national character sullied by negotiating with nations, whose cruelties were proverbial, such as Portugal and Spain; where the inquisition and auto da fé's disgraced the very name of man.

Before he touched particularly on the articles which were held out as the ostensible grounds of a war with France, he ventured it as his opinion that it was not the opening of the Scheldt, the decree of the national convention of the 19th of November last, nor yet the safety of Europe, which was the real cause; but an intention to interfere in the internal government of France, for the purpose of restoring the old monarchy, notwithstanding that monarch had given such uneasiness to this country and to all Europe while it existed: in this respect indeed the duke of Brunswick could not be accused of hypocrisy or duplicity, for his famous manifesto clearly announced the system of tyranny he so vainly attempted to establish. He wished M. Pitt would be equally explicit, and then the people of this country would know for what purpose they were to sustain the calamities of an expensive war. Mr. Fox argued from the acknowledgment of the minister, that the Dutch had made no requisition to the English for the latter to engage in the war, and that they themselves did not seem to treat the opening of the Scheldt

as an object that ought to involve them in it. It was true, we ought to maintain the faith of treaties, and he was not averse to an armament in case it was required by allies; but he deprecated every measure that might plunge us into a war, the result of which could not be foreseen. He expressed his surprise that Englishmen professing christianity, a doctrine so averse to persecution, should commence a war against opinions; even if those opinions were unfavourable to that religion: christianity employed milder weapons, such as forbearance, charity, and pious conversation. Much had been said of the French principles; he did not so much reprobate the principles, as the abuse of them. "He would insist that sovereignty was founded in the people, and that the people could cashier their governors, when they could produce sufficient proofs that they had violated the end for which they had been instituted. Was not James the Second cashiered? Did not William the Third owe his crown to a convention of the people?" Notwithstanding these and other arguments equally forcible, we are obliged to add, that the question was carried, by a great majority, in favour of ministers.

Soon after the declaration of war, a bill was introduced into the house, to prevent traitorous correspondence with France. This bill was read a third time, April the ninth, and opposed, by able arguments, on the part of the opposition; and defended by the chancellor of the exchequer, Mr. Burke, Lord Carhampton, and other friends of the minister.

The bill was objected to as severe in its operation, and indefinite in its extent; as unnecessary in the present circumstances of the nation, and affording a dangerous precedent in the wanton extension of the crime of high treason.

Mr. Fox took a copious review of the acts of parliament respecting treason, and observed, that there was one clause in the present bill, concerning the word *agree*, to which no man, who had the least feeling for his fellow creatures, could give his assent. It was provided, by a former act to prevent frauds by *verbal agreements*, that no man should be bound by any such evidence beyond the sum of ten pounds; but by the bill then before the house, all ideas of justice and humanity were abandoned; for upon evidence, which in a civil case would not affect a man's purse to the amount of ten pounds, he might, by this act, be convicted of a crime which would cost him his life! This would put every trader in the power of his malicious neighbour, and subject him to the most hateful passions,—to perjury—to subornation of perjury, and all the most infamous practices. With respect to the clause which prohibits the purchasing of lands in France, he assigned several reasons for thinking it against reason and humanity:



manity : for if an Englishman, being in Ireland, buys land in France, he is guilty of no offence whatever. If an Englishman, being in Hamburgh, bought lands in France, he was half guilty and half innocent ; this might easily be done by power of attorney, and afterwards his guilt was to be completed ; and what was to fill the measure of his guilt ? returning to his native country !

After much altercation, this bill passed the lower house by one hundred and fifty-four members voting for it, and fifty-three against it.

Upon the second reading, in the house of lords, on the fifteenth of April, the Marquis of Landsdowne opposed this '*hodge-podge manufactory of treason*,' in a strain of eloquence, and with a force of argument, which will probably merit the attention of some future historian. In the course of his speech he asked, For what purpose was the present war continued on our part ? We were told at the beginning of this session of parliament, that we must assist our allies the Dutch though they never called upon us to do so. We were told again that the French must be driven from their conquests. What other object had we in view ? Why not now rest upon our arms ? Why might we not imitate the declaration of the prince of Saxe Cobourg, greatly to his honour if he meant to keep it, greatly to his dishonour if he meant to abandon it ; but when an English party came into the question, the language of the duke of Brunswick was imitated. He must again say, we had nothing further to do ; we had already spent six millions of money upon this war—If the Dauphin should ascend the throne, as he hoped he would, should we have our expences returned for carrying on the war further ?—Was there to be a new division of Europe ?—a thing very difficult to be done, and when done we should not be gainers. He concluded with observing, that he should do what he could to bring this war to a conclusion on our part, as it was a war which only heaped calamity on calamity.

After innumerable amendments, adopted from the hints of opposition, the bill was returned to the commons, and afterwards passed into a law.

The late attachment of bullion in the bank of England, said to be French property, is a measure the prudence of which will also be questioned by many, since its effect upon public credit is hardly to be ascertained. It is well known that thousands of individuals in France, as well as in several other parts of Europe, have poured into the British funds all they could possibly save from the wreck of their personal property, and deposited it there as in a place of inviolable safety. The smallest violation of confidence must therefore be necessarily attended with some degree of apprehension ; and if

other nations present to their accommodation funds of established responsibility, where no instance of the kind has occurred. will they not draw off a part of that money which would otherwise resort to this country?

The effects of the war upon the paper credit of the country (which, whatever may be alledged against it, was the very animating principle of our commerce) have already appeared. But its worst effect, the fatal check which it must give to our manufactures, is not yet felt. The assertion "that the late bankruptcies are only so many testimonies of the flourishing state of the nation," is so completely ludicrous, that if it was uttered it could not be heard, without a smile; and if any person wished to turn the war and its abettors entirely into ridicule, this would be the language they would employ.

The remedy adopted by parliament of issuing exchequer bills to the amount of five millions, to be delivered to tradesmen who shall deposit their goods in pawn for the respective sums, is a step entirely *novel* in this country, and it is to be feared that it will be as ineffective as it is new. It cannot procure a vent for our manufactures, nor keep the discharged workman from starving; though it may draw forth from the monied people a momentary supply of ready cash, and may enable tradesmen to subsist for a while on the mortgage of their capitals; but this is perhaps not the worst. Committing the mercantile concerns of the nation to the hands of government, being a *new* step in itself, may possibly produce something *new* in the country. A body of commissioners are to be appointed to take in pledge the property of the principal mercantile houses in the kingdom! Should this five millions be insufficient, what bounds are to be set to future grants? The taxes are already pledged for the payment of the *interest* of the national debt, and the merchants are about to pledge their immediate concerns to that government which has already pawned its revenues for one hundred and sixty millions of debt! There is a complication in such a piece of mechanism, the operation of which it is not easy to calculate.

In reviewing the important transactions of the last four months, we cannot omit the Memorial delivered by lord Auckland at the Hague, on the fifth of April, to the States-General.

After reminding their High Mightinesses of a former resolution entered into by themselves and the king of Great Britain, not to grant an asylum to any person who might be so atrocious as to assail the lives of either of their most Christian majesties, he adds, "That Divine vengeance seems not to have been tardy. Some of these detestable regicides are already in such a situation that they may be subjected to the sword of the law." He then submits it to their *enlightened* judgment

ment and wisdom, whether it would not be proper to employ all the means in their power to prohibit, from entering their territories, any of the self-titled national convention; and if they should be discovered and arrested, he exhorts them to deliver them up to justice, that they may serve as a lesson and example to mankind.

On the twenty-fifth of April Mr. Sheridan, in the house of commons, moved an address to his majesty, on this Memorial, expressive of the displeasure of the house respecting certain expressions contained therein, and declaring that lord Auckland had, in these expressions, exceeded his commission. That the threats contained in that Memorial, against the members of the national convention, must tend to give to the hostilities, with which Europe is now afflicted, a peculiar barbarism and ferocity, by provoking a retaliation of bloodshed, which honour and religion have combined to banish from the practice of civilized war. Though this motion was rejected by a very considerable majority, we think we could perceive that few persons agreed in considering the memorial in question as in every respect sufficiently dignified and honourable for a diplomatic production.

In reverting once more to the important subject of the war, it would be culpable not to notice the prevailing notion, which at first was generally entertained, that the present combination against France has for its object the preservation of the *Balance of Power in Europe*. We cannot but be of opinion that the balance already greatly preponderates in favour of Russia and Austria. The power of the former is naval, territorial, unassailable, and alarmingly extensive. To the accustomed vigour of the north, and the approaching command of the eastern wealth, it unites the population of thirty millions of souls, and consisting of men entirely rude and barbarous, and fit *instruments* of despotism. Austria has an increasing population of twenty millions, who are too strongly fettered, by a combination of ecclesiastical and civil tyranny, to resist the arbitrary commands of their rulers. With what propriety or political prudence can England and Prussia lend their assistance to the ambitious designs of these overgrown powers, who have already enlarged their dominions by the new division of Poland? If they succeed in their designs upon France, the balance of power, so long the favourite theme of European statesmen, must inevitably be destroyed, and Prussia or England may possibly become the next prey of that eagle, whose infant vigour they had cherished, and whose daring flight they had assisted to accelerate.

#### I R E L A N D.

The first object that claims the attention of the politician.



in the affairs of our sister kingdom, is the relief which about two-thirds of the inhabitants of that country will receive by the passing of the Roman Catholic bill. The patriots of Ireland have been less successful in their attempt to procure a reform of parliament, as, notwithstanding the resolution in the beginning of the session, to enquire into the state of the representation, the ministry have contrived to prorogue the parliament without any thing effectual having been performed.

Early in the session a secret committee of the house of lords was formed to enquire into the rise and progress of that seditious spirit which appeared in several parts of the kingdom, and to suggest the best mode of suppressing it. A physician was brought before this committee; but having questioned its authority, upon the ground that in such cases the house of lords were not in their judicial capacity, and refusing to answer the questions put to him by the committee, he was committed to a county jail as a punishment for his contempt. After some time spent in the enquiry, the secret committee made a report of their discoveries, in which they declared that seditious clubs and meetings had been held in various parts of the kingdom; that the greatest joy had been exhibited upon the success of the French arms; and that several factious persons had signified an earnest desire of seeing Dumourier relieve Ireland from the tyranny of the English government. Their report also stated, that several of these advocates for liberty had assumed the national cockade, appeared in arms, and committed various insults upon the established modes of government.

The lord lieutenant and council therefore issued a proclamation, grounded on the above report, directing the magistrates and peace officers of the town of Belfast, and the districts adjacent, to disperse all seditious and unlawful armed assemblies, and, if they shall be resisted, to apprehend the offenders, that they may be dealt with according to law.

In the month of March a body of dragoons, with drawn sabres in their hands, committed great outrages in the town of Belfast. It has since appeared, that these two zealous friends to royalty were excited to these acts of violence by the disloyal airs which issued from the violin of a blind mendicant fiddler, and by the head of general Dumourier, which was hung up for a sign, at a small alehouse in North-street, in that town. The sign, however, it appeared, was erected before there was any prospect of a war with France. It has been remarked, as something singular, that the troopers, by whom this riot was principally excited, were entire strangers, who had arrived in the town that morning only, but were well acquainted with particular houses before night!

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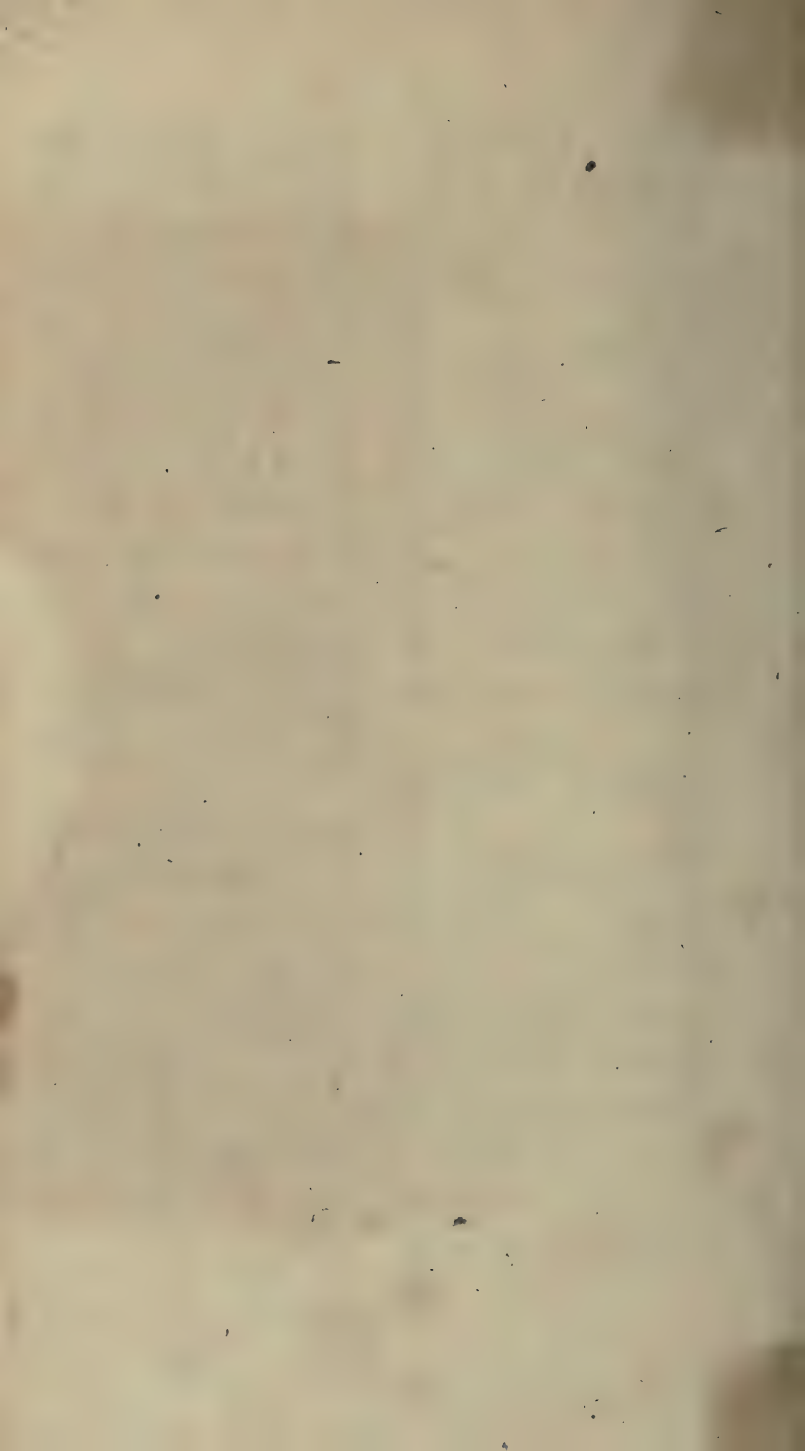
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